THE

Jewish Encyclopedia

A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY

Prepared by More than Four Hundred Scholars and Specialists

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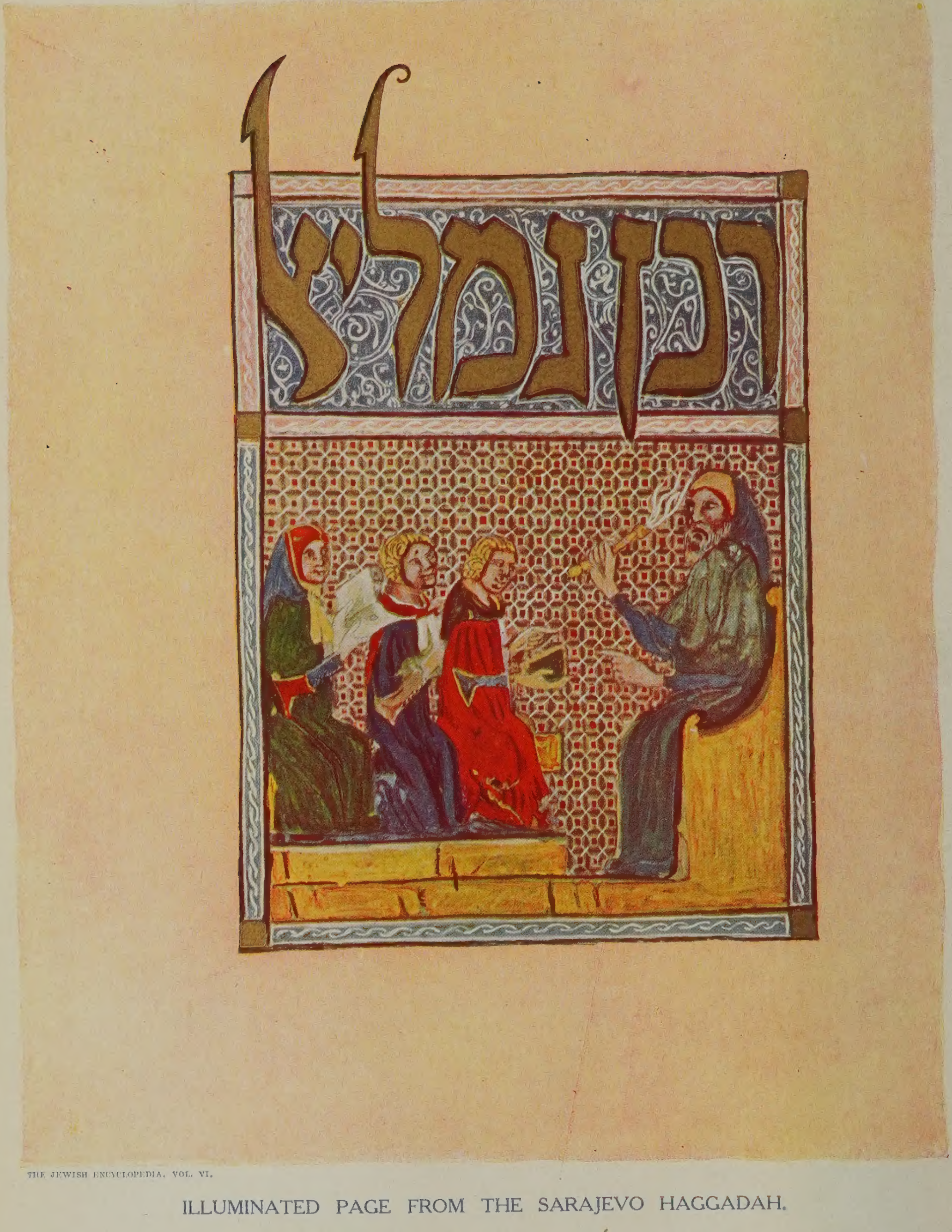

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VOLUME VI

GOD—ISTRIA

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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when topics are treated under forms transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., pe'er or Meïr.*

ב	*b*	ז	*z*	ל	*l*	פּ	*(with dagesh), p*	שׁ	*sh*
ג	*g*	ח	*ḥ*	מ	*m*	פ	*(without dagesh), f*	שׂ	*s*
ד	*d*	ט	*ṭ*	נ	*n*	צ	*ẓ*	ת	*t*
ה	*h*	י	*y*	ס	*s*	ק	*ḳ*		
ו	*w*	כ	*k*	ע	'	ר	*r*		

Note: The presence of dagesh lene is not noted except in the case of פּ. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ	(ḳameẓ) *a*	◌ֻ	*u*	◌ַ	*a*	◌ֱ	*e*	וֹ	*o*
◌ָ	(ḳameẓ ḥatuf) *o*								
◌ֵ	*e*	◌ֶ	*e*	◌ֳ	*o*	◌ִי	*i*		
◌ִ	*i*	◌ְ	*e*	◌ֲ	*a*	וּ	*u*		

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words, except such as have become familiar to English readers in other forms, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ	*See* א *above*	خ	*kh*	ش	*sh*	غ	*gh*	ن	*n*
ب	*b*	د	*d*	ص	*ṣ*	ف	*f*	ه	*h*
ت	*t*	ذ	*dh*	ض	*ḍ*	ق	*ḳ*	و	*w*
ث	*th*	ر	*r*	ط	*ṭ*	ك	*k*	ي	*y*
ج	*j*	ز	*z*	ظ	*ẓ*	ل	*l*		
ح	*ḥ*	س	*s*	ع	'	م	*m*		

2. Only the three vowels—a, i, u—are represented:

◌َ	*a*	◌ِ	*i*	◌ُ	*u*

No account has been taken of the *imalah;* *i* has not been written *e*, nor *u* written *o*.

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*In all other matters of orthography the spelling preferred by the Standard Dictionary has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al*, no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abu al-Salt*, not *Abu-l-Salt; Nafis al-Daulah*, not *Nafis ad-Daulah*. The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but when followed by a genitive, *at; e.g.*, *Risalah dhat al-Kursiyy*, but *Hi'at al-Aflak*.

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun; Ya'ḳub*, not *Ya'ḳubun;* or in a title, *Kitab al-Amanat wal-I'tiḳadat*.

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in other forms, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h, v,* or *g*	Р р	*r*	Ь ь	half mute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer*. Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meïri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure*.

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* he-Ḥasid; *Gershom* of Metz; *Isaac* of Corbeil.

3. Names containing the words *d'*, *de*, *da*, *di*, *van*, *von*, *y*, *of*, *ben*, *ha-*, *ibn** are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas*. The order of topics is illustrated by the following examples:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Zeeb
Abraham Benveniste

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* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, Abba Arika; Pumbedita; Vocalization.

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

Ab	Abot, Pirḳe
Ab. R. N	Abot de-Rabbi Natan
'Ab. Zarah	'Abodah Zarah
ad loc	at the place; to the passage cited
A.H	in the year of the Hegira
Allg. Zeit. des Jud	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc	American Jewish Historical Society
Am. Jour. Semit. Lang	American Journal of Semitic Languages
Anglo-Jew. Assoc	Anglo-Jewish Association
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const	Apostolical Constitutions
'Ar	'Arakin (Talmud)
Arch. Isr	Archives Israélites
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden in Deutschland
A. T	Das Alte Testament
A. V	Authorized Version
b	ben *or* bar *or* born
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan	Bacher, Agada der Tannaiten
B. B	Baba Batra (Talmud)
B.C	before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner Festschrift	Festschrift zum 70ten Geburtstag Berliners
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bibl. Rab	Bibliotheca Rabbinica
Bik	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M	Baba Meẓi'a (Talmud)
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brüll's Jahrb	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr	Bulletin of the Alliance Israélite Universelle
c	about
Cant	Canticles (Song of Solomon)
Cat. Anglo-Jew. Hist. Exh	Catalogue of Anglo-Jewish Historical Exhibition
Cazès, Notes Bibliographiques	Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne
C.E	common era
ch	chapter or chapters
Cheyne and Black, Encyc. Bibl	Cheyne and Black, Encyclopædia Biblica
Chwolson Jubilee Volume	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896
C. I. A	Corpus Inscriptionum Atticarum
C. I. G	Corpus Inscriptionum Græcarum
C. I. H	Corpus Inscriptionum Hebraicarum
C. I. L	Corpus Inscriptionum Latinarum
C. I. S	Corpus Inscriptionum Semiticarum
comp	compare
Curinier, Dict. Nat	E. E. Curinier, Dictionnaire National des Contemporains
d	died
D	Deuteronomist
De Gubernatis, Diz. Biog	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour
De le Roi, Juden-Mission	De le Roi, Geschichte der Evangelischen Juden-Mission
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
De Rossi, Dizionario	De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere
De Rossi-Hamberger, Hist. Wörterb	De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke
E	Elohist
Eccl	Ecclesiastes
Ecclus. (Sirach)	Ecclesiasticus
ed	edition
'Eduy	'Eduyot (Talmud)
Eisenberg, Biog. Lex	Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert
Encyc. Brit	Encyclopædia Britannica
Eng	English
Epiphanius, Hæres	Epiphanius, Adversus Hæreses
'Er	'Erubin (Talmud)
Ersch and Gruber, Encyc	Ersch and Gruber, Allgemeine Encyklopädie der Wissenschaften und Künste
Esd	Esdras
et seq	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ewald, Gesch	Ewald, Geschichte des Volkes Israel
Frankel, Mebo	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert	Fürst, Geschichte des Karäerthums
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gesch	Geschichte
Gesenius, Gr	Gesenius, Grammar
Gesenius, Th	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible	Ginsburg's New Massoretico-Critical Text of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist	Graetz, History of the Jews
Grätz, Gesch	Grätz, Geschichte der Juden
Güdemann, Gesch	Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb	Epistle to the Hebrews
Hebr	Masoretic Text
Herzog-Plitt or Herzog-Hauck, Real-Encyc	Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervorragender Aerzte Aller Zeiten und Völker
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib	same place
idem	same author
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H	Jellinek, Bet ha-Midrash
Jew. Chron	Jewish Chronicle, London
Jew. Encyc	The Jewish Encyclopedia
Jew. Hist. Soc. Eng	Jewish Historical Society of England
J. Q. R	Jewish Quarterly Review
Jew. World	Jewish World, London
Josephus, Ant	Josephus, Antiquities of the Jews
Josephus, B. J	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit	Journal of Biblical Literature
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch	Gedenkbuch zur Erinnerung an David Kaufmann
Kautzsch, Apokryphen	Die Apokryphen und Pseudepigraphen des Alten Testaments
Kayserling, Bibl. Esp.-Port.-Jud	Kayserling, Biblioteca Española-Portugueza-Judaica
Kayserling, Die Jüdischen Frauen	Die Jüdischen Frauen in der Geschichte, Literatur und Kunst
Ker	Keritot (Talmud)

Ket	Ketubot (Talmud)
K. H. C	Kurzer Hand-Commentar zum Alten Testament, ed. Marti
Ḳid	Ḳiddushin (Talmud)
K̇il	Kilayim (Talmud)
Ḳin	Ḳinnim (Talmud)
Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut
Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum
Larousse, Dict	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c	in the place cited
Levy, Chal. Wörterb	Levy, Chaldäisches Wörterbuch über die Targumim
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim
Lewysohn, Z. T	Zoologie des Talmuds
lit	literally
Löw, Lebensalter	Löw, Die Lebensalter in der Jüdischen Literatur
LXX	Septuagint
m	married
Maʻas	Maʻaserot (Talmud)
Maʻas. Sh	Maʻaser Sheni (Talmud)
Macc	Maccabees
Maimonides, Moreh	Maimonides, Moreh Nebukim
Maimonides, Yad	Maimonides, Yad ha-Ḥazaḳah
Mak	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mas	Masorah
Massek	Masseket
McClintock and Strong, Cyc	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Meʻi	Meʻilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid	Middot (Talmud)
Midr	Midrash
Midr. Teh	Midrash Tehillim (Psalms)
Miḳ	Miḳwaot (Talmud)
M. Ḳ	Moʻed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
Müller, Frag. Hist. Græc	Müller, Fragmenta Historicorum Græcorum
Munk, Mélanges	Munk, Mélanges de Philosophie Juive et Arabe
Murray's Eng. Dict	A. H. Murray, A New English Dictionary
Naz	Nazir (Talmud)
n.d	no date
Ned	Nedarim (Talmud)
Neg	Negaʻim
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T	Neubauer, Géographie du Talmud
Neubauer, M. J. C	Neubauer, Mediæval Jewish Chronicles
n.p	no place of publication stated
N. T	New Testament
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onḳ	Onḳelos
Orient, Lit	Literaturblatt des Orients
O. T	Old Testament
P	Priestly Code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund	Palestine Exploration Fund
Pallas Lex	Pallas Nagy Lexicon
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pes	Pesaḥim (Talmud)
Pesh	Peshito, Peshiṭta
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R	Pesiḳta Rabbati
Pirḳe R. El	Pirḳe Rabbi Eliezer
Proc	Proceedings
Publ	Publications
R	Rab *or* Rabbi *or* Rabbah
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
Rev. Bib	Revue Biblique
R. E. J	Revue des Etudes Juives
Rev. Sém	Revue Sémitique
R. H	Rosh ha-Shanah (Talmud)
Rios, Estudios	Amador de los Rios, Estudios Históricos, Políticos y Literarios, etc.
Rios, Hist	Amador de los Rios, Historia . . . de los Judios de España y Portugal
Ritter, Erdkunde	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Robinson, Researches	Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa . . . 1838
Robinson, Later Researches	Robinson, Later Biblical Researches in Palestine and the Adjacent Regions . . . 1852
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
R. V	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
Sanh	Sanhedrin (Talmud)
S. B. E	Sacred Books of the East
S. B. O. T	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schrader, C. I. O. T	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch	Schürer, Geschichte des Jüdischen Volkes
Sem	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb	Shebiʻit (Talmud)
Shebu	Shebuʻot (Talmud)
Sheḳ	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem	Smith, Lectures on Religion of the Semites
Soc. Bibl. Arch	Transactions of the Society of Biblical Archæology
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Cat. Munich	Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München
Steinschneider, Hebr. Bibl	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers	Steinschneider, Hebräische Uebersetzungen
Strack, Das Blut	Strack, Das Blut im Glauben und Aberglauben der Menschheit
Suk	Sukkah (Talmud)
s.v	under the word
Taʻan	Taʻanit (Talmud)
Tan	Tanḥuma
Targ	Targumim
Targ. Onḳ	Targum Onḳelos
Targ. Yer	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Test. Patr	Testaments of the Twelve Patriarchs
Ṭoh	Ṭohorot
Tos	Tosafot
Tosef	Tosefta
Tr	Transactions
transl	translation
Tristram, Nat. Hist	Natural History of the Bible
Ṭ. Y	Ṭebul Yom (Talmud)
ʻUḳ	ʻUḳẓin (Talmud)
Univ. Isr	Univers Israélite
Virchow's Archiv	Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
Vulg	Vulgate
Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr	Wolf, Bibliotheca Hebræa
W. Z. K. M	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb	Yebamot (Talmud)
Yer	Yerushalmi (Jerusalem Talmud)
YHWH	Yahweh, Jehovah
Zab	Zabim (Talmud)
Z. D. M. G	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Z. D. P. V	Zeitschrift des Deutschen Palästina-Vereins
Zeb	Zebaḥim (Talmud)
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr	Zeitschrift für Assyriologie
Zeit. für Hebr. Bibl	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
Zunz, G. S	Zunz, Gesammelte Schriften
Zunz, G. V	Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch	Zunz, Literaturgeschichte der Synagogalen Poesie
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CONTRIBUTORS TO VOLUME VI

A.............**Cyrus Adler, Ph.D.,**
President of the American Jewish Historical Society; President of the Board of Directors of the Jewish Theological Seminary of America; Librarian of the Smithsonian Institution, Washington, D. C.

A. A. G.....**Amélie André Gedalge,**
Paris, France.

A. Blum....**A. Blumgrund, Ph.D.,**
Rabbi, Carlsruhe, Baden, Germany.

A. Bü.......**Alexander Büchler, Ph.D.,**
Rabbi, Keszthely, Hungary.

A. Büch.....**Adolf Büchler, Ph.D.,**
Professor, Jewish Theological Seminary, Vienna, Austria.

A. D.........**Abraham Danon,**
Principal, Jewish Theological Seminary, Constantinople, Turkey.

A. E.........**A. Eckstein, Ph.D.,**
Rabbi, Bamberg, Bavaria, Germany.

A. F.........**A. Freimann, Ph.D.,**
Editor of the "Zeitschrift für Hebräische Bibliographie"; Librarian of the Hebrew Department, Stadtbibliothek, Frankfort-on-the-Main, Germany.

A. Fe........**Alfred Feilchenfeld, Ph.D.,**
Principal of the Realschule, Fürth, Bavaria, Germany.

A. G.........**Adolf Guttmacher, Ph.D.,**
Rabbi, Baltimore, Md.

A. Ha.......**Alexander Harkavy,**
New York City.

A. H. S.....**A. H. Sayce, D.D., LL.D.,**
Professor of Assyriology, Oxford University, Oxford, England.

A. K........**A. Kaminka, Ph.D.,**
Rabbi; Secretary of the Israelitische Alliance zu Wien, Vienna, Austria.

A. Kai......**Alois Kaiser,**
Cantor, Temple Oheb Shalom, Baltimore, Md.

A. Ki........**Alexander Kisch, Ph.D.,**
Rabbi, Prague, Bohemia, Austria.

A. Ku.......**A. Kurrein, Ph.D.,**
Rabbi, Teplitz, Bohemia, Austria.

A. Lew.....**Abraham Lewinsky, Ph.D.,**
Chief Rabbi, Hildesheim, Hanover, Germany.

A. M. F.....**Albert M. Friedenberg, B.S., LL.B.,**
Counselor at Law; Correspondent of "The Jewish Comment," Baltimore, Md.; New York City.

A. P..........**A. Porter,**
Formerly Associate Editor of "The Forum," New York; Revising Editor "Standard Cyclopedia," New York City.

A. Pe........**A. Peiginsky, Ph.D.,**
New York City.

A. Ph........**Adolf Philipp,**
Hamburg, Germany.

A. R.... ....**A. Rhine,**
Rabbi, Hot Springs, Ark.

A. S. I.......**Abram S. Isaacs, Ph.D.,**
Professor of German Literature, University of the City of New York, New York City.

A. S. W. R..**A. S. W. Rosenbach,**
Attorney at Law, Philadelphia, Pa.

A. Tä........**Aaron Tänzer, Ph.D.,**
Rabbi, Hohenems, Tyrol, Austria.

A. W.........**Albert Wolf,**
Dresden, Saxony, Germany.

B. A..........**B. Auerbach, Ph.D.,**
Rabbi, Rogasen, Posen, Germany.

B. B..........**Benuel H. Brumberg,**
Contributor to "National Cyclopedia of American Biography," New York City.

B. D..........**Bernard Drachman, Ph.D.,**
Rabbi of the Congregation Zichron Ephraim; Instructor in the Bible and in Hebrew Grammar at the Jewish Theological Seminary of America, New York City.

B. Fr.........**B. Friedberg,**
Frankfort-on-the-Main, Germany.

B. G..........**Bernard Gorin,**
New York City.

B. J..........**Benno Jacob, Ph.D.,**
Rabbi, Göttingen, Hanover, Germany.

B. P..........**Bernhard Pick, Ph.D., D.D.,**
Formerly Pastor of St. John's Lutheran Church, Albany, N. Y.; New York City.

B. Te.........**Bernhard Templer, Ph.D.,**
Rabbi, Vienna, Austria.

C. H. B......**C. H. Bjerregaard,**
Formerly Professor, Fredericia College, Fredericia, Denmark; Librarian of the New York Public Library, New York City.

C. H. I.......**Charles H. Israels,**
Architect, New York City.

C. I. de S....**Clarence I. de Sola,**
Montreal, Canada.

C. L..........**Caspar Levias, M.A.,**
Instructor in Exegesis and Talmudic Aramaic, Hebrew Union College, Cincinnati, Ohio.

C. S..........**Carl Siegfried, Ph.D., LL.D.** (deceased),
Late Professor of Theology, University of Jena, Germany.

D.............**Gotthard Deutsch, Ph.D.,**
Professor of Jewish History, Hebrew Union College, Cincinnati, Ohio.

D. G..........**Baron David von Günzburg,**
St. Petersburg, Russia.

D. J..........**David Joseph, Ph.D.,**
Berlin, Germany.

D. K..........**D. Katzenstein,**
Gotha, Saxe-Coburg-Gotha, Germany.

D. P..........**David Philipson, D.D.,**
Rabbi, B'ne Israel Congregation; Professor of Homiletics, Hebrew Union College, Cincinnati, Ohio.

D. Su........**David Sulzberger,**
Philadelphia, Pa.

E. A.........**Eduard André,**
Paris, France.

E. C..........**Executive Committee of the Editorial Board.**

E. Ca.
J. C. ......**Ezekiel Caro, Ph.D.,** Chief Rabbi, Lemberg, Galicia, Austria.

E. G. H......**Emil G. Hirsch, Ph.D., LL.D.,** Rabbi, Sinai Congregation; Professor of Rabbinical Literature and Philosophy in the University of Chicago; Chicago, Ill.

E. J..........**Emil Jellinek,** Vienna, Austria.

E. Li........**Enno Littmann, Ph.D.,** Librarian of the Oriental Department and Lecturer in Semitic Philology, Princeton University, Princeton, N. J.

E. L. S.......**Elias L. Solomon,** Brooklyn, N. Y.

E. Ms.......**Edgar Mels,** New York City.

E. N. S......**Elvira N. Solis,** New York City.

E. Schr......**E. Schreiber, Ph.D.,** Rabbi Emanu-El Congregation, Chicago, Ill.

E. Sd........**E. Schwarzfeld, LL.D.,** Secretary of the Jewish Colonization Association, Paris, France.

E. Sl.........**E. Slijper,** Amsterdam, Holland.

F. C.........**Frank Cramer,** New York City.

F. H. V......**Frank H. Vizetelly, F.S.A.,** Associate Editor of the "Columbian Cyclopedia" and of the STANDARD DICTIONARY; New York City.

F. L. C.....**Francis L. Cohen,** Rabbi, Borough New Synagogue, London, England.

F. P..........**Felix Perles, Ph.D.,** Rabbi, Königsberg, East Prussia, Germany.

F. S. W.....**Francis S. Wilson,** New York City.

F. T. H.....**Frederick T. Haneman, M.D.,** Brooklyn, N. Y.

F. W........**F. Westberg, Ph.D.,** Riga, Courland, Russia.

G.............**Richard Gottheil, Ph.D.,** Professor of Semitic Languages, Columbia University, New York; Chief of the Oriental Department, New York Public Library; President of the Federation of American Zionists, New York City.

G. A. K......**George Alexander Kohut,** Formerly Rabbi in Dallas, Texas; Assistant Librarian of the Jewish Theological Seminary of America, New York City.

G. B. L......**Gerson B. Levi,** New York City.

G. D. R.....**George D. Rosenthal,** Electrical Engineer, St. Louis, Mo.

G. H. C......**G. Herbert Cone,** Attorney at Law, Albany, N. Y.

G. Ke........**G. Kecskeméti, Ph.D.,** Rabbi in Grosswardein, Hungary.

G. L.........**Goodman Lipkind, B.A.,** Rabbi, New York City.

G. Mo.......**Godfrey Morse,** Lawyer, Boston, Mass.

G. O..........**Gustav Oppert, Ph.D.,** Privat-Docent, University of Berlin, Germany.

G. R..........**G. Rülf, Ph.D.,** Rabbi, Brunswick, Germany.

H. B.........**H. Brody, Ph.D.,** Rabbi; Coeditor of the "Zeitschrift für Hebräische Bibliographie"; Nachod, Bohemia, Austria.

H. Bar.......**Henry Barnstein,** Rabbi, Houston, Texas.

H. Bl........**Heinrich Bloch, Ph.D.,** Professor of History, Jewish Theological Seminary, Budapest, Hungary.

H. E.........**H. Eliassof,** Chicago, Ill.

H. E. K......**H. E. Kaufmann,** Rabbi, Krovitza, Austria.

H. Gut.......**H. Guttenstein,** New York City.

H. H.........**Henry Hyvernat, D.D.,** Professor of Oriental Languages and Archeology, Catholic University of America, Washington, D. C.

H. Hir.......**Hartwig Hirschfeld, Ph.D.,** Professor, Jews' College, London, England.

H. H. M.....**Harry H. Mayer,** Rabbi, Kansas City, Mo.

H. K.........**H. Kottek, Ph.D.,** Rabbi, Homburg-vor-der-Höhe, Hesse, Germany.

H. R.........**Herman Rosenthal,** Chief of the Slavonic Department of the New York Public Library, New York City.

H. S..........**Henrietta Szold,** Secretary of the Publication Committee of the Jewish Publication Society of America; New York City.

H. V.........**Hermann Vogelstein, Ph.D.,** Rabbi, Königsberg, East Prussia, Germany.

I. Be..........**Immanuel Benzinger, Ph.D.,** Professor of Old Testament Exegesis, University of Berlin, Germany.

I. Br.........**Isaac Broydé** (*Office Editor*), Diplomé de l'Ecole des Hautes Etudes; formerly Librarian of the Alliance Israélite Universelle, Paris, France; New York City.

I. E..........**Ismar Elbogen, Ph.D.,** Instructor at the Lehranstalt für die Wissenschaft des Judenthums, Berlin, Germany.

I. G..........**Ignatz Goldziher, Ph.D.,** Professor of Semitic Philology, University of Budapest; Member of the Hungarian Academy of Sciences, Budapest, Hungary.

I. G. D.......**I. George Dobsevage,** New York City.

I. H..........**Isidore Harris, A.M.,** Rabbi of West London Synagogue, London, England.

I. L...........**Israel Lévi,** Rabbi; Professor in the Paris Jewish Theological Seminary; Editor of "Revue des Etudes Juives," Paris, France.

I. Lö.........**Immanuel Löw, Ph.D.,** Chief Rabbi of Szegedin, Hungary.

I. M. C......**I. M. Casanowicz, Ph.D.,** United States National Museum, Washington, D. C.

I. M. P......**Ira Maurice Price, B.D., Ph.D.,** Professor of Semitic Languages and Literature, University of Chicago, Chicago, Ill.

I. S...........**I. Schwartz,** Paris, France.

I. S. B.......**Isidor S. Beaumache,** New York City.

I. Z...........**Ignaz Ziegler, Ph.D.,** Rabbi, Carlsbad, Bohemia, Austria.

J..............**Joseph Jacobs, B.A.,** Formerly President of the Jewish Historical Society of England; Corresponding Member of the Royal Academy of History, Madrid; New York City.

J. C..........See **E. Ca.**

J. D. B......**J. D. Bravermann, Ph.D.,** New York City.

J. D. E......**J. D. Eisenstein,** New York City.

J. E..........**Joseph Ezekiel, J.P.,**
Bombay, India.

J. F. McC...**J. Frederic McCurdy, Ph.D., LL.D.,**
Professor of Oriental Languages, University College, Toronto, Canada.

J. Frei.......**Jacob Freimann, Ph.D.,**
Rabbi, Holleschau, Moravia, Austria.

J. Fri.........**J. Friedmann, Ph.D.,**
Rabbi, Gratz, Posen, Germany.

J. G. L......**J. G. Lipman, Ph.D.,**
Assistant Agriculturist, New Jersey State Experiment Station, New Brunswick, N. J.

J. de H......**J. de Haas,**
Secretary of the Federation of American Zionists, New York City.

J. H. G......**Julius H. Greenstone,**
Rabbi, Philadelphia, Pa.

J. Jr.........**Morris Jastrow, Jr., Ph.D.,**
Professor of Semitic Languages, University of Pennsylvania, Philadelphia, Pa.

J. Ka........**Jacques Kahn,**
Rabbi, Paris, France.

J. L..........**Joseph Lehman,**
Chief Rabbi; Principal Rabbinical Seminary, Paris, France.

J. L. La.....**J. L. Lait,**
Journalist, Chicago, Ill.

J. P. P......**John P. Peters, Ph.D., D.D.,**
Rector, St. Michael's Church, New York City.

J. So.........**Joseph Sohn,**
Contributor to "The New International Encyclopedia"; formerly with "The Forum," New York City.

J. Sto.......**Joseph Stolz, D.D.,**
Rabbi, Chicago, Ill.

J. Ta........**Jacob Tauber, Ph.D.,**
Rabbi, Perau, Moravia, Austria.

K.............**Kaufmann Kohler, Ph.D.,**
Rabbi Emeritus of Temple Beth-El, New York; President of the Hebrew Union College, Cincinnati, Ohio.

K. H. C......**Karl Heinrich Cornill, Ph.D.,**
Professor of Hebrew and Old Testament Exegesis, University of Breslau, Germany.

L. B..........**Ludwig Blau, Ph.D.,**
Professor, Jewish Theological Seminary; Editor of "Magyar Zsidó-Szémle"; Budapest, Hungary.

L. G..........**Louis Ginzberg, Ph.D.,**
Professor of Talmud, Jewish Theological Seminary of America, New York City.

L. Grü......**Lazarus Grünhut,**
Director, Orphan Asylum, Jerusalem, Palestine.

L. H. G. ....**L. H. Gray, Ph.D.,**
Assistant Editor of the "Orientalische Bibliographie"; formerly on the editorial staff of "The New International Encyclopædia"; Newark, N. J.

L. Hü.......**L. Hühner, A.M., LL.B.,**
Attorney at Law, New York City.

L. Laz.......**L. Lazarus, Ph.D.,**
Rabbi, Göding, Moravia, Austria.

L. N. D......**Lewis N. Dembitz,**
Attorney at Law, Louisville, Ky.

L. V.........**Ludwig Venetianer, Ph.D.,**
Rabbi, Neupest, Hungary.

L. Y.........**L. Ysaye,**
Vienna, Austria.

M. Bl........**Maurice Bloch,**
Principal of the Bischoffsheim School, Paris, France.

M. C.........**M. Caimi,**
Corfu, Greece.

M. Co........**Max Cohen,**
Attorney at Law, New York City.

M. F.........**Michael Friedländer, Ph.D.,**
Principal Jews' College, London, England.

M. Fi........**Maurice Fishberg, M.D.,**
Surgeon to the Beth Israel Hospital Dispensary; Medical Examiner to the United Hebrew Charities, New York City.

M. Fr........**M. Franco,**
Principal, Alliance Israélite Universelle School, Démotica, Rumelia, Turkey.

M. Gar.......**M. Garsson,**
New York City.

M. Gr........**M. Grunwald, Ph.D.,**
Rabbi, Vienna, Austria.

M. K.........**Meyer Kayserling, Ph.D.,**
Rabbi, Budapest, Hungary.

M. M........**Moses Mielziner, Ph.D., D.D.** (deceased),
Late President of the Hebrew Union College, Cincinnati, Ohio.

M. M. E.....**M. M. Eichler,**
Rabbi, Beth El Congregation, Philadelphia, Pa.

M. R.........**Max Rosenthal, M.D.,**
Visiting Physician, German Dispensary, New York City.

M. Re........**Milton Reizenstein, Ph.D.,**
New York City.

M. Sc........**Max Schloessinger, Ph.D.** (*Office Editor*),
Rabbi, New York City.

M. Sel.......**Max Seligsohn** (*Office Editor*),
Diplomé de l'Ecole des Hautes Etudes, Paris, France; New York City.

M. Si........**Moritz Silberstein, Ph.D.,**
Rabbi, Wiesbaden, Nassau, Germany.

M. W........**Max Weisz, Ph.D.,**
Rabbi, Budapest, Hungary.

M. W. L.....**Martha Washington Levy, B.A.,**
Contributor to "The New International Encyclopædia," New York City.

M. W. M....**Mary W. Montgomery, Ph.D.,**
New York City.

M. Z.........**M. Zametkin,**
New York City.

N. A.........**N. Almquist,**
Stockholm, Sweden.

N. D.........**Newell Dunbar,**
Newark, N. J.

N. K.........**Nehemias Kronberg, Ph.D.,**
Rabbi, Hermanmiestec, Bohemia, Austria.

N. St........**Nathan Stern, Ph.D.,**
New York City.

N. T. L......**N. T. London,**
New York City.

O. E. d'A. G..**Osmond Elim d'Avigdor Goldsmid, M.A., LL.B., J.P.,**
Brighton, England.

O. S. S.......**Oscar S. Straus, LL.D.,**
Former Envoy Extraordinary and Minister Plenipotentiary of the United States to Turkey; Member of the Court of Arbitration at The Hague; New York City.

P. B..........**Philipp Bloch, Ph.D.,**
Rabbi, Posen, Germany.

P. Wi........**Peter Wiernik,**
New York City.

R. H. S......**Rachel Hays Sulzberger,**
New York City.

R. I. C.......**Rudolph I. Coffee, A.B.,**
Assistant Superintendent, Hebrew Orphan Asylum, New York City.

R. P..........**Rosalie Perles,**
Königsberg, East Prussia, Germany.

S.............Isidore Singer, Ph.D.,
MANAGING EDITOR, New York City.

S. Bac.......S. Bachrach,
Hameln, Hanover, Germany.

S. Fra.......Salomon Frankfurter, Ph.D.,
Scriptor, Vienna University Library, Vienna, Austria.

S. Fu........Samuel Fuchs, Ph.D.,
Chief Rabbi, Luxemburg, Luxemburg.

S. J..........S. Janovsky,
Attorney at Law, St. Petersburg, Russia.

S. K..........S. Kahn,
Rabbi, Nîmes, France.

S. Kr........S. Krauss, Ph.D.,
Professor, Normal College, Budapest, Hungary.

S. Le........S. Levy, M.A.,
Rabbi, London, England.

S. Lev.......S. Levene,
Brooklyn, N. Y.

S. M.........S. Mendelsohn, Ph.D.,
Rabbi, Wilmington, N. C.

S. Man......S. Mannheimer, B.L.,
Instructor, Hebrew Union College, Cincinnati, Ohio.

S. M. D......S. M. Dubnow,
Odessa, Russia.

S. P..........Samuel Poznanski, Ph.D.,
Rabbi, Warsaw, Poland, Russia.

S. S..........Solomon Schechter, M.A., Litt.D.,
President of the Faculty of the Jewish Theological Seminary of America, New York City.

S. Sa.........Sigismund Salfeld, Ph.D.,
Rabbi, Mayence, Hesse, Germany.

S. Sp.........Salomon Spielmann,
Iglau, Moravia, Austria.

S. St.........Sara Straus,
New York City.

S. S. W......Stephen S. Wise, Ph.D.,
Rabbi, Portland, Ore.

S. v. St......S. van Straalen (deceased),
Late Assistant Librarian, British Museum, London, England.

T.............Crawford Howell Toy, D.D., LL.D.,
Professor of Hebrew in Harvard University, Cambridge, Mass.

T. K. C......Thomas Kelly Cheyne, D.D., Litt.D.,
Oriel Professor of the Interpretation of Scripture, Oxford University, and Canon of Rochester Cathedral, England; Coeditor of "Encyclopedia Biblica"; Oxford, England.

T. S..........Tobias Schanfarber,
Rabbi, Ansche Ma'arab Congregation, Chicago, Ill.

U. C.........Umberto Cassuto,
Florence, Italy.

V. C.........Vittore Castiglione,
Chief Rabbi, Rome, Italy.

V. E.........Victor Rosseau Emanuel,
Laurel, Md.

V. R.........Vasili Rosenthal,
Kremenchug, Russia.

V. Ry........Victor Ryssel, Ph.D.,
Professor of Old Testament Exegesis and Semitic Languages, University of Zurich, Switzerland.

W. A. M.....William A. Miller,
New York City.

W. B.........W. Bacher, Ph.D.,
Professor, Jewish Theological Seminary, Budapest, Hungary.

W. H. F.....William H. Fineshriber,
Rabbi, Davenport, Iowa.

W. M. M....W. Max Müller, Ph.D.,
Professor of Bible Exegesis, Reformed Episcopal Theological Seminary, Philadelphia, Pa.

W. N........William Nowack, Ph.D.,
Professor of Old Testament Exegesis, University of Strasburg, Germany.

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THE
JEWISH ENCYCLOPEDIA

GOD: The Supreme Being, regarded as the Creator, Author, and First Cause of the universe, the Ruler of the world and of the affairs of men, the Supreme Judge and Father, tempering justice with mercy, working out His purposes through chosen agents—individuals as well as nations—and communicating His will through prophets and other appointed channels.

——**Biblical Data:** "God" is the rendering in the English versions of the Hebrew "El," "Eloah," and "Elohim." The existence of God is presupposed throughout the Bible, no attempt being anywhere made to demonstrate His reality. Philosophical skepticism belongs to a period of thought generally posterior to that covered by the Biblical books, Ecclesiastes and some of the Psalms (xiv., liii., xciv.) alone indicating in any degree in Biblical Israel a tendency toward Atheism. The controversies of the Earlier Prophets never treat of the fundamental problems of God's existence or non-existence; but their polemics are directed to prove that Israel, ready at all times to accept and worship one or the other god, is under the obligation to serve Yhwh and none other. Again, the manner of His worship is in dispute, but not His being. The following are the main Biblical teachings concerning God:

Relation to Nature.

God and the world are distinct. The processes of nature are caused by God. Nature declares the glory of God: it is His handiwork (Gen. i.; Ps. viii., xix.; Isa. xl. 25 *et seq.*). God is the Creator. As such, He is "in heaven above and upon the earth beneath" (Deut. iv. 39). His are the heavens, and His is the earth (Ps. lxxxix. 12 [A. V. 11]; compare Amos iv. 13). He created the world by the word of His mouth (Ps. xxxiii. 6, 9). Natural sequences are His work (Jer. v. 22, 24; Ps. lxxiv. 15–17). He maintains the order of nature (Ps. cxlvii. 8–9, 16–18; Neh. ix. 6). He does not need the offerings of men, because "the earth is the Lord's and the fulness thereof" (Ps. xxiv. 1, 4, 7–13; compare Isa. i. 11; Jer. vii. 21–23; Micah vi. 6–8).

Nothing is affirmed of His substantial nature. The phrase "spirit of God" ("ruaḥ Elohim") merely describes the divine energy, and is not to be taken as equivalent to the phrase "God is a spirit," viz., an assertion concerning His incorporeality (Zech. iv. 6; Num. xiv. 22; Isa. xl. 13). He can not, however, be likened to any thing (Ex. xx. 4–5; Isa. xl. 18) or to any person (Jer. x. 6–7). No form is seen when God speaks (Deut. iv. 15). He rules supreme as the King of the nations (Jer. x. 6–7). His will comes to pass (Isa. viii. 9, 10; lv. 10, 11; Ps. xxxiii. 10–12, lxviii. 2–4). He is one, and none shares with Him His power or rulership (Deut. vi. 4; Isa. xliv. 6, xlvi. 10 [A. V. 9]). He is unchangeable, though he was the first and will be the last (Isa. xli. 4; Mal. iii. 6). All that is, is perishable: God is everlasting (Isa. xl. 7–8, 23–25; li. 12–13). Hence His help is always triumphant (Ps. xx. 8–9, xliv. 4, xlvi. 1–8). He is in all things, places, and times (Ps. cxxxix. 7–12). He is not, like man, subject to whim (Num. xxiii. 19; Deut. vii. 9). He is the Judge, searching the innermost parts of man's being, and knowing all his secrets (Jer. xvi. 17, xvii. 10, xxiii. 24; Ps. cxxxix. 1–4). His knowledge is too high for man (Ps. cxxxix. 6, 15, 16). God's wisdom, however, is the source of human understanding (Ps. xxxvi. 10). He is "merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. xxxiv. 6–7). But He can not hold the sinner guiltless (*ib.*). He manifests His supreme lordship in the events of history (Deut. xxxii. 8–12; Ps. xxii. 28, 29; lxxviii. 2–7). He is the ever-ruling King (Jer. x. 10). He punishes the wicked (Nahum i. 2); He turns their way upside down (Ps. i. 6). Appearances to the contrary are illusive (Hab. i. 13, ii. 2; Jer. xii. 1–2; Ps. x. 13–14, xxxvii. 35–39, lii. 3–9, lxii. 11–13, xcii. 7–8; Job xxi. 7–9, xxvii. 8–11, xxxv. 14).

Relation to Man.

The Biblical theodicy culminates in the thought that the end will show the futility and deceptive nature of the prosperity of the wicked (Ps. lxxvii. 17). The mightiest nations do not prevail against God (Jer. xviii. 7–10, xxv. 30–31; Ps. vii. 8–9; xxxiii. 13, 19). He judges the world in righteousness (Ps. ix. 9, 16; lxxvi. 9–10; xcv. 10–13). I Chron. xxix. 11–12 may be said to be a succinct epitome of the Biblical doctrine concerning God's manifestations in nature and in history (compare I Sam. ii.). Yet God does not delight in the death of the sinner: He desires his return from his evil ways (Ezek. xviii. 21–22, xxxviii. 10–11). Fasting is not an adequate expression of repentance (Isa. lviii. 3–8; compare Jonah ii. 10; Joel ii. 13; Zech. vii. 5). God hath demanded of man "to do justly, and to love mercy" (Micah vi. 8); hence redress for wrongs done is the first step toward attaining God's forgiveness (Ezek. xxxiii. 15), the "forsaking of one's evil ways" (Lam. iii. 37–40).

It is characteristic of the Biblical conception of God that He is with those of contrite heart (Isa. lvii. 15). He loves the weak (Deut. x. 17–18). He is the father (Isa. lxiii. 16, lxiv. 7); and like a father He taketh pity on His children (Ps. ciii. 13; see Compassion). Therefore, love is due to Him on the part of His children (Deut. vi. 4–5). The demand to fear Him, in the light of the implications of the Hebrew original, is anything but in conflict with the insistence that the relations between God and man are marked by parental and filial love. The God of the Bible is not a despot, to be approached in fear. For "yir'ah" connotes an attitude in which confidence and love are included, while the recognition of superiority, not separation, is expressed (Nietzsche's "pathos of distance"). Reverence in the modern sense, not fear, is its approximate equivalent. They that confide in Him renew their strength (Isa. xl. 30–31). God is holy (compare Isa. vi. 3); this phrase sums up the ultimate contents of the Bible conception of God (see Fear of God).

Relation to Israel.

He is Israel's God. Not on account of any merits of its own (Deut. vii. 7–8, ix. 4–7), but because of God's special designs, because the fathers loved Him (Deut. x. 11–16), Israel was chosen by God (Ex. xix. 4–6; Deut. iv. 20, xxxii. 9; Isa. xli. 8–9, xliii. 21; Jer. ii. 2, and often elsewhere). Hence, in Israel's experience are illustrated God's power, love, and compassion, as, in fact, it is Israel's sole destiny to be the witness to God (Isa. xliv. 8). For Israel, therefore, God is a jealous God. He can not tolerate that Israel, appointed to be His portion (Deut. xxxii. 9), His servant (Isa. xliv. 21), His people joined unto Him for His name and glory and ornament (Jer. xiii. 11, A. V., "for a name, and for a praise, and for a glory"), should worship other gods. Israel's task is to be holy as He is holy (Lev. xix. 2; Deut. xxvi. 19). Israel itself does not fully recognize this. God sends prophets again and again to instruct and admonish His people (Jer. vii. 25, xi. 7, xxxv. 15; Isa. xxix. 13–14).

In Israel God's judgments are purposed to impress upon His people the duty placed upon it. Greater suffering He metes out to Israel (Lev. xxvi. 40; Deut. iv. 30–31; viii. 5, 19; xi. 16–17; xxxii. 15; Isa. i. 19–20, iv. 3–4, xlii. 24–xliii. 1, xlviii. 9–11; Jer. ii. 19, v. 18–19; Amos iii. 2), but He will not permit Israel to perish (Isa. xli. 10–14; xlv. 17; li. 7–8; liv. 10, 17; Jer. xxxi. 36). And Israel, brought to faithfulness, will be instrumental in winning the whole earth to God (Isa. ii. 2–4, xi. 9, xlv. 23, lxv. 25; Micah iv. 1–4; Jer. iii. 17; see Messiah).

God is Israel's lawgiver. His law is intended to make Israel holy. That Israel serve God, so as to win all people to the truth, is God's demand (Lev. xx. 26; Deut. iv. 6). God's unity is indicated in the one sanctuary. But legalism and sacerdotalism are withal not the ultimate (Ps. l. 7–13; I Sam. xv. 22: "to obey is better than sacrifice"; Isa. i. 11; Jer. vii. 21–23; Hosea vi. 6: "I desired love [A. V. "mercy"] and not sacrifice").

Nor is the law a scheme of salvation. Nowhere in the Old Testament is the doctrine taught that God must be satisfied (see Fall of Man; Sin). Sin is impotent against God, and righteousness does not benefit Him (Job xxxv. 6–8). God is omnipotent (Ps. x. 3–4). At one with Him, man is filled with joy and with a sense of serene security (Ps. xvi. 5–6, 8–9; xxvii. 1–4). Without this all else is sham (Ps. xlix. 7–13). Happy, therefore, the man who heeds God's instruction (Ps. xciv. 12; Prov. iii. 11–12). Sin never attains its aims (Ps. xxxiv. 22; Prov. xi. 19; I Sam. xxiv. 14; Job viii. 13–14, xv. 20–31). It is thus that God documents His supremacy; but unto man (and Israel) He gives freedom to choose between life and death (Deut. xxx. 15–20). He is near to them that revere Him (Ps. lxxxv. 9–14). Though His ways are not man's ways, and His thoughts not man's thoughts (Isa. lv. 8), yet to this one certainty man may cleave; namely, that God's word will come to pass and His purposes will be carried out (*ib.* verses 9, 10, 11).

The God of the Bible is not a national God, though in the fate of one people are mirrored the universal facts of His kingship and fatherhood, and the truth is emphasized that not by might, nor by power, but by God's spirit are the destinies of the world and of man ordered (Zech. iv. 6; Mal. i. 11; Ps. cxiii., cxv.). The God of the Bible is a person; *i.e.*, a being self-conscious, with will and purpose, even though by searching man can not find Him out (Job xi. 7; Ps. xciv. 7, 8, 9, 10, 11; Isa. xl. 28; Ps. cxlv. 3).

E. G. H.

——**In Post-Biblical Literature:** In the Apocrypha of Palestinian origin the Biblical teachings concerning God are virtually reaffirmed without material modifications. In some books anthropomorphic expressions are avoided altogether; in the others they are toned down. The "hand of God," for instance (Ecclus. [Sirach] xxxiii. 3), is in the parallel distich explained as "His might." The "eyes of God" symbolize His knowledge and providence (Baruch ii. 17); the "voice of God" is synonymous with His will (*ib.* ii. 22, iii. 4).

In the Palestinian Apocrypha.

His unity, postulating Him as the absolute, omnipresent, and therefore as the omniscient, eternal, and living God, is accentuated; while in His relations to the world and its inhabitants He is manifest as the Creator, Ruler, the perfectly righteous Judge, requiting evil and rewarding good, yet, in His mercy, forgiving sin. To Him all nature is subject, while He executes His designs according to His inscrutable wisdom. The history of former generations is cited in proof of the contention that they who confide in Him have never been disappointed (Ecclus. [Sirach] ii. 10); for God is full of mercy, pardoning sins, and is the great Helper (*ib.* verse 11).

Good and evil proceed from God, as do life and death (*ib.* xi. 14). Yet sin is not caused by God, but by man's own choice (*ib.* xv. 11 *et seq.*). God is omnipresent. Though He is on high, He takes heed of men's ways (*ib.* xvi. 17, xvii. 15–16). Mountains and the ocean are in His power (*ib.* verses 18 *et seq.*).

Being the Creator, He planned the eternal order of nature (*ib.* verses 26 *et seq.*). He also fashioned man (*ib.* xvii. 1 *et seq.*). Whatever strength man has is from Him (*ib.* verse 3). The eyes of men are enabled by Him to see "the majesty of His glory," and their ears to hear "His glorious voice" (*ib.* verse 13). He liveth in all eternity and judgeth all things. None may search out His wondrous might (*ib.* xviii. 1–2), or describe His grace (*ib.* verse 3). To Him naught may be added, and from Him nothing may be taken away (*ib.* verse 6, xlii. 21). Even the "holy ones" are not competent to relate the marvels of His works (*ib.* xlii. 17). He announces that which was and that which is to be and all hidden things (*ib.* verses 19–20). He is one from all eternity (*ib.* verse 21). He is the Living God (*ib.* verse 23). Among all the varieties of things He has created nothing without purpose (לבטלה, *ib.* verse 24).

The "wisdom of God" is spoken of and exalted in the same strains as in the Biblical books (Prov. vii., viii.). All wisdom is from God and is with Him forever (Ecclus. [Sirach] i. 1). It came forth from the mouth of the Most High (*ib.* xxiv. 3); but it was created before all things (*ib.* i. 4). It is subject to the will of Him who alone is "wise, and greatly to be feared," seated on His throne (*ib.* i. 8). God "poured it out over all His works" (*ib.* i. 7; comp. xxiv. 31). However close this description of wisdom may come to a personification, it is plain that it is free from any element which might be construed as involving a departure from the Biblical position regarding God's absolute unity.

In Alexandrian Apocrypha.

It is in the Alexandrian Apocrypha that modifications of the Biblical doctrine appear; but even here are to be found books whose theology is a reiteration of the Biblical teachings. The so-called Third Book of the Maccabees, in the prayer of the high priest Simon, invokes "God as the King of the Heavens, the Ruler of all creatures, the most Holy, the sole Governor, the Omnipotent," declaring Him to be "a just ruler," and appeals to the events of past days in support of the faith in God's supremacy and in Israel's appointment to glorify Him (III Macc. ii. 1–20) who is all-merciful and the maker of peace.

The third book of the "Oracula Sibyllina," also, reiterates with great emphasis and without equivocation the unity of God, who is alone in His superlative greatness. God is imperishable, everlasting, self-existent, alone subsisting from eternity to eternity. He alone really is: men are nothing. He, the omnipotent, is wholly invisible to the fleshly eye. Yet He dwells in the firmament (Sibyllines, i. 1, 7–17, 20, 32; ii. 1–3, 17, 36, 46). From this heavenly abode He exercises His creative power, and rules over the universe. He sustains all that is. He is "all-nourishing," the "leader of the cosmos," the constant ruler of all things. He is the "supreme Knower" (*ib.* i. 3, 4, 5, 8, 15, 17, 35; ii. 42). He is "the One God sending out rains, winds, earthquakes, lightnings, famines, pestilences, dismal sorrows, and so forth" (*ib.* i. 32–34). By these agencies He expresses His indignation at the doings of the wicked (*ib.* ii. 19–20); while the good are rewarded beyond their deserts (*ib.* ii. 1–8). God's indwelling in man (*πᾶσι βροτοῖσιν ἐνών*) "as the faculty of judgment" is also taught (*ib.* i. 18). This indwelling of God, which has been claimed as an indication of the book's leaning toward a modification of the transcendentalism of the Biblical idea of God, may perhaps rest on a faulty reading (comp. Drummond, "Philo Judæus," i. 173).

In the Septuagint, also, the treatment of anthropomorphic statements alone exhibits a progress beyond the earlier Biblical conceptions. For example, in Gen. vi. 6–7 "it repented the Lord" is softened into "He took it to heart"; Ex. xxiv. 9–10, "They [Moses, Aaron, and the others mentioned] saw the place where the God of Israel stood" is rendered "They saw the God of Israel"; Ex. xv. 3, instead of "The Lord is a man of war," has "The Lord is one who crushes wars"; Josh. iv. 24, "the power" for "the hand." In Isa. vi. 1, the "train of his [God's] robe" is changed into "his glory" (see Zeller, "Die Philosophie der Griechen," iii., part ii., 254). As the Targumim, so the Septuagint, on account of a more spiritualized conception of God, takes care to modify the earlier and grosser terminology; but even the phrase ὁ Θεὸς τῶν δυνάμεων (Isa. xlii. 13) does not imply the recognition of powers self-existent though under the control of God. The doctrine of the unity of God is put forth as the central truth also in the Septuagint.

Hellenistic Influences.

Nor is this theology toned down in other Hellenistic writings. While in style and method under the influence of Greek thought, the fragments of Demetrius, Pseudo-Artapanus, Pseudo-Phocylides, Ezekielus' tragedy on Exodus, and the so-called Fourth Book of Maccabees can not be said to put forth notions concerning God at variance with the Palestinian theology. The Wisdom of Solomon, the Letter of Aristeas, and the fragments of Aristobulus, however, do this. In the first of these three, Israel's God is pronounced to be the only God. He lives in solitary supremacy, responsible to Himself alone (Wisdom xii. 12–14). He IS (*τόν ὄντα*; *ib.* xiii. 1). He is the "eternal light" (*ib.* vii. 26). He is the Artificer (*Τεχνίτης*) who created or prepared (both verbs are used) the various things in nature (*ib.* xviii. 1-5). This uncertainty in the verb descriptive of God's part in creation suggests that the old Biblical conception of the Creator's functions is in this book attenuated to the bringing into order of formless primeval matter (comp. *ib.* xi. 17). Matter is compared to a lump of wax which, originally devoid of attributes, owes its qualities to divine agency (Drummond, *l.c.* p. 188).

But, while the cosmos is an expression and the result of the greatness, power, and beauty of God, He remains transcendent above it. Nevertheless, He continues to administer all things (Wisdom xii. 15, 18; xv. 1). It is His providence that acts as a pilot or rudder (*ib.* xiv. 3). In this is manifested His truth, justice, mercy, loving-kindness, and long-suffering (*ib.* xi. 23; xii. 15, 18; xv. 1). It is among His holy ones that His grace and mercy are conspicuous; but evil-doers are punished (iii. 9, 10). The pious are those who dwell with wisdom (vii. 28). God possesses immediate knowledge of men's secrets, of their speech, feelings, and thoughts (*ib.* i. 6). He foreknows but does not foreordain the future. Necessity and right (*ἀνάγκη* and *δίκη*) are both postulated. The former blinds the judgment of the impious. If they continue in their impenitence, they will be overtaken by their punishment (*ib.* i. 15; ii. 6–22; iii. 2–17; iv. 3–14; xii. 2, 10, 20; and more especially xix. 1–5). The avenging Right is, however, not hypostatized or personified to any great degree (*ib.* i. 8, xi. 20, xiv. 31, xviii. 11). God is not the creator of evil (*ib.* i. 12–14); therefore in evil He is confronted with a tendency that He can not tolerate. Hence He or His is the avenging justice.

God is neither unknown nor unknowable. The external universe reveals Him. It implies the existence of a primal source greater than it (*ib.* xiii. 1–9); and, again, through wisdom and "the spirit" sent from on high, God is found by them who do not disobey Him (*ib.* i. 2–4, ix. 13–17). Yet man can never attain unto perfect knowledge of the divine essence (see Gfrörer, cited by Drummond, *l.c.* p. 198). Notwithstanding God's transcendence, anthropopathic phraseology is introduced (Wisdom iv. 18, "God shall laugh"; "His right hand" and "arm," v. 16; "His hand," vii. 16, x. 20, xi. 17, xix. 8). This proves that the doctrine of intermediate agents is not fully developed in the book, though in its presentation of God's wisdom elements appear that root in this conception. Certainly the question had begun to force itself upon the writer's mind: How is it that God enthroned on high is yet omnipresent in the universe? Like the Stoics, the author assumes an all-penetrating divine principle which appears as the rational order of the cosmos and as the conscious reason in man. Hence God's spirit is all-pervasive (*ib.* i. 6–7). This spirit is, in a certain sense, distinct from God, an extension of the Divine Being, bringing God into relation with the phenomenal world. Still, this spirit is not a separate or subordinate person. "Wisdom" and this "spirit" are used interchangeably (*ib.* ix. 17); "wisdom is a spirit that is" a lover of mankind (*ib.* i. 4–6); wisdom is "a vapor of the power of God," a reflection of eternal light (*ib.* vii. 25–26).

"Wisdom" of God.

This wisdom has twenty-one attributes: it is "an understanding spirit, holy, alone in kind, manifold, subtile, freely moving, clear in utterance, unpolluted, distinct, unharmed, loving what is good, keen, unhindered, beneficent, loving toward man, steadfast, sure, free from care, all-powerful, all-surveying, and penetrating through all spirits that are quick of understanding, pure, most subtile" (*ib.* vii. 22–24). Wisdom is a person, the "assessor" at God's throne (*ib.* ix. 4); the chooser of God's works (*ib.* viii. 3–4). She was with God when He made the cosmos (*ib.* ix. 9). She is the artificer of all things (*ib.* vii. 21). As all this is elsewhere predicated of God also, it is plain that this "wisdom" is regarded only as an instrument, not as a delegate of the Divine. The Wisdom of Solomon speaks also of the "Logos" (*ib.* ii. 2–3, ix. 1–2, xvi. 12, xviii. 14–16); and this, taken in connection with its peculiar conception of wisdom, makes the book an important link in the chain leading from the absolute God-conception of Palestinian Judaism to the theory of the mediating agency of the Word (Λόγος, "Memra") in Philo. The Aristeas Letter does not present as clear a modification of the God-conception (but see Eleazar's statement therein, "there is only one God and 'His power.' is through all things"). Aristobulus, in the Orphic verses, teaches that God is invisible (verse 20), but that through the mind He may be beheld (verses 11, 12). Maker and Ruler of the world, He is Himself the beginning, middle, and end (verses 8, 34, 35, 39). But wisdom existed before heaven and earth; God is the "molder of the cosmos" (verse 8)—statements which, by no means clear enough to form the basis of a conclusion, yet suggest also in Aristobulus' theology a departure from the doctrine of God's transcendence and His immediate control of all as the Creator ex nihilo.

Philo is the philosopher who boldly, though not always consistently, attempts to harmonize the supramundane existence and majesty of the one God with His being the Creator and Governor of all. Reverting to the Old Testament idiom, according to which "by the word of Yhwh were the heavens made" (Ps. xxxiii. [xxxii.] 6)—which passage is also at the root of the Targumic use of Memra (see Anthropomorphism)—and on the whole but not consistently assuming that matter was uncreated (see Creation), he introduces the Logos as the mediating agent between God on high and the phenomenal world.

Philo's Logos.

Philo is also the first Jewish writer who undertakes to prove the existence of God. His arguments are of two kinds: those drawn from nature, and those supplied by the intuitions of the soul. Man's mind, also invisible, occupies in him the same position as does that of God in the universe ("De Opificio Mundi," § 23). From this one arrives at a knowledge of God. The mind is the sovereign of the body. The cosmos must also have a king who holds it together and governs it justly, and who is the Supreme ("De Abrahamo," § 16; "De Migratione Abrahami," § 33). From a ship man forms the idea of a ship-builder. Similarly, from the cosmos he must conceive the notion of the Father and Creator, the great and excellent and all-knowing artist ("De Monarchia," i. 4; "De Præmiis et Pœnis," § 7). For a first and an efficient cause man must look outside of the material universe, which fails in the points of eternity and efficiency ("De Confusione Linguarum," §§ 21, 25; "De Somniis," i. 33). This cause is mind. But man has the gift of immortal thoughts ("De Eo Quod Deterius Potiori Insidiatur," § 24): these culminate in the apprehension of God; they press beyond the limits of the entire phenomenal world to the Unbegotten ("De Plantatione Noe," § 5). This intuition of God was the especial prerogative of the Prophets, of Abraham, and of Jacob.

The essence of God is unknown to man, whose conceptions are colored through the medium of his own nature. Anthropopathisms and anthropomorphisms are wicked. God is incorporeal. He is without any irrational affections of the soul. God is a free, self-determining mind. His benevolence is due not to any incapacity of His for evil, but to His free preference for the good (*ib.* § 20).

Man's personality lifts him above the rest of the creatures. In analogy therewith, Philo gives God the attributes of personality, which are not restrictive, but the very reverse (Drummond, "Philo Judæus," ii. 15). Efficiency is the property of God;

susceptibility, that of the begotten ("De Cherubim," § 24). God, therefore, is not only the First Cause, but He is the still efficient ground of all that is and comes to pass. He never pauses in His creative activity ("De Allegoriis Legum," i. 3). The feebleness of the human mind precludes the possibility of man's knowing God as He is in Himself (*ib.* iii. 73). God is without qualities (*ib.* i. 13). God is transcendent. He contains, but is not contained (*περιέχων οὐ περιεχόμενος*); yet He is also within the universe. He is omnipresent (comp. "De Confusione Linguarum," § 27; "De Posteritate Caini," § 5); still He is above the conditions of space and time ("De Posteritate Caini," § 5; "Quod Deus Sit Immutabilis," § 6). He is complete in Himself, and contains within His own being the sum of all conceivable good ("De Mutatione Nominum," § 4). He is perfect; He is omniscient ("De Eo Quod Deterius Potiori Insidiatur," § 42); He is omnipotent; He is free from evil and, therefore, can not be its source ("De Profugis," § 15); He is without passion as the most perfectly reasonable being, as the efficient and not the susceptible. God cares for the world and its parts (see PROVIDENCE) ("De Opificio Mundi," § 61). He is the "Archon of the great city," "the pilot managing the universe with saving care" ("De Decem Oraculis," § 12).

It is in the development of his theory of the divine powers that Philo injects into his theology elements not altogether in concordance with antecedent Jewish thought. These intelligible and invisible powers, though subject to God, partake of His mystery and greatness. They are immaterial. They are uncircumscribed and infinite, independent of time, and unbegotten ("Quod Deus Sit Immutabilis," § 17). They are "most holy" ("Fragmenta," ii. 655), incapable of error ("De Confusione Linguarum," § 23). Among these powers, through which God works His ends, is the Logos. "God is the most generic Thing; and His Logos is second" ("De Allegoriis Legum," ii. 21). "This Logos is the divine seal of the entire cosmos" ("De Somniis," ii. 6). It is the archetypal idea with which all things were stamped ("De Mutatione Nominum," § 23). It is the law of and in all things, which is not corruptible ("De Ebrietate," § 35). It is the bond of the universe, filling a function analogous to that of the soul in man ("Quis Rerum Divinarum Heres Sit," § 48). It is God's son (see LOGOS; PHILO).

Vacillating though it was, the theory of the divine powers and the Logos, as elaborated by Philo, certainly introduced views into the theology of Judaism of far-reaching consequences in the development of the God-idea if not of the Synagogue at least of the Church. The absolute unity and transcendence of God were modified materially, though the Biblical notion of the likeness of man to God was in the system developed in a manner adopted again by the modern Jewish theologians (see below). Talmudic and medieval Judaism were only indirectly affected by this bold attempt to save the transmundane and supramundane implications of the God-concept and still find an explanation for the immanence of the divine in man and in the world. The Pharisaic Psalms of Solomon, for instance, echo without the least equivocation the theological constructions of the Biblical books (see ii. 15-18, 32-37); and the other apocalyptic writings (Enoch; Book of Jubilees; Testaments of the Twelve Patriarchs) present no essentially new points of view or even any augmentations. E. G. H.

The Shema'.

——**In Talmudic Literature:** The Hellenistic modifications of the Biblical God-concept were further developed in the propositions of the heretical sects, such as the Minim or Gnostics, and of the Judæo-Christians and Christians. To controvert their departures from the fundamental positions of Judaism, the Palestinian synagogue, as did all later Judaism with the exception of the cabalists (see CABALA), laid all the greater stress on the unity of God, and took all the greater precaution to purge the concept from any and all human and terrestrial similarities. The Shema' (Deut. vi. 4 *et seq.*) was invested with the importance of a confession of faith. Recited twice daily (Ber. i. 1), the concluding word "eḥad" was given especial prominence, emphatic and prolonged enunciation being recommended ("kol ha-ma'arik be-eḥad"; Ber. 19a). Audible enunciation was required for the whole sentence (Sifre, Deut. 31: "Mi-kan amru: ha-ḳore et shema' welohishmia' le-ozno lo yaẓa"). Upon Israel especially devolved the duty of proclaiming God's unity ("le-yaḥed shemo beyoter"). The repetition of "YHWH" in the verse is held to indicate that God is one both in the affairs of this world and in those of the world to come (Yalḳ., Deut. 833). "The Eternal is Israel's portion" (Lam. iii. 24, Hebr.) demonstrates Israel's duty in the Shema' to proclaim God's unity and imperishability over against the sun-, moon-, and star-worship of the heathen (Lam. R. iii. 24; comp. Deut. R. ii., end). The "eḥad" is also taken in the sense of "meyuḥad," *i.e.*, unique, unlike any other being (Meg. 28). Two powers ("reshuyot"), therefore, can not be assumed, as Deut. xxxii. 39 proves (Tan., Yitro; Jellinek, "B. H." i. 110); and the opening sentence of the Decalogue confirms this (Mek., Yitro, v.; comp. Yalḳ., Ex. 286). In the historical events, though God's manifestations are varied and differ according to the occasion, one and the same God appears: at the Red Sea, a warrior; at Sinai, the author of the Decalogue; in the days of Daniel, an old, benignant man (Yalḳ. *l.c.*). God has neither father, nor son, nor brother (Deut. R. ii.).

One "Reshut."

Pains are taken to refute the arguments based on the grammatical plurals employed in Biblical texts when referring to God. "Elohim" does not designate a plurality of deities. The very context shows this, as the verbs in the predicate are in the singular. The phrase "Let us make man in our image" (Gen. i. 26) is proved by the subsequent statement, "so God created man in his own image" (*ib.* verse 27), to refer to one God only (Yer. Ber. ix.; Gen. R. viii., xix.). Nor, according to R. Gamaliel, is the use of both "bara" and "yaẓar," to connote God's creative action, evidence of the existence of two distinct divine powers (Gen. R. i.). The reason why in the beginning one man only was fashioned was to disprove the contention of those that believe in more than one personality in God (Sanh. 38a). God had neither associate nor helper (Sanh. 38b; Yer.

Shab. vi. 8d; Eccl. R. iv. 8). The ever-recurrent principle throughout haggadic theological speculations is that there is only one "Reshut" ("Reshut aḥat hu" = "personality").

From this emphasis upon the unity and immutability of God, Weber, among others (see his "Jüdische Theologie," p. 153, Leipsic, 1897), has drawn the inference that the Jewish God was apprehended as the Absolute, persisting in and for Himself alone —supramundane and therefore extramundane also. Between Him and the world and man there is no affinity and no bond of union. This view, however, neglects to take into account the thousand and one observations and interpretations of the Rabbis in which the very reverse doctrine is put forth. The bond between this one God—supreme, and in no way similar to man—and His creatures is very close (comp. the discussion of the effect of the Shema' taken from Yer. Ber. in Yalḳ., Deut. 836). It is not that subsisting between a despot and his abject, helpless slaves, but that between a loving father and his children. The passages bearing on the point do not support Weber's arbitrary construction that the implications of the names "Elohim" as "middat ha-din" (justice) and "Yhwh" as "middat ha-raḥamim" (mercy) merely convey the notion of a supreme despot who capriciously may or may not permit mercy to temper revengeful justice (Weber, *l.c.*). In the rabbinical as in the Biblical conception of God, His paternal pity and love are never obscured (see Compassion).

Nor is it true, as Weber puts it and many after him have repeated, that the Jewish conception of God lacks that "self-communicating love which . . . presupposes its own immanence in the other" (Weber, *l.c.*). R. Johanan's parable of the king and his son certainly demonstrates the very reverse. "A king's son was made to carry a beam. The king, upon seeing this, commanded that the beam be laid on his own shoulders. So does God invite sinners to lay their sins upon Him" (Midr. Teh. to Ps. xxii. 6). The anti-Pauline point of the parable is patent. The convenient restriction of the term "abinu she-ba-shamayim" (our father which art in heaven) to mean, when used in a Jewish prayer, "the father of the nation," while when found in a supposedly non-Jewish prayer (see Lord's Prayer) it is interpreted to express the filial relation of every human soul to the Father, rests on no proof. The Rabbis denationalized and individualized their conception of God as clearly as did the Jewish compilers of the Gospels. "God used the phrase 'I am Yhwh, thy God' advisedly because He was the God of every individual man, woman, or child" (*thy* God, not *your* God) (Yalḳ., Deut. 286).

In the quaint presentation of their views on God's providence, the haggadists strike this note as well. "God chooses His own. Him whose deeds He is pleased with, He brings near unto Himself" (Midr. Shemuel, viii.; Num. R. iii.). "God is busy making marriages" (see Deism; Lev. R. viii., lxviii.; Pesiḳ. 11b; Midr. Shemuel v.; Tan., Bemidbar, ed. Buber, 18). "God builds ladders for some to ascend [become rich], for others to descend [become poor]" (Tan., Maṭṭot and Ki Tissa, ed. Buber, and passages quoted in the foregoing sentence). "God does not provide for Israel alone, but for all lands: He does not guard Israel alone, but all men" (Sifre, Deut. 40). "None will wound as much as a finger here below unless this is the divine decree concerning him from above" (Ḥul. 7b). These passages, which might easily be indefinitely multiplied, are illustrative of the thought running through haggadic theology; and they amply demonstrate the fallacy of the view denying to the God-concept of rabbinical Judaism individualistic and denationalized elements.

In the Targumim.

The care with which anthropomorphisms are avoided in the Targumim is not due to dogmatic zeal in emphasizing the transcendental character of the Godhead, but to the endeavor not to use phraseology which might in the least degree create the presumption of God's corporeality. Hence the introduction of the particle "ke-'illu" (as it were) in the paraphrasing of passages that might suggest similarity between God and man's sensuous nature (Yer. Targ. to Gen. xviii. 8); the suppression altogether of verbs connoting physical action ("God descended," Gen. xi. 5, becomes "God revealed Himself"); the recourse to "ḳodam" (before), to guard against the humanizing of the Godhead. The Memra ("Word"; "Logos") and the Shekinah, the divine effulgent indwelling of God (see Names of God), are not expedients to bridge the chasm between the extramundane and supramundane God and the world of things and man, as Weber claims; they are not hypostases which by being introduced into the theology of the rabbinical Synagogue do violence to the strenuous emphasis on God's unity by which it is characterized; but they owe their introduction into the phraseology of the Targumim and Midrashim respectively to this anxiety to find and use terms distinctively indicative of God's superlative sublimity and exaltedness, above and differentiated from any terrestrial or human similitude. These two terms prove, if anything, the apprehension on the part of the haggadists of God's relations to the world as the one supreme, all-directing, omnipresent, and all-pervading Essence, the all-abiding, ever-active and activizing Principle, unfolding Himself in time and space.

Equally one-sided is the view according to which the rabbinical conception of God is rigidly and narrowly legal or nomistic. Weber (*l.c.*) and many after him have in connection with this even employed the term "Judaized conception of God." In proof of the contention, after Bartolocci, Eisenmenger, and Bodenschatz, rabbinical passages have been adduced in which God is represented as "studying the Law" ('Ab. Zarah 3b; Yalḳ., Isa. 316; or, more particularly, the section concerning the red heifer, Num. R. xix., parashah "Parah Adummah"); as "teaching children" (Yalḳ., Isa. *l.c.*); as "weeping over the destruction of the Temple" (Yer. Ḥag. i. 5b; Yalḳ., Lam. 1000); as "roaring like a lion" and "playing with the Leviathan" (Yalḳ., Isa. *l.c.*); as "no longer on His throne, but having only 'arba' ammot shel halakah,' the four ells of the halakah in the world for His own" (Ber. 11a); as "being under the ban, 'ḥerem'" (Pirḳe R. El. xxxviii.); as "being Levitically unclean, owing to His having buried Moses" (Sanh. 39a); as "praying" (Yalḳ., Ps. 873; Ber. 7a); as "laying tefillin and wearing a ṭallit" (Ber. 6a; R. H. 17b); as "blowing the shofar"; as "having a vow released according to the provisions of the Law" (Num. xxx. 2 *et seq.*; Ex. R. xliii.; Lev. R. xix.); and as "rising before a hoary head" (Lev. R. xxxv.). Upon examination, all these passages are seen to be homiletical extravagances, academic exercises, and mere displays of skill and versatility in the art of interpreting Biblical texts ("Schulweisheit"), and therefore of no greater importance as reflecting the religious consciousness of either their authors or the people at large than other extravagances marked as such by the prefacing of "kibbe-yakol" (if it is permitted to say so; "sit venia verbo"), or "ilmale miḳra katub e efshar le-omro" (‘Er. 22a; Yer. Ber. 9d; Lev. R. xxxiv.).

The Law of God.

The exaltation of the Torah is said to have been both the purpose and the instrument of creation: it is preexistent (Gen. R. i.), the "daughter" of Yhwh (Tan., Ki Tissa, 28; *ib.* Peḳude, 4), and its study even engages God (B. M. 86a). Differentiated from the "kabod" of God, it was given to man on earth, while the "splendor" (כבוד, also שכינה) has its abode in the higher regions (Midr. Teh. to Ps. xc. 17, xci. 9). It is praised as the one panacea, healing the whole of man (‘Er. 54a). This idea is not, as has been claimed by Weber and after him by others, evidence either of the nomistic character of the "Judaized" conception of God or of the absolute transcendence of God. In the first place, the term "Torah" in most of the passages adduced in proof does not connote the Law (Pentateuch). For it "religion" might be with greater exactness substituted (see Bacher, "Die Aelteste Terminologie der Jüdischen Schriftauslegung," *s.v.* תורה). In the second, if not a restatement of the doctrine of wisdom ("ḥokmah"; see above), these ecstasies concerning the Torah have a marked anti-Pauline character. The Torah is the "sam ḥayyim" (life- [salvation-] giving drug; Sifre, Deut. § 45; Ḳid. 30b; Yoma 72b; Lev. R. xvi.).

The following haggadic observations will illustrate the views formulated above:

God's omnipresence (with reference to Jer. xxiii. 24) is illustrated by two mirrors, the one convex, the other concave, magnifying and contracting respectively the image of the beholder (Gen. R. iv.). God's "mercy" will always assert itself if man repents (Pesiḳ. 164a). God's "justice" often intentionally refuses to take account of man's misdeeds (Gen. R. xxxvi.; Lev. R. v.). God requites men according to their own measure ("middah ke-neged middah"; Sanh. 90a, b; Tosef., Soṭah, iii.; Yer. Soṭah 17a, b); but the measure of good always exceeds that of evil and punishment ("middat ṭobah merubbah mi-middah pur‘aniyyot"; Mek., Beshallaḥ, x. 49a). God forgives the sins of a whole community on account of the true repentance of even one man (Yoma 86b). "Ṭob" (the good) is God's main attribute (Yer. Ḥag. 77c; Eccl. R. vii. 8; Ruth R. iii. 16; comp. Matt. xix. 17). The anthropomorphic representation of God as suffering pain with men merely illustrates His goodness (Sanh. vi. 5). God fills the world; but the world does not fill or exhaust Him (Gen. R. lxviii.; Yalḳ., Hab. 563). God's "hand" is extended underneath the wings of the beings that carry the throne, to receive and take to Himself the sinners that return, and to save them from punishment (Pes. 119a). Man is in the clutches of anger; but God masters wrath (Gen. R. xlix.; Midr. Teh. to Ps. xciv. 1). God removes the "stumbling-block" (sin) (Pesiḳ. 165a; Yalḳ., Hosea, 532).

Talmudic Views.

God knows all. He is like an architect who, having built a palace, knows all the hiding-places therein, and from whom, therefore, the owner can not secrete anything (Gen. R. xxiv.). God is the architect of the world (Gen. R. i.); the "Torah" is the plan. God's signet-ring is truth, אמת (the Alpha and Omega of the New Testament; Gen. R. lxxxi; Shab. 55a; Yoma 69b; Sanh. 64a; Yer. Tan. 18a; Deut. R. i.). All that confess "two Godheads" will ultimately come to grief (Deut. R. ii.). In a vast number of haggadic disquisitions on God, attention is called to the difference between the action of man and that of God, generally prefaced by "Come and see that ‘shelo ke-middat basar wedam middat ha-Ḳodesh baruk hu'" (not like the motive and conduct of flesh and blood is God's manner). For instance, man selling a precious article will part with it in sorrow; not so God. He gave His Torah to Israel and rejoiced thereat (Ber. 5a). In others, again, God is likened to a king; and from this comparison conclusions are drawn (Gen. R. xxviii. and innumerable similar parables).

Sometimes attention is called to the difference between God and an earthly monarch. "When a king is praised, his ministers are praised with him, because they help him carry the burden of his government. Not so when God is praised. He alone is exalted, as He alone created the world" (Yalḳ., Deut. 835; Midr. Teh. to Ps. lxxxvi. 10; Gen. R. i. 3). God exalteth Himself above those that exalt themselves ("mitga'ah hu ‘al ha-mitga'im; Ḥag. 13b; Mek., Beshallaḥ, 35b). In His hand is everything except the fear of Him (Ber. 33b; Meg. 25a; Niddah 16b).

Among the descriptive attributes, "mighty," "great," and "fearful" are mentioned. After Moses had formulated these (Deut. x. 17), and the last had been omitted by Jeremiah (xxxii. 18) and the first by Daniel (ix. 4), in view of the apparent victory of the heathen the "men of the Great Synagogue" (Neh. ix. 32) reinstituted the mention of all three, knowing that God's might consisted in showing indulgent long-suffering to the evil-minded, and that His "fearfulness" was demonstrated in Israel's wonderful survival. Hence their name "Great Synagogue" for having restored the crown of the divine attributes (Yoma 69b; Yer. Ber. 11c; Meg. 74c). These attributes may not be arbitrarily augmented; however many attributes man might use, he could not adequately express God's greatness (Ber. 33b; see Agnosticism); but man is bound to praise the Creator with his every breath (Gen. R. xiv.).

Stress is laid in the Talmudic theology on the resurrection of the dead. God is "meḥayyeh hametim," the one who restores the dead to life. The key to the resurrection is one of the three (or four) keys not given, save in very rare cases, to any one else, but is in the hands of God alone (Ta‘an. 2a, b; Gen. R. lxxiii.; see Eschatology).

God and Israel.

Israel is God's people. This relation to Him can not be dissolved by Israel (Num. R. ii.). This is expressed in the definition of God's name as "ehyeh asher ehyeh." The individual has the liberty to profess God or not; but the community, if refractory, is coerced to acknowledge Him (Ex. R. iii. 14). As a king might fasten the key of his jewelcasket by a chain lest it be lost, so God linked His name with Israel lest the people should disappear (Yer. Ta'an. 65d). Israel's love for God, evidenced when in the desert, became a great treasure of divine grace, stored up for the days of Israel's troubles (Midr. Teh. to Ps. xxxvi. 11). Upon Israel's fidelity to God even the earth's fertility is dependent (Lev. R. xlv.). God's punishments are therefore very severe for disloyal Israel, though in His grace He provides the cure always before the blow (Meg. 13b). As a father prefers himself to discipline his son rather than to have another beat him, so God Himself is Israel's judge (Midr. Teh. to Ps. lxxviii. 41). God is toward Israel, however, like that king who, incensed at his son's conduct, swore to hurl a stone at him. In order not to break his oath, but being anxious not to destroy his child, he broke the stone into pieces, which one after another he threw at him (*ib.* to Ps. vi. 4; comp. Lev. R. xxxii.). Israel's disloyalty to God involves in its consequences even the other peoples (after Haggai i. 10; Midr. Teh. to Ps. iv. 8; comp. Matt. xv. 26; Mark vii. 27; Bacher, "Ag. Pal. Amor." i. 146).

The prayer-book of the Synagogue is the precipitate of the teachings concerning God held by the Rabbis. An analysis of its contents reveals that God was adored as the Creator, the Preserver of the world ("Yoẓer Or," the first benediction before the Shema'). He is the Great, the Mighty, the Fearful, the Highest, the Loving, the All-Sustaining, Reviving the Dead (in the Shemoneh 'Esreh), the King, Helper, Deliverer, the Support of the Weak, the Healer of the Sick. He sets free the captives, faithful even to them that sleep in the dust. He is holy. Knowledge and understanding are from Him, a manifestation of His grace ("Attah Ḥonen la-Adam"; Meg. 17b; the "Birkat Ḥokmah," Ber. 33). He forgives sin ("Ha-Marbeh li-Saloaḥ"). In His mercy He sends relief to those that suffer ("Birkat ha-Ḥolim"; 'Ab Zarah, 8a; comp. Meg. 17b). To Israel He continually shows His love and abundant grace ("Ahabah Rabbah" and "Ahabat 'Olam," the second benediction before the Shema'; Ber. 11b). Man's physical perfection is God's work ("Asher Yaẓar"; Ber. 60b). In the prayer "Modim" (the "Hoda'ah" [Meg. 18; Ber. 29, 34; Shab. 24; Soṭah 68b; Sifre, Deut. 949]; see Articles of Faith), God's immutability is accentuated, as well as His providential care of the life and soul of every man. He is "ha-ṭob," the good one whose mercies are boundless; while in the version given in the Siddur of Rab Amram and the Maḥzor of Rome the statement is added that "God has not abandoned Israel." God is also hailed as the maker of peace. The thought of God's unity, it is needless to remark, dominates throughout. The "'Alenu," with which, according to the Kol Bo (§§ 11 and 77; Ṭur Oraḥ Ḥayyim, § 133), every service must conclude, is a résumé of the implications of Israel's conception of God. He is the Lord of the universe; the Creator. Israel by His grace was called to know Him as the King of Kings, the Holy One. He alone is God. It concludes with the fervent prayer for the coming of the day when idolatry shall be no more, but God shall be acknowledged as the one and only God.

E. G. H.

——**In Philosophical Literature:** The rise of Karaism marks an epoch in Jewish philosophical thought concerning God. The ensuing controversies induced Jewish Rabbinite thinkers to turn their attention to the speculative problems involved in the Jewish conception of God. Mohammedan theology, under the influence of Greek philosophy, which came to it by way of Syria through the Christian Nestorians, had developed various schools, among them the Motekallamin or schoolmen, occupying a middle position between the orthodox believers in the dogmas of the Koran and the Freethinkers or Philosophers. According to Shahrastani (ed. Cureton, German transl. by Haarbrücker), they were the defenders of the fundamental truths of the Koran. They did not appeal solely to the wording of the book, but formulated a rational system, that of the Kalam (hence their name, = Hebrew "Medabberim" = "loquentes"), in which through speculation the positions of the Koran were demonstrated as logically and intellectually necessary.

Motekallamin and Motazilites.

An offshoot from the Motekallamin were the Motazilites, who differed from the former in their doctrines concerning the divine attributes. Designating themselves as the proclaimers of the unity of God, they contended that the divine attributes were in no way to be regarded as essential; they thus emphasized God's absolute unity, which was regarded by them even as numerical. Over and against them the Ash'ariya urged deterministic views in opposition to the ascription of freedom to man, and pleaded for the reality of the divine attributes. These three schools were in so far orthodox as they all regarded the Koran as the source of truth and did not intend to abandon its fundamental authority. The Philosophers alone, though in externals observant of the religious ritual, ventured to take their stand on points other than those fixed by the text of the Koran; and they did not care whether their conclusions agreed with or differed from the positions of current theology.

Jewish philosophers in the Middle Ages (900–1300) display, on the whole, the methods and intentions of these orthodox Mohammedan schools. The same problems engage their interest. The attributes of God—His unity, His prescience, the freedom of human action—are the perplexities which they attempt to solve. That the teachings of the Bible and the theology of the Synagogue are true, they assume at the very outset. It is their ambition to show that these fundamental truths are rational, in conformity with the postulates of reason. Aristotelians for the most part, they virtually adopt the propositions of Al-Kindi, Alfarabi, and Al-Ghazali, as far as they are adherents of the Kalam; while those who are not resort to the Neoplatonic elements contained in Arabic Aristotelianism to sharpen their weapons. Ibn Sina (Avicenna) and Ibn Roshd (Averroes), also, must be remembered among the tutors of the Jewish Aristotelians.

The first of the Jewish writers to treat of the Jewish faith from the philosophical point of view was Saadia, the great anti-Karaite (see his controversies with Anan, Naḥawandi, Ibn Sakawai, and

Saadia.

Ben Jeroham), in his famous work "Kitab al-Amanat wal-I'tiḳadat" (Hebrew, "Sefer Emunot we-De'ot"). He shows his familiarity with the positions of the Motazilites as well as with Greek philosophy and even with Christian theology. His purpose in composing the treatise was to set forth the harmony between the revealed truths of Judaism and the reason of man. In its controversial chapters he attacks the theology of Christianity with greater vehemence than that of Islam (see Geiger, "Wiss. Zeit. Jüd. Theol." i. 192). His philosophical point of view has rightly been characterized as eclectic, though strongly influenced by Aristotelianism. He prefaces his presentation of the God-concept with a discussion of the theory of human knowledge, which latter, according to him, proceeds from the perception of the grossly sensual elements common to men and animals. But when a man perceives an object, merely the accidents come to his vision. By comparison, however, he learns to know the quantity of bodies, thus forming the notion of space; while through the observation of motion he arrives at the perception of time ("Sefer Emunot we-De'ot," ed. Amsterdam, ii.). In this way man, through continued reflection, attains to ever finer and higher degrees of knowledge, discovering the relation of cause to effect. Many men, says Saadia, reject the existence of God on the ground that the knowledge of Him is too subtle and too abstract. But this is easily met by the assertion of the graduation of knowledge, which in its ascent always reaches finer degrees, and develops into the faculty of apprehending the less concrete and more abstract.

"Sefer Emunot we-De'ot."

The final cause some philosophers have held to be material, an atom. But in going one degree higher, and in assuming the existence of a creator, man must know him as the highest; that is to say, God is the noblest but also the most subtile goal of speculative reflection. Many represent God as corporeal, because they do not push their ascending knowledge far enough beyond the corporeal to the abstract and incorporeal. The Creator being the originator of all bodies, He of necessity must be apprehended as supramundane, supercorporeal. Those that ascribe to God motion and rest, wrath and goodness, also apperceive Him as corporeal. The correct conception culminates in the representation of God as free from all accidents (*ib.*). If this conception be too abstract, and is to be replaced by one more material and concrete, reflection is forced to recede. The final cause must be, by the very postulates of reason, an abstract being. God-perception is thus the rise from the sensual to the supersensual and highest limits of thought.

But the Creator has revealed Himself to His Prophets as the One, the Living, the Almighty, the All-Wise, the Incomparable. It is the philosopher's part to investigate the reality of these attributes, and to justify them before the tribunal of reason (*ib.* ii. 24b, 25a). The unity of God includes His being absolutely one, as well as His uniqueness, and is necessarily postulated by the reflection that He is the Creator of all. For if He were not one, He would be many; and multiplicity is characteristic of corporeality. Therefore, as the highest thinking rejects His corporeality, He must be one. Again, human reason postulates one creator, since for creation a creator is indispensable; but, as one creator satisfies all the implications of this concept, reason has no call to assume two or more. If there were more than one creator, proof would have to be adduced for the existence of every one; but such proof could not be taken from creation, to account for which one creator suffices. That Scripture uses two names for God is merely due to linguistic idiomatic peculiarities, as "Jerubbaal" is also named "Gideon."

The Living God.

God is living because He, the Creator of the world, can not be thought of as without life (*i.e.*, self-consciousness and knowledge of His deeds). His omnipotence is self-evident, since He is the Creator of the all: since creation is perfectly adjusted to its ends, God must be all-wise. These three attributes human reason discovers "at one stroke" ("pit'om," "beli maḥshabah," "mebi'ah aḥat"; *ib.* ii. 26a). Human speech, however, is so constituted as not to be able to express the three in one word. God's being is simple, not complex, every single attribute connoting Him in His entirety. Abstract and subtle though God is, He is not inactive. The illustration of this is the soul and its directive function over the body. Knowledge is still more subtile than the soul; and the same is again exemplified in the four elements. Water percolates through earth; light dominates water; the sphere of fire surrounds all other spheres and through its motion regulates the position of the planets in the universe. The motion of the spheres is caused by the command of the Creator, who, more subtile than any of the elements, is more powerful than aught else.

Still, Saadia concedes that no attribute may in strict construction be ascribed to God (*ib.* ii. 28b). God has also created the concept attribute; and created things can not belong to the essence of the Creator. Man may only predicate God's existence ("yeshut"). Biblical expressions are metaphorical. The errors concerning God are set forth in ten categories. Some have thought God to be a substance; some have ascribed to Him quantity; others quiddity (ποιόν in Aristotle); others have assigned to Him relations and dependency (πρός τι). The Eternal can not be in relation to or dependent upon anything created. He was before creation was. God is in no space (ποῦ in Aristotle). He is timeless (ποτέ). God can not be said to possess (ἔχειν): all is His. He lacks nothing. Possession, however, includes lack as its negative. God is incorporeal; therefore, He can not be apprehended as conditioned by status (κεῖσθαι). Nor does God work (ποιεῖν). In the common sense of the term, work implies motion; and motion, in the subject, can not be in God. His will suffices to achieve His purposes; and, moreover, in work matter is an element, and place and time are factors—all considerations inapplicable to God.

Nor does God suffer (πάσχειν). Even God's seeing is not analogous to human sight, which is an effect by some exterior object. Saadia controverts trinitarianism more especially, as well as DUALISM. He is most emphatic in rejecting the corporeality of God, His incarnation, involved in the Christian doctrine. For his views concerning creation see Jew. Encyc. iv. 339, *s.v.* Creation.

But according to Saadia, man is the ultimate object of creation ("Emunot we-De'ot," iv. 45a). How is human freedom reconcilable with God's omnipotence and omniscience? That the will of man is free Saadia can not doubt. It is the doctrine of Scripture and of tradition, confirmed by human experience and postulated by reason. Without it how could God punish evil-doers? But if God does not will the evil, how may it exist and be found in this world of reality? All things terrestrial are adjusted with a view to man; they are by divine precept for the sake of man declared to be good or evil; and it is thus man that lends them their character. God's omniscience Saadia declares to be not necessarily causal. If man sins, God may know it beforehand; but He is not the cause of the sinful disposition or act.

Solomon ibn Gabirol.

Ibn Gabirol's theology is more profound than that of Saadia. In his "Meḳor Ḥayyim," he shows himself to be a follower of Plotinus, an adherent of the doctrine of emanation; yet, notwithstanding this pantheistic assumption, he recognizes the domination of a supreme omnipotent will, a free, personal God. He views the cognition of the final cause as the end and goal of all knowledge. "Being" includes: (1) form and matter; (2) primal substance, the cause (God); and (3) will, the mediator between the other two. Between God the Absolute and the world of phenomena, mediating agents are assumed. Like (God) can not communicate with unlike (the world); but mediating beings having something of both may bring them into relation. God is on the uppermost rung of the ladder of being; He is the beginning and cause of all. But the substance of the corporeal world is the lowest and last of all things created. The first is essentially different from the last; otherwise, the first might be the last, and vice versa. God is absolute unity; the corporeal world, absolute multiplicity and variety. Motion of the world is in time; and time is included in and is less than eternity. The Absolute is above eternity; it is infinitude. Hence there must be a mediating something between the supereternal and the subeternal. Man is the microcosm ("'olam ha-ḳaṭon"), a reflection of the macrocosm. The mind ("sekel") does not immediately connect itself with the body, but through the lower energies of the soul. In like manner in the macrocosm the highest simple substance may only join itself to the substance of the categories through the mediation of spiritual substances. Like only begets like. Hence, the first Creator could have produced simple substances only, not the sensual visible world which is totally unlike Him.

Between the First Cause and the world Gabirol places five mediators ("emẓa'ot"): (1) God's will ("ha-raẓon"); (2) general matter and form; (3) the universal mind ("sekel ha-kelali"); (4) the three world-souls ("nefashot"), vegetative, animal, and thinking souls; and (5) nature ("ha-ṭeba'"), the mover of the corporeal world.

The Divine Will.

The divine will has a considerable part in this system. It is the divine power which creates form, calls forth matter, and binds them together. It pervades all, from the highest to the lowest, just as the soul pervades the body ("Meḳor Ḥayyim," v. 60). God may be apprehended as will and as knowledge; the former operating in secret, invisibly; the latter realizing itself openly. From will emanates form, but from the oversubstance matter. Will, again, is nothing else than the totality comprehending all forms in indivisible unity. Matter without form is void of reality; it is non-existent; form is the element which confers existence on the non-existent. Matter without form is never actual ("be-fo'al"), but only potential ("be-koaḥ"). Form appears in the moment of creation, and the creative power is will; therefore, the will is the producer of form.

Upon this metaphysical corner-stone Ibn Gabirol bases his theological positions, which may be summed up as follows:

> God is absolute unity. Form and matter are ideas in Him. Attributes, in strict construction, may not be predicated of Him; will and wisdom are identical with His being. Only through the things which have emanated from God may man learn and comprehend aught of God. Between God and the world is a chasm bridged only by mediatorial beings. The first of these is will or the creative word. It is the divine power activated and energized at a definite point of time. Creation is an act of the divine will. Through processes of successive emanations, the absolute One evolves multiplicity. Love and yearning for the first fountain whence issued this stream of widening emanations are in all beings the beginning of motion. They are yearning for divine perfection and omnipotence.

Ibn Gabirol may rightly be styled the Jewish speculative exponent of a system bordering on theosophy, certainly approaching obscurity and the mystic elimination of individuality in favor of an all-encompassing all-Divinity (pantheism). His system is, however, only a side-track from the main line of Jewish theological thought.

Baḥya ibn Paḳuda.

Baḥya ben Joseph ibn Paḳuda, in the treatise introducing his exposition of the "Duties of the Heart" ("Ḥobot ha-Lebabot," chapter "Ha-Yiḥud"), reverts in the main to the method of Saadia. According to Baḥya, only the prophet and the wise can serve God in truth. All others revere in God something utterly out of consonance with the exalted, sublime conception of God (*ib.* § 2). It is therefore every one's duty to arrive at a proper conception of God's unity by means of speculative reflection, and to be thus enabled to differentiate true unity ("eḥad ha-emet") from pseudo-unity ("eḥad ha-'ober"). In consequence Baḥya develops the following seven demonstrative arguments in support of God's unity:

(1) The universe is like a pyramid sloping upward from a very broad base toward the apex; or it resembles an infinite series of numbers, of which the first is one, and the last comprises so many figures as to baffle all efforts to form a conception of it. The individual beings in the world are numerically infinite; when these individuals are classified in groups according to species, etc., the number of these groups becomes smaller. Thus by proceeding in his classifications to always more com-

prehensive groups, man reduces the number ever more and more until he arrives at the number five, *i.e.*, four elements plus motion. These, again, are really two only: matter and form. Their common principle, more comprehensive than either, must thus be smaller than two, *i.e.*, one.

(2) The harmony and concordance prevailing in creation necessitate the apprehension of the world as the work of one artist and creator.

(3) Without a creator there could be no creation. Thus reason and logic compel the assumption of a creator; but to assume more than one creator is irrational and illogical.

Proofs of Unity.

(4) If one believes in the existence of more than one God, one of two alternatives is suggested: (*a*) One God was potent enough to create the all; why, then, other gods? They are superfluous. (*b*) One God alone had not the power; then God was limited in power, and a being so limited is not God, but presupposes another being through which He Himself was called into existence.

(5) The unity of God is involved in the very conception of Him. If there were more gods than one, this dilemma would be presented: (*a*) These many gods are of one essence; then, according to the law of absolute identity, they are identical and therefore only one. Or (*b*) these gods are differentiated by differences of essential qualities: then they are not gods; for God, to be God, must be absolute and simple (non-composite) being.

(6) God connotes being without accidence, *i.e.*, qualities not involved in being. Plurality is quantity, and, therefore, accidence. Hence plurality may not be predicated of God.

(7) Inversely, the concept unity posits the unity of God. Unity, according to Euclid, is that through which a thing becomes numerically one. Unity, therefore, precedes the number one. Two gods would thus postulate before the number one the existence of unity. In all these demonstrations Baḥya follows the evidential argumentations of the Arabic schoolmen, the Motekallamin. In reference to God's attributes, Baḥya is of those who contend that attributes predicated of God connote in truth only negatives (excluding their opposites), never positives (*ib.* § 10).

Judah ha-Levi.

This view is shared also by Judah ha-Levi, the author of the "Cuzari," probably the most popular exposition of the contents of Israel's religion, though, as Grätz rightly remarks ("Geschichte," vi. 157), little calculated to influence thinkers. He regards Creation as an act of divine will ("Cuzari," ii. 50). God is eternal; but the world is not. He ranges the divine attributes into three classes: (1) practical, (2) relative, and (3) negative. The practical are those predicated of God on the ground of deeds which, though not immediately, yet perhaps through the intervention of natural secondary causes, were wrought by God. God is in this sense recognized as gracious, full of compassion, jealous, and avenging.

Relative attributes are those that arise from the relations of man, the worshiper, to God, the one worshiped. God is holy, sublime, and to be praised; but though man in this wise expresses his thoughts concerning God, God's essence is not thereby described and is not taken out of His unity ("me-aḥaduto").

The third class seemingly express positive qualities, but in reality negative their contraries. God is living. This does not mean that He moves and feels, but that He is not unmoved or without life. Life and death belong to the corporeal world. God is beyond this distinction. This applies also to His unity; it excludes merely the notion that He is more than one. His unity, however, transcends the unity of human conceptual construction. Man's "one" is one of many, a part of a whole. In this sense God can not be called "One." Even so, in strict accuracy, God may not be termed "the first." He is without beginning. And this is also true of the designation of God as "the last." Anthropopathic expressions are used; but they result from the humanward impression of His works. "God's will" is a term connoting the cause of all lying beyond the sphere of the visible things. Concerning Ha-Levi's interpretation of the names of God see Names of God.

Controverts Fatalism.

In discussing the question of God's providential government and man's freedom Ha-Levi first controverts Fatalism; and he does this by showing that even the fatalist believes in possibilities. Human will, says he, is the secondary cause between man and the purpose to be accomplished. God is the First Cause: how then can there be room for human freedom? But will is a secondary cause, and is not under compulsion on the part of the first cause. The freedom of choice is thus that of man. God's omnipotence is not impugned thereby. Finally, all points back to God as the first cause of this freedom. In this freedom is involved God's omnipotence. Otherwise it might fail to be available. The knowledge of God is not a cause. God's prescience is not causal in reference to man's doings. God knows what man will do; still it is not He that causes man's action. To sum up his positions, Judah ha-Levi posits: (*a*) The existence of a first cause, *i.e.*, a wise Creator always working under purpose, whose work is perfect. It is due to man's lack of understanding that this perfection is not seen by him in all things. (*b*) There are secondary causes, not independent, however, but instrumentalities. (*c*) God gave matter its adequate form. (*d*) There are degrees in creation. The sentient beings occupy higher positions than those without feelings. Man is the highest. Israel as the confessor of the one God outranks the polytheistic heathen. (*e*) Man is free to choose between good and evil, and is responsible for his choice.

Abraham ibn Daud.

Abraham ibn Daud, in his "Emunah Ramah," virtually traverses the same ground as his predecessors; but in reference to God's prescience he takes a very free attitude (*ib.* p. 96). He distinguishes two kinds of possibilities: (1) The subjective, where the uncertainty lies in the subject himself. This subjective possibility is not in God. (2) The objective, planned and willed by God Himself. While under the first is the ignorance of one living in one place concerning the doings of those in another, under the second falls the possibility of man's being good or bad. God knows beforehand of this possibility, but not of the actual choice. The later author RaLBaG advances the same theory in his "Milḥamot ha-Shem" (iii. 2). Ibn Daud also argues against the ascription of positive attributes to God ("Emunah Ramah," ii. 3).

Moses ben Maimon's "Moreh Nebukim" ("Dalalat al-Ḥa'irin") is the most important contribution to Jewish philosophical thought on God. According to him, philosophy recognizes the existence and perfection of God. God's existence is proved by the world, the effect whence he draws the inference of God's existence, the cause. The whole universe is only one individual, the parts of which are interdependent. The sublunar world is dependent upon the forces proceeding from the spheres, so that the universe is a macrocosm ("Moreh," ii. 1), and thus the effect of one cause.

Maimonides.

Two gods or causes can not be assumed, for they would have to be distinct in their community: but God is absolute; therefore He can not be composite. The corporeal alone is numerical. God as incorporeal can not be multiple ("Yad," Yesode ha-Torah, i. 7). But may God be said to be one? Unity is accidence, as is multiplicity. "God is one" connotes a negative, *i.e.*, God is not many ("Moreh," i. 57). Of God it is possible only to say that He is, but not what He is (*ib.*; "hayuto bi-lebad lo mahuto"; in Arabic "anniyyah" = ὅτι ἔστι [quodditas]). All attributes have a negative implication, even existence. God's knowledge is absolute (*ib.* iii. 19). God's knowledge is never new knowledge. There is nothing that He does not know. In His knowledge He comprehends all, even infinitude (*ib.* iii. 20). God's knowledge is not analogous to man's. Evil is merely negation or privation (*ib.* iii. 8). God is not its author; for God sends only the positive. All that is, save God, is only of possible existence; but God is the necessarily existent (*ib.* i. 57). In Him there is no distinction between essence ("'eẓem") and existence ("ha-meẓi'ut"), which distinction is in all other existing things. For this reason God is incorporeal, one, exalted above space and time, and most perfect (*ib.* ii., Preface, 18, 21, 23, 24).

By the successors of Maimonides, Albo, Ralbag (Levi ben Gershon), and Crescas, no important modifications were introduced. Albo contends that only God may be designated as one, even numerical oneness being not exclusive connotation of unity ("'Iḳḳarim," ii. 9, 10; comp. Ibn Ẓaddiḳ, "'Olam Ḳaṭon," p. 49: "eḥad ha-mispar eno ka-eḥad ha-elahut"). He, too, emphasizes God's incorporeality, unity, timelessness, perfection, etc. ("'Iḳḳarim," ii. 6).

Crescas pleads for the recognition of positive attributes in God. He concedes that the unity of God can not be demonstrated by speculation, but that it rests on the "Shema'" alone. It may be noticed that Aaron ben Elijah ("'Eẓ ha-Ḥayyim," ch. lxxi.) also argues in favor of positive attributes, though he regards them in the light of homonyms.

The precipitate of these philosophical speculations may be said to have been the creed of Maimonides (see Articles of Faith). It confesses that God is the Creator, Governor of all. He alone "does, has been and will be doing." God is One; but His unity has no analogy. He alone is God, who was, is, and will be. He is incorporeal. In corporeal things there is no similitude to Him. He is the first and the last. Stress is also laid on the thought that none shares divinity with Him. This creed is virtually contained in the Adon 'Olam and the Yigdal.

The cabalists (see Cabala) were not so careful as Maimonides and others to refrain from anthropomorphic and anthropopathic extravagances and ascriptions (see Shi'ur Ḳomah). Nevertheless their efforts to make of the incorporeality of God a dogma met with opposition in orthodox circles. Against Maimonides ("Yad," Teshubah, iii. 7), denying to the believers in God's corporeality a share in the world to come, Abraham ben David of Posquières raised a fervent protest. Moses Taku is another protestant ("Oẓar Neḥmad," iii. 25; comp. Abraham Maimuni, "Milḥamot," p. 25).

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E. G. H.

——**The Modern View:** On the whole, the modern Jewish view reproduces that of the Biblical books, save that the anthropomorphic and anthropopathic terminology is recognized as due to the insufficiency of human language to express the superhuman. The influence of modern philosophers (Kant and Hegel) upon some sections of Jewish thought has been considerable. The intellectual elements in the so-called demonstrations of God's existence and the weakness of the argument have been fully recognized. The Maimonidean position, that man can not know God in Himself (מהותו), has in consequence been strengthened (see Agnosticism). The human heart (the practical reason in the Kantian sense) is the first source of knowledge of God (see Samuel Hirsch, "Catechismus," *s.v.* "Die Lehre"). The experience of man and the history of Israel bear witness to God's existence, who is apprehended by man as the Living, Personal, Eternal, All-Sustaining, the Source of all life, the Creator and Governor of the universe, the Father of all, the Righteous Judge, in His mercy forgiving sins, embracing all in His love. He is both transcendental and immanent. Every human soul shares to a certain degree in the essence of the divine. In thus positing the divinity of the human soul, Judaism bridges the chasm between the transcendental and the immanent elements of its conception of God. Pantheism is rejected as one-sided; and so is the view, falsely imputed to Judaism, which has found its expression in the absolute God of Islam.

The implications of the Jewish God-idea may be described as "pan-monotheism," or "ethical monotheism." In this conception of God, Israel is called to the duty, which confers no prerogatives not also within the reach of others, of illustrating in life the godliness of the truly human, through its own "holiness": and of leading men to the knowledge of the one eternal, holy God (see Deism; Evolution).

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E. G. H.

——**Critical View:** Biblical historiography presents the theory that God revealed Himself successively to Adam, Noah, Abraham and his descendants, and finally to Moses. Monotheism was thus made known to the human race in general and to Israel in particular from the very beginning. Not ignorance but perverseness led to the recognition of other gods, necessitating the sending of the Prophets to reemphasize the teachings of Moses and the facts of the earlier revelation. Contrary to this view, the modern critical school regards monotheism as the final outcome of a long process of religious evolution, basing its hypothesis upon certain data discovered in the Biblical books as well as upon the analogy presented by Israel's historical development to that of other Semitic groups, notably, in certain stages thereof, of the Arabs (Wellhausen, "Skizzen und Vorarbeiten," iii. 164; Nöldeke, in "Z. D. M. G." 1887, p. 719).

Polytheistic Leanings of the Semites.

The primitive religion of Israel and the God-concept therein attained reflected the common primitive Semitic religious ideas, which, though modified in Biblical times, and even largely eliminated, have left their traces in the theological doctrines of the Israel of later days. Renan's theory, formulated in his "Precis et Système Comparé des Langues Semitiques" (1859), ascribing to the Semites a monotheistic instinct, has been abandoned because it was found to be in conflict with facts. As far as epigraphic material, traditions, and folk-lore throw light on the question, the Semites are shown to be of polytheistic leanings. Astral in character, primitive Semitic religion deified the sun, the moon, and the other heavenly bodies. The storm-clouds, the thunder-storms, and the forces of nature making for fertility or the reverse were viewed as deities. As long as the Semites were shepherds, the sun and the other celestial phenomena connected with the day were regarded as malevolent and destructive; while the moon and stars, which lit up the night—the time when the grass of the pasture was revived—were looked upon as benevolent. In the conception of Yhwh found in the poetry of the Bible, speaking the language of former mythology and theology, the element is still dominant which, associating Him with the devastating cloud or the withering, consuming fire, virtually accentuates His destructive, fearful nature (Wellhausen, *l.c.* iii. 77, 170; Baethgen, "Beiträge zur Semitischen Religionsgeschichte," p. 9, Berlin, 1888; Smend, "Lehrbuch der Alttestamentlichen Religionsgeschichte," p. 19, Leipsic, 1893).

The intense tribal consciousness of the Semites, however, wielded from a very early period a decisive influence in the direction of associating with each tribe, sept, or clan a definite god, which the tribe or clan recognized as its own, to the exclusion of others. For the tribe thought itself descended from its god, which it met and entertained at the sacrificial meal. With this god it maintained the blood covenant. Spencer's theory, that ancestral animism is the first link in the chain of religious evolution, can not be supported by the data of Semitic religions. Ancestral animism as in vogue among the Semites, and the "cult of the dead" (see Witch of Endor) in Israel point rather to individual private conception than to a tribal institution. In the development of the Israelitish God-idea it was not a determining factor (Goldziher, "Le Culte des Ancêtres et des Morts chez les Arabes," in "Revue de l'Histoire des Religions," x. 332; Oort, in "Theologisch Tijdschrift," 1881, p. 350; Stade, "Geschichte des Volkes Israel," i. 387).

Characteristic, however, of the Semitic religions is the designation of the tribal or clan deity as "adon" (lord), "melek" (king), "ba'al" (owner, fructifier). The meaning of "el," which is the common Semitic term, is not certain. It has been held to connote strength (in which case God would = "the strong"), leadership ("the first"), and brilliancy (Sprenger, in his "Das Leben und die Lehre des Mohammad," in which God = "sun"). It has also been connected with "elah," the sacred tree (Ed. Meyer, in Roscher's "Ausführliches Lexikon der Griechischen und Römischen Mythologie," *s.v.* "El"; and Smend, *l.c.* p. 26, note 1). Equally puzzling is the use of the plural "Elohim" in Hebrew (אלם in Phenician; comp. Ethiopic "amlak"). The interpretation that it is a "pluralis majestatis" with the value of an abstract idea ("the Godhead"), assumes too high a degree of grammatical and philosophical reflection and intention to be applicable to primitive conditions. Traces of an original polytheism might be embodied in it, were it not for the fact that the religion of Israel is the outgrowth of tribal and national monolatry rather than of polytheism.

Tribal Gods.

Each tribe in Israel had its tribal god (see, for instance, Dan; Gad; Asher). Nevertheless from a very remote period these tribes recognized their affinity to one another by the fact that above their own tribal god they acknowledged allegiance to Yhwh. This Yhwh was the Lord, the Master, the Ruler. His will was regarded as supreme. He revealed Himself in fire or lightning.

In Ex. vi. 2 Yhwh is identified with El-Shaddai, the god of the Patriarchs. What the latter name means is still in doubt (see Nöldeke in "Z. D. M. G." 1886, p. 735; 1888, p. 480). Modern authorities have argued from the statement in Exodus that Yhwh was not known among the Hebrews before Moses, and have therefore insisted that the name at least, if not the god, was of foreign origin. Delitzsch's alleged discovery of the name "Yhwh" on Babylonian tablets has yet to be verified. Moses is held to have identified a Midianite-Kenite deity with the patriarchal El-Shaddai. However this may have been, the fact remains that from the time of the Exodus onward Israel regarded itself as the people of Yhwh, whose seat was Sinai, where he manifested Himself amidst thunder and lightning in His unapproachable majesty, and whence He went forth to aid His people (Judges v. 4; Deut. xxxiii. 2). It was Yhwh who had brought judgment on the gods of Egypt, and by this act of His superior power had renewed the covenant relation which the fathers of old had maintained with Him.

From the very outset the character of Yhwh must have been of an order conducive to the subsequent development of monotheistic and ethical connotations associated with the name and the idea. In this connection it is noteworthy that the notion of sex, so pernicious in other Semitic cults, was from the outset inoperative in the worship of Yhwh. As Israel's God, He could not but be jealous and intolerant of other gods beside Him, to whom Israel would pay honor and render homage. Enthroned in the midst of fire, He was unapproachable ("ḳodesh"); the sacrificial elements in His cult were of a correspondingly simple, pastoral nature. The jealousy of Yhwh was germinal of His unity; and the simplicity and austerity of His original desert worship form the basis of the moralization of the later theology.

Change of Social Conditions.

With the invasion of the land, Israel changed from a pastoral into an agricultural people. The shepherd cult of the desert god came into contact and conflict with the agricultural deities and cults of the Canaanites. Yhwh was partly worshiped under Canaanitish forms, and partly replaced by the Canaanitish deities (Baalim, etc.). But Yhwh would not relinquish His claim on Israel. He remained the judge and lawgiver and ruler and king of the people He had brought out from Egypt. The Nazarites and the Prophets arose in Israel, emphasizing by their life and habits as well as by their enthusiastic and indignant protest the contrast of Israel with the peoples of the land, and of its religion with theirs (comp. the Yhwh of Elijah; He is "Ha-Elohim"). With Canaanitish cults were connected immoralities as well as social injustice. By contrast with these the moral nature of Yhwh came to be accentuated.

During the first centuries of Israel's occupation of Palestine the stress in religious life was laid on Israel's fidelity to Yhwh, who was Israel's only God, and whose service was to be different from that offered unto the Baalim. The question of God's unity was not in the center of dispute. Yhwh was Israel's only God. Other peoples might have other gods, but Israel's God had always shown His superiority over these. Nor was umbrage taken at this time at the representations of Yhwh by figures, though simplicity still remained the dominant note in His cult. A mere stone or rock served for an altar (Judges vi. 20, xiii. 10; I Sam. vi. 14); and natural pillars (holy trees, "maẓebot") were more frequent than artificial ones (see Smend, *l.c.* pp. 40 *et seq.*). The Ephod was perhaps the only original oracular implement of the Yhwh cult. Teraphim belonged apparently to domestic worship, and were tolerated under the ascendency of the Yhwh national religion. "Massekah" was forbidden (Ex. xxxiv. 17), but not "pesel"; hence idols seem not to have been objected to so long as Yhwh's exclusive supremacy was not called into doubt. The Ark was regarded as the visible assurance of Yhwh's presence among His people. Human sacrifices, affected in the Canaanitish Moloch cult, were especially abhorred; and the lascivious rites, drunkenness, and unchastity demanded by the Baalim and their consorts were declared to be abominations in the sight of Yhwh.

The God of the Prophets.

These conceptions of God, which, by comparison with those entertained by other peoples, were of an exalted character, even in these early centuries, were enlarged, deepened, refined, and spiritualized by the Prophets in proportion as historical events, both internal and external, induced a widening of their mental horizon and a deepening of their moral perceptions. First among these is Amos. He speaks as the messenger of the God who rules all nations, but who, having known Israel alone among them, will punish His people all the more severely. Assyria will accomplish God's primitive purpose. In Amos' theology the first step is taken beyond national henotheism. Monotheism begins through him to find its vocabulary. This God, who will punish Israel as He does the other nations, can not condone social injustice or religious (sexual) degradation (Amos iv.). The ethical implications of Yhwh's religion are thus placed in the foreground. Hosea introduces the thought of love as the cardinal feature in the relations of Israel and God. He spiritualizes the function of Israel as the exponent of divine purposes. Yhwh punishes; but His love is bound ultimately to awaken a responsive love by which infidelity will be eliminated and overcome.

Isaiah lays stress on God's holiness: the "ḳodesh," unapproachable God, is now "ḳadosh," holy (see Baudissin, "Der Begriff der Heiligkeit im Alten Testament," in "Studien zur Semitischen Religionsgesch."). It is Israel's duty as God's people to be cleansed from sin by eschewing evil and by learning to do good. Only by striving after this, and not by playing at diplomacy, can the "wrath of God" be stayed and Jerusalem be saved. The remnant indeed will survive. Isaiah's conception of God thus again marks an advance beyond that of his predecessors. God will ultimately rule as the arbiter among the nations. Peace will be established, and beasts as well as men will cease to shed blood.

Jeremiah and his contemporaries, however, draw near the summit of monotheistic interpretations of the Divine. The cultus is centralized; Deuteronomic humanitarianism is recognized as the kernel of the God-idea. Israel and Palestine are kept apart from the rest of the world. Yhwh ceases to be localized. Much greater emphasis than was insisted on even by Isaiah is now laid on the moral as distinct from the sacrificial involutions of the God-idea.

The prophets of the Exile continue to clarify the God-concept of Israel. For them God is One; He is Universal. He is Creator of the All. He can not be represented by image. The broken heart is His abiding-place. Weak Israel is His servant ("'ebed"). He desires the return of the sinner. His intentions come to pass, though man's thoughts can not grasp them.

After the Exile a double tendency in the conceptions of God is easily established. First, He is Israel's Lawgiver; Israel shall be holy. Secondly,

Post-Exilic Conception.

He is all mankind's Father. In the Psalms the latter note predominates. Though the post-exilic congregation is under the domination of national sacerdotalism (represented by P), in the Wisdom literature the universal and ethical implications of Israel's God-belief came to the forefront. In the later books of the Biblical canon the effort is clearly traceable to remove from God all human attributes and passions (see ANTHROPOMORPHISM and ANTHROPOPATHISM). The critical school admits in the final result what the traditional view assumes as the starting-point. The God whom Israel, through the events of its history, under the teachings of its men of genius, the Prophets, finally learned to proclaim, is One, the Ruler and Creator of all, the Judge who loveth righteousness and hateth iniquity, whose witness Israel is, whose true service is love and justice, whose purposes come and have come to pass.

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E. G. H.

GOD, CHILDREN OF ("bene ha-Elohim," perhaps = "sons of the gods"): The "sons of God" are mentioned in Genesis, in a chapter (vi. 2) which reflects preprophetic, mythological, and polytheistic conceptions. They are represented as taking, at their fancy, wives from among the daughters of men. For the interpretations given to this statement see FALL OF ANGELS, and FLOOD IN RABBINICAL LITERATURE. As there stated, the later Jewish and Christian interpreters endeavored to remove the objectionable implications from the passage by taking the term "bene ha-Elohim" in the sense of "sons of judges" or "sons of magistrates." In the introduction to the Book of Job (i. 6, ii. 1) the "bene ha-Elohim" are mentioned as assembling at stated periods, SATAN being one of them. Some Assyro-Babylonian mythological conception is held by the critical school to underlie this description of the gathering of the "sons of God" to present themselves before YHWH. Another conception, taken from sidereal religion, seems to underlie the use of the phrase in Job xxxv. 7.

The Israelites are addressed as "the children of the Lord your God" (Deut. xiv. 1). When Israel was young, he was called from Egypt to be God's son (Hosea xi. 1). The Israelites are designated also "the children of the living God" (*ib.* ii. 1 [R.V. i. 10]; comp. Jer. iii. 4). They are addressed as "backsliding children" (Jer. iii. 14) that might and should call God their father (*ib.* iii. 19). Deut. xxxii. 5, though the text is corrupt, seems to indicate that through perverseness Israel has forfeited this privilege. Isaiah, also, apostrophizes the Israelites as "children [of God] that are corrupters," though God has reared them (Isa. i. 4). As a man chastises his son, so does God chastise Israel (Deut. viii. 5); and like a father pities his children, so does God show pity (see COMPASSION).

The critical school refers this conception to the notion commonly obtaining among primitive races, that tribes and families as well as peoples are descended from gods regarded by them as their physical progenitors; community of worship indicating community of origin, or adoption into the clan believed to be directly descended from the tutelary god through the blood covenant. Hence the reproach, "Saying to a stock, Thou art my father; and to a stone, Thou hast begotten me" (Jer. ii. 27). Even in Deutero-Isaiah (li. 2) this notion is said to prevail ("Look unto Abraham your father," in correspondence with verse 1: "the rock whence ye are hewn").

That this view was deepened and spiritualized to signify a much sublimer relation between the gods and their physical descendants than that which the old Semitic conception assumed, the following passages demonstrate: "Surely they are my people, children that will not lie" (Isa. lxiii. 8). "In all their affliction he was afflicted" (*ib.* verse 9). "Thou art our father, for Abraham knows us not" (*ib.* verse 16, Hebr.). "Thou art our father; we are the clay" (*ib.* lxiv. 8). "Have we not all one father?" (Mal. ii. 10).

The relation of God to the individual man is also regarded as that of a parent to his child. "For my father and my mother have forsaken me, but YHWH taketh me up" (Ps. xxvii. 10, Hebr.; comp. II Sam. vii. 14). That other peoples besides Israel are God's children seems suggested by Jer. iii. 19, the rabbinical interpretation of the verse construing it as implying this (בנים=אומות העולם, Tan., Mishpaṭim, ed. Buber, 10; Yalḳ., Jer. 270; Bacher, "Ag. Pal. Amor." ii. 34, note 1).

Israel as the "first-fruits" (ראשית תבואתה) is the "bekor," or first-born, in the household of God's children (Jer. ii. 3; Ex. iv. 22). In the interpretation of the modern Synagogue this means that Israel shall be an exemplar unto all the other children of God (see Lazarus, "Der Prophet Jeremias," pp. 31, 32). According to the teachings of Judaism, as expounded in the CATECHISMS, every man is God's child, and, therefore, the brother of every other man. Mal. ii. 10 is applied in this sense, though the prophet's appeal was addressed solely to the warring brothers of the house of Israel. In this, modern Judaism merely adopts the teachings of the Apocrypha and of the Rabbis. See Ecclus. (Sirach) xxiii. 1, 4; li. 10; Wisdom ii. 13, 16, 18; xiv. 3 (comp. xviii. 13; III Macc. v. 7; Jubilees, i. 24); Job xiii. 4; Enoch lxii. 11; Psalms of Solomon, xvii. 30; Sifre, Deut. 48 (ed. Friedmann, 84b); Ab. iii. 14; R. H. iii. 8; Yer. Ma'as. 50c; Sifra (ed. Weiss), 93d; Midr. Teh. xii. 5 (comp. Bacher, "Ag. Tan." ii. 437). See SON OF GOD.

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E. G. H.

GOD, NAMES OF. See Names of God.

GOD, SON OF. See Son of God.

GODEFROI, MICHAEL H.: Dutch jurist and minister of justice; born at Amsterdam Jan. 13, 1814; died at Würzburg June 27, 1882. He devoted himself to the study of jurisprudence, and at a very early age secured employment under the state. When but thirty-two, upon the death of Boas, he became by royal appointment judge of the provincial court for North Holland; and two years later (1848) he was elected in the city of Amsterdam a member of the second chamber of the States General of the Netherlands, which position he held until the year 1881. In 1860 he prepared a new code of judicial practise and procedure; this was adopted, and in recognition of his labors thereon the king decorated him with the cross of the Order of the Netherlands Lion. On several occasions at the formation of ministries he had been offered a portfolio, but had each time declined, until in Feb., 1860, the king himself joining the finance minister, Van Hall, in soliciting Godefroi to aid in the formation of a cabinet, he accepted the ministry of justice. He has the distinction of being the first Jew to fill a cabinet position in Holland, and this is the more noteworthy since he was a consistent and outspoken adherent of his faith, occupying the prominent position of president of the Jewish consistory and having been a member of the Institut zur Förderung Israelitischer Literatur during the eighteen years of its existence.

Godefroi in his public life was a very ardent friend of his people. At one time he exposed in the chamber the abuses of the missionary efforts in Amsterdam, and protested vigorously against the excesses of the proselytizing zealots. As minister of justice he contributed greatly toward securing the emancipation of the Jews in Switzerland; the commercial treaty between the Netherlands and Switzerland was not ratified until assurance had been given of the establishment of the legal equality of Jews and Christians in the latter country. Again, on Sept. 23, 1872, and in Dec., 1876, he delivered exhaustive speeches in the chamber, insisting that the commercial treaty with Rumania should not be ratified until guaranties should have been given that Netherland Jews in that country should enjoy perfect equality before the law. The influence of this attitude upon his Christian colleagues in the chamber was evidenced after his death, when, early in July, 1882, the Rumanian commercial treaty was again the subject of discussion in the chamber. A member, Von Kerwijk, dwelt with fervor upon the intolerance manifested in Rumania against the Jews, referring with indignation to the awful persecutions they had endured in Russia, Germany, and other countries. With creditable pride he pointed out that Holland embodied the true spirit of religious freedom; and he illustrated the contention by showing the honor and respect manifested toward Godefroi, paying a loving tribute to the great Jewish statesman.

Bibliography: Kayserling, *M. H. Godefroi*, in *Allg. Zeit. des Jud.* 1882, pp. 524, 525.

s. M. Co.

GODFATHER: Primarily, one who assists in the performance of the rite of circumcision by holding the child upon his knees; secondarily, one who in a measure takes the place of the father, interesting himself in the lad's welfare. In the first sense the function of the godfather undoubtedly has its origin in Hebrew antiquity, and arose naturally from the necessity of having some one to assist the mohel, or circumciser, by holding the child firmly during the performance of the operation. In Talmudic literature the godfather is called "sandik" or "sandikus," a term which is usually identified with the Greek *σύνδικος* (Latin, "syndicus"), in the sense of "representative," "patron," "advocate." Kohut ("Aruch Completum," vi. 84) and Löw ("Lebensalter," p. 84) claim, on the authority of the medieval rabbinical works "Roḳeaḥ" and "Or Zarua‘," that the correct reading is סנדקנים, and identify it with the Greek *σύντεκνος* ("companion to the father": comp. the German "Gevatter," French "compère," Spanish "padrino," which all contain this idea of association with the father). A number of references in Midrashim and other early rabbinical works testify to the existence of the godfather in the Talmudic age (see the Midrash to Ps. xxxv. 10, and passages in interpretation of Gen. xviii. 1 and of Neh. ix. 8; also a reference in Pirḳe R. El.). The version of the Targum of Jonathan ben Uzziel to Gen. l. 23 is also an apparent allusion to the office. In medieval rabbinical literature the references to the office are numerous, and it appears to have been well established and highly esteemed. Thus the "Haggahot Maimuniyyot" (on the "Yad," Milah, iii.) mentions that many "covet and eagerly desire to hold the child upon their knees as it is circumcised."

The godfather became known in medieval times by many names in addition to the ancient designation of "sandik." He is called "ba‘al berit" (master of the covenant), "ba‘al berit ha-milah" (master of the covenant of circumcision), "ṭofes ha-yeled" (holder of the child), "ab sheni" (second father), and also "shaliaḥ" (messenger). The office was surrounded with marks of honor. A special seat, usually richly decorated, was prepared in the synagogue for the sandik, and if the circumcision happened on a day on which the Law was read, he was entitled to be "called up." The privilege was reserved for persons of standing and of good moral and religious character. It was restricted also in other ways. Rabbinical authorities (for instance, Rabbenu Pereẓ of Corbeil and Judah the Pious) decreed that the privilege should not be given more than once to the same man in the same family, neither should it, unless unavoidable, be given to women. This latter prohibition was based on motives of delicacy. Women were, however, permitted to participate indirectly in the privilege as associates to the godfather. They carried the child to the entrance of the synagogue or to the room in which the circumcision was about to take place, where it was taken by the godfather.

The modern manner of observing the custom is practically identical with the medieval. The German Jews do not use the term "sandik," but only the German "Gevatter" and, for the godmother, "Gevatterin." According to Polish custom, the office is divided into two parts, one performed by the sandik, the other by the Gevatter, or, as he is termed in the corrupted Polish-Jewish form of the word, the "Kwater." Where there is difficulty in obtaining persons to act as godfathers it is customary to form societies of religious persons for this purpose. These societies are known as "ḥebrot sandiḳa'ut." That the custom has been to some extent affected by medieval Christian practise is, no doubt, true, but in all essential respects it rests on historic Jewish ground. Reggio is, therefore, as has been well shown by Levinson, not justified in attacking it.

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A. B. D.

GÖDING: Town of Moravia, Austria; it has a population of about 10,000 (1900), of whom over 1,000 are Jews. The Jewish community there is one of the oldest in the province. As appears from the records of the old ḥebra ḳaddisha of Göding, two Jewish cemeteries, an old and a new one, existed there as early as 1682, at the time when the statutes of the ḥebra ḳaddisha were drafted. In the month of Nisan, 1693, these statutes were revised as published by I. Willheimer in the Vienna "Neuzeit" of 1864. The community seems to have suffered greatly during the Thirty Years' war, and was so reduced that for years it could not keep a rabbi of its own. It called upon outside rabbis to decide religious disputes, appealing especially to the Moravian district rabbi, Menahem Mendel Krochmal, who several times decided questions for it ("Ẓemaḥ Ẓedeḳ," No. 33). At that time (between 1648 and 1661) large vineyards and cellars in the villages in the vicinity of Göding were owned by wealthy Jews. In 1670 the community was considerably increased by Jewish exiles from Vienna and Lower Austria. Refugees settled in large numbers in the neighboring crown lands. Among them was David b. Isserl, who had placed himself under the protection of Prince Dietrichstein of Nikolsburg as "rabbi of Göding" (Sept. 1, 1672), paying the yearly sum of three florins for protection; he officiated there until 1676. Moses b. Isaiah, author of "Berit Maṭṭeh Mosheh," a large commentary to the Pesaḥ Haggadah (Berlin, 1701), and for a time house rabbi of the "Hofjude" Jost Liebmann at Berlin, passed a part of his childhood at Göding, after his parents had been expelled from Vienna.

In 1689 and 1716 synods were held at Göding, at which important resolutions were adopted relating to the communal life of the Moravian Jews. In the middle of the eighteenth century the community seems still to have been an important one, for in 1753 it numbered 140 families. In June, 1774, all the Jews were expelled from Göding by command of the empress Maria Theresa; but after her death Emperor Joseph II. recalled thirteen families to complete the number of 5,400 families allotted to Moravia. The neighboring estate of Kosteletz had received twenty of the families expelled from the town. The above-mentioned thirteen families formed the nucleus of the new community of Göding, which had increased to fifty families by 1864. This new community at first had no rabbi of its own, but called at need upon the rabbi of the neighboring Hungarian community of Holics. In agreement with the law of 1890 relating to the organization of the congregations of Austria, an independent congregation was organized at Göding. For several years after this date the rabbi of Lundenburg officiated at Göding, but in 1899 the community again inducted its own rabbi, after an interval of 126 years.

Synods of 1689 and 1716.

Among the noteworthy rabbis of Göding was (Moses) Samson Bacharach, who settled at Göding in 1629, where he officiated for a number of years. There he wrote, at the age of twenty-four, a treatise on "the 118th Psalm" under the title "Ḳol Shirim"; the work, however, was carried down only to the letter מ. About that time he also wrote several "ḳinot" (lamentations), describing the sufferings of the Moravian Jews during the Thirty Years' war; these poems were inscribed on the walls of the old synagogue of Göding. Abraham Parzova (d. 1758), twice proposed as chief rabbi of Moravia, was at one time rabbi of Göding. The present incumbent (1903) is Dr. Ludwig Lazarus.

E. C. L. Laz.

GODLINESS: The quality of being godly, *i.e.*, godlike, manifested in character and conduct expressive of the conscious recognition and realization of man's divine origin and destiny, and in the discharge of the duties therein involved. Regarding man as fashioned in the likeness of God (Gen. i. 26, 27), Judaism predicates of every man the possibility, and ascribes to him the faculty, of realizing godliness. According to its anthropology, this faculty was never vitiated or weakened in man by original sin.

In the Authorized Version "godly" corresponds to the Hebrew "ḥasid" (Ps. iv. 3, xii. 2 [A. V. 1]); but the term "ẓaddiḳ" (righteous; Ps. i. 5, 6) equally connotes the idea. The characteristics of the godly may best be derived from the fuller account given of their antonyms. The ungodly ("resha'im"; Ps. i. 1, 5) are described as men compassed about with pride, clothed in violence, speaking loftily and corruptly, denying God's knowledge, prospering by corruption in this world, and wrongfully increasing their riches (Ps. lxxiii.). They are those that make not God their strength (*ib.* lii. 7). Godliness is thus also the antithesis to the conduct and character of the wicked ("mere'im"), the workers of iniquity ("po'ale owen"; *ib.* lxiv.), "who whet their tongue like a sword"; who encourage themselves to do evil, denying that God will see them.

The godly, by contrast, is he whose delight is in the Torah of Yhwh (*ib.* i. 2), or who, to use Micah's phrase, does justly, loves mercy, and walks humbly with his God (Micah vi. 8). The godly may be said to be actuated by the desire to learn of Yhwh's way, to walk in His truth, and to keep his heart in singleness of purpose to fear His name (Ps. lxxxvi. 11). "To walk in God's ways" (Deut. xiii. 5; "halok aḥare middotaw shel ha-ḳadosh baruk hu": Soṭah 14a) is the definition of "godliness," with the explanation that man shall imitate God's attributes as enumerated in Ex. xxxiv. 6, 7a (comp. Yalḳ., Deut. 873). As God is merciful, man also should be merciful; and so with respect to all other characteristics of godliness.

Charity the Essence.

According to the Rabbis, the beginning and the conclusion of the Torah relate deeds of divine benevolence. God clothed the naked; He comforted the mourners; He buried the dead (Soṭah 14a; B. Ḳ. 99a; B. M. 30b based on Mek., Yitro, 2 [ed. Weiss, 68a; ed. Friedmann, 59b]; comp. the second "berakah" in the Shemoneh 'Esreh). Godliness thus involves a like disposition and readiness on the part of man to come to the relief of all that are in distress and to be a doer of personal kindness to his fellow men ("gomel ḥasadim"; comp. Ned. 39b, 40a). Thus, whatever is involved in "gemilut ḥasadim" (see Charity) is characteristic of godliness. Matt. xxv. 31 *et seq.* is an enumeration of the implications of Jewish godliness, the context ("then shall he sit upon the throne of his glory"; *ib.* xxv. 31) indicating that this catalogue was derived from a genuinely Jewish source (comp. Midr. Teh. to Ps. cxviii. 20, ed. Buber, p. 486). Jewish godliness also inculcates modesty and delicate consideration of the feelings of one's fellow man. According to Eleazar ben Pedat, "to do justly" (Micah vi. 8) refers to judgments rendered by judges; "to love mercy [love]," to the doing of acts of love ("gemilut ḥasadim"); "to walk humbly," to quiet, unostentatious participation in burying the dead and the providing of dowries for poor girls about to be married. "If," he continues, "for the prescribed acts the Torah insists on secrecy and unostentatiousness, how much more in the case of acts which of themselves suggest the propriety of secrecy" (Suk. 49b; Mak. 24b). He who is charitable without ostentation is greater than Moses (B. B. 9b). Greater is he that induces others to do kindly deeds than one that thoughtlessly or improperly performs them himself (B. B. 9a). He who does justly and loves mercy fills as it were the whole world with divine love (Ps. xxxiii. 5; Suk. 49b). Jewish godliness is not an "opus operatum," as is so often held by non-Jewish theologians. Charity without love is unavailing ("en ẓedaḳah meshallemet ela lefi ḥesed she-bah"; Suk. 49b). It comprises more than accurate justice, insistence being laid on "exceeding" justice (Mek., Yitro, 2, cited above).

Considera-tion for Others' Feelings.

Godliness also comprehends the sense of dependence upon divine grace and of gratitude for the opportunity to do good. "Prayer is greater than good works" (Ber. 32b). The question why God, if He loves the poor, does not Himself provide for them, is answered by declaring it to be God's intention to permit man to acquire the higher life (B. B. 10a). Jewish godliness is careful not to put another to shame (Ḥag. 5a, on public boastful charity); God's consideration for the repentant sinner (Hosea xiv. 2) is commended to man for imitation (Pesiḳ. 163b). He who gloats over the shame of his fellow man is excluded from the world to come (Gen. R. i.). "Better be burned alive than put a fellow man to shame" (Soṭah 10b).

It is ungodly to remind the repentant sinner of his former evil ways; as is it to remind the descendant of non-Jews of his ancestors (B. M. 58b). There is therefore no forgiveness for him who puts another to shame or who calls him by an offensive name (B. M. 58b). Godliness includes the forgiving disposition (Prov. xvii. 9; Ab. i. 12, v. 14; R. H. 17a). To be beloved of God presupposes to be beloved of men (Ab. iii. 13). Slander and godliness are incompatible (Pes. 118a). Pride and godliness are absolute contraries (Prov. vi. 16–19; Ta'an. 7a; Soṭah 4b, 5a, b; 'Ab. Zarah 20b: humility is the greatest virtue). To be among the persecuted rather than among the persecutors is characteristic of the godly (Giṭ. 36b). "God says, 'Be like unto me. As I requite good for evil, so do thou render good for evil'" (Ex. R. xxvi.; comp. Gen. R. xxvi.).

E. C. E. G. H.

GODOWSKY, LEOPOLD: Russian pianist and composer; born at Wilna Feb. 13, 1870. At a very early age he showed remarkable talent for music, and when nine years old was taken upon the road as a child wonder, traveling in Russia and Germany. In 1882 he entered the Hochschule für Musik at Berlin, where he remained for two years, at the end of that time going to the United States to tour the country, and the following year to Paris, where he studied music until 1890. In 1887 he appeared in England with much success, being heard even at Marlborough House. He then traveled through Europe, and went again to the United States in 1891. Since then he has played on both sides of the Atlantic. He has been connected with the Thomas orchestra, the New York Philharmonic orchestra, the Kneisel quartet, and other well-known orchestras. He has composed over one hundred pieces.

Bibliography: Maurice Aronson, in *The Reform Advocate*, Chicago, Feb. 24, 1900.

H. R. F. T. H.

GO'EL (גֹּאֵל): Next of kin, and, hence, redeemer. Owing to the solidarity of the family and the clan in ancient Israel, any duty which a man could not perform by himself had to be taken up by his next of kin. Any rights possessed by a man which lapsed through his inability to perform the duties attached to such rights, could be and should be resumed by the next of kin. This applied especially to parcels of land which any Israelite found it necessary to sell. This his go'el, or kinsman, had to redeem (Lev. xxv. 25). From the leading case of Jeremiah's purchase of his cousin Hananeel's property in Anathoth (Jer. xxxii. 8–12) it would appear that in later Israel at any rate this injunction was taken to mean that a kinsman had the right of preemption. Similarly, in the Book of Ruth the next of kin was called upon to purchase a parcel of land formerly belonging to Elimelech (Ruth iv. 3). It would appear from the same example that another duty of the go'el was to raise offspring for his kinsman if he happened to die without any (*ib.* 5). This would seem to be an extension of the principle of the Levirate Marriage; hence the procedure of "ḥaliẓah" was gone through in the case of Naomi's go'el, just as if he had been her brother-in-law. The relative nearness of kin is not very definitely determined in the Old Testament. The brother appears to be the nearest of all, after whom comes the uncle or uncle's son (Lev. xxv. 49).

Another duty of the go'el was to redeem his kinsman from slavery if sold to a stranger or sojourner (Lev. xxv. 47–55). In both cases much depended upon the nearness or remoteness of the year of jubilee, which would automatically release either the land or the person of the kinsman from subjection to another.

As the go'el had his duties, so he had his privileges and compensation. If an injured man had claim to damages and died before they were paid to him, his go'el would have the right to them (Lev. v. 21–26 [A. V. vi. 1–7]). The whole conception of the go'el was based on the solidarity of the interests of the tribe and the nation with those of the national God, and accordingly the notion of the go'el became spiritualized as applied to the relations between God and Israel. God was regarded as the go'el of Israel, and as having redeemed him from the bondage of Egypt (Ex. vi. 6, xv. 13). Especially in Deutero-Isaiah is this conception emphasized (Isa. xli. 14; xliii. 14; xliv. 6, 24, *et passim*).

Avenger of Blood.

However, the chief of the go'el's duties toward his kinsman was that of avenging him if he should happen to be slain by some one outside the clan or tribe. This custom is found in all early or primitive civilizations (comp. Post, "Studien zur Entwickelungsgesch. des Familienrechts," pp. 113–137). Indeed, it is the only expedient by which any check could be put upon the tendency to do injury to strangers. Here again the principle of solidarity was applied to the family of the murderer, and the death of one member of a family would generally result in a vendetta. It would appear that this custom was usual in early Israel, for the crimes of a man were visited upon his family (Josh. vii. 24; II Kings ix. 26); but at a very early stage the Jewish code made an advance upon most Semitic codes, including that of Hammurabi, by distinguishing between homicide and murder (Ex. xxi. 13, 14). It was in order to determine whether a case of manslaughter was accidental or deliberate that the Cities of Refuge were instituted (Deut. xix.; Num. xxxv.). In a case where the elders of the city of refuge were satisfied that the homicide was intentional, the murderer was handed over to the blood-avenger ("go'el ha-dam") to take vengeance on him. Even if it was decided that it was a case of unintentional homicide, the man who committed the deed had to keep within the bounds of the city of refuge till the death of the high priest, as the go'el could kill the homicide with impunity if he found him trespassing beyond the bounds (Num. xxxv. 26, 27).

In other legislations grew the principle of commuting the penalty by a money fine, known among the Anglo-Saxons as "wergild," which varied in amount according to the rank of the person; but such a method was distinctly prohibited in the Israelite code (Num. xxxv. 31).

It would appear that the custom of the blood-avenger still existed in the time of David, as the woman of Tekoah refers to it in her appeal to the king (II Sam. xiv. 11), but no further trace of it is found. Later the concentration of the population in cities gave fuller power to the courts of justice to punish cases of murder. The term "go'el" thus became entirely confined to the spiritual sense of "redeemer." It is probably used in that way in the celebrated passage in Job xix. 25: "I know that my redeemer [go'el] liveth." In the Talmud it is used exclusively in this manner.

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E. C. J.

GOG AND MAGOG.—Biblical Data: Magog is mentioned (Gen. x. 2; I Chron. i. 5) as the second son of Japheth, between Gomer and Madai. Gomer representing the Cimmerians and Madai the Medes, Magog must be a people located east of the Cimmerians and west of the Medes. But in the list of nations (Gen. x.) the term connotes rather the complex of barbarian peoples dwelling at the extreme north and northeast of the geographical survey covered by the chapter. Josephus ("Ant." ii. 6, § 1) identifies them with the "Scythians," a name which among classical writers stands for a number of unknown ferocious tribes. According to Jerome, Magog was situated beyond the Caucasus, near the Caspian Sea. It is very likely that the name is of Caucasian origin, but the etymologies adduced from the Persian and other Indo-European dialects are not convincing. In Ezek. xxxviii. 2 "Magog" occurs as the name of a country (with the definite article); in Ezek. xxxix. 6 as that of a northern people, the leader of whom is Gog. This "Gog" has been identified with "Gyges," but is evidently a free invention, from "Magog," of either popular tradition or the author of the chapter. The vivid description of the invasion indicates that the writer, either from personal knowledge or from hearsay, was acquainted with a disaster of the kind. Probably the ravages committed by the Scythians under Josiah (comp. Herodotus, i. 103, iv. 11) furnished him with his illustrative material. As contained in Ezekiel, the prophecy partakes altogether of the character of the apocalyptic prediction; *i.e.*, it is not descriptive of events but predictive in a mystic way of happenings yet to be, according to the speculative theology of the writer. Winkler's theory ("Alt-Oriental. Forschungen," ii. 137, iii. 36) is that Alexander the Great and his invasion are the background. But this anticipates the development of the Gog legend, which, indeed, saw in the Macedonian king the Gog of the Biblical prophecy (see Gog and Magog in Arabic Literature).

The Gog myth is probably part of a cycle which goes back to the Babylonian-Assyrian Creation accounts (the fight with and the defeat of the Dragon) and, on the other hand, enters largely into the eschatology of Judaism and Christianity (see Bousset, "The Anti-Christ Legend," London, 1896; Gunkel, "Schöpfung und Chaos," Göttingen, 1895).

For the rabbinical development of the legendary material in connection with the advent of the "end time" and the Messiah, see Eschatology.

E. G. H.

——**In Arabic Literature:** Gog and Magog, or Yajuj and Majuj among the Arabs, are mentioned in the Koran and by most Arabic geographers as more or less mythical peoples. The chief interest in them centers about two points: (1) the wall built by Dhu al-Ḳarnain (Alexander the Great) to shut them off from the rest of the world, and (2) their reappearance as a sign of the last day. Geographically they represent the extreme northeast, and are placed on the borders of the sea which encircles the earth. Descended from Japheth, son of Noah, they number twenty-four tribes. Six of these are known by name (one being that of the Turks); and the number of each tribe equals that of all the other people in the world. Some say that they belong to the Chazars, who are all Jews (Yaḳut, ii. 440).

They are of small stature, attaining to only one-half the size of a man (another report, in Yaḳut, i. 113, makes them larger). Very ferocious, they have claws instead of nails, teeth like a lion, jaws like a camel, and hair which completely hides the body. Their ears, hairy on one side, are so large that they use one for a bed and the other for a covering. They live principally on fish, which are miraculously provided for them. They resemble animals in their habits; and Mas'udi classes them among the beasts. They used to ravage the country, devouring every green thing; and it was to prevent this that the people living near them begged Alexander to build the wall shutting them in. It is even said that they were cannibals (Baiḍawi).

The wall is generally supposed to have been at Derbent, although in later times it seems to have become confused with the Great Wall of China (Abu al-Fida). The geographers frequently quote an account of it given by Sallam, the interpreter. The calif Wathiḳ Billah had seen the wall destroyed in a dream, and he sent Sallam to investigate. The latter recounts marvelous things of the countries through which he passed on his way thither, and gives a minute description of the wall itself. It was built in a gorge 150 cubits wide, and reached to the top of the mountains. Constructed of iron bricks embedded in molten brass, it had a peculiar red-and-black striped appearance. In it was an immense gate provided with a giant bolt, lock, and key, the last of which was suspended by a chain. Yaḳut remarks on this story that God, who knoweth all things, also knows whether it be true or not, but of the existence of the wall there can be no doubt, since it is mentioned in the sacred book.

As one of the signs of the approaching day of judgment this wall will be broken down and Yajuj and Majuj will appear at Lake Tiberias, the water of which the vanguard of their hosts will entirely consume, so that the rear will pass over on dry ground. They will then proceed, eating every one they meet, even corpses, and every green thing, until they come to Jerusalem. Here, until God shall destroy them, they will annoy Jesus and his faithful companions. It is said that Mohammed gave Yajuj and Majuj an opportunity to embrace Islam on the occasion of his night journey to Jerusalem; but they refused to do so, and consequently are doomed to destruction.

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E. G. H. M. W. M.

GOITEIN, BARUCH (BENEDIT): Hungarian rabbi; died at Högyész, Hungary, Nov. 16, 1842. He occupied the rabbinate of Högyész for many years, and wrote a work on Talmudic methodology under the title of "Kesef Nibḥar" (Prague, 1827–28, and republished several times). It contains 160 principles of rabbinical law, giving the sources as found in the Talmud and their application to practical cases. The work is of great value because of its lucid presentation of an intricate subject. Goitein retired in 1841, and was succeeded in the rabbinate of Högyész by his son **Hermann (Hirsch) Goitein** (b. 1805; d. 1860), who was himself succeeded by his son **Elijahu Menahem** (b. 1837 in Högyész; d. Sept. 25, 1902). Of the latter's sons one, **Hirsch** (b. 1863; d. Aug. 28, 1903), was rabbi at Copenhagen; another, **Eduard,** is rabbi at Burgkunstadt, Bavaria. Hirsch is the author of "Optimismus und Pessimismus in der Jüdischen Religionsphilosophie." Eduard wrote "Das Vergeltungsprincip im Biblischen und Talmudischen Strafrecht" (1893).

BIBLIOGRAPHY: Winter and Wünsche, *Die Jüdische Litteratur*, iii. 759; Steinschneider, *Cat. Bodl.* p. 775; *Allg. Zeit. des Jud.* 1859, pp. 506–507.

D. A. R.

GOLD: One of the precious metals. There are six Hebrew words which denote "gold," four of which occur in Job (xxviii. 15–17): (1) זהב, the most common term, used on account of the yellow color; it is generally accompanied by epithets, as "pure" (Ex. xxv. 11), "beaten," or "mixed" (I Kings x. 16), "refined" (I Chron. xxviii. 18), "fine" (II Chron. iii. 5). (2) סגור, "treasured," fine gold (Job xxviii. 15; used elsewhere as an adjective with זהב). (3) פז, pure or native gold (Job xxviii. 17 and elsewhere); the word מופז (I Kings x. 18) either is an adjective formed from פז or it stands for מאופז (comp. Jer. x. 9 and Dan. x. 5). (4) בצר, gold ore (Job xxii. 24). (5) כתם, a poetical term the meaning of which is "hidden" (Cant. v. 11 and elsewhere). (6) חרוץ, also a poetical term, the meaning of which is "yellow" (Prov. viii. 10 and elsewhere). Gold was known from the earliest times (Gen. ii. 11) and was chiefly used at first for the fabrication of ornaments (Gen. xxiv. 22). It is only later, in the time of the Judges, that gold is mentioned as money (Judges viii. 26). It was abundant in ancient times (I Chron. xxii. 16; II Chron. i. 15; and elsewhere), and a great quantity of it was used to ornament the houses of the rich and more especially the temples. Both sides of the walls of the Tabernacle were covered with gold, while the Ark of the Covenant and all the other utensils were made of pure gold (Ex. xxv.– xxvii. *passim*). In the Temple of Solomon even the floor and the ceiling were covered with gold (I Kings vi. 22, 30). Gold was used also in making the garments of the high priest (Ex. xxviii. *passim*). The crowns of kings were of gold (II Sam. xii. 30). Solomon and certain other kings had their shields and bucklers made of gold (I Kings x. 16, 17; I Chron. xviii. 7).

The countries particularly mentioned as producing gold are: Havilah (Gen. ii. 11, 12), Sheba (I Kings x. 2, 10), Ophir (*ib.* ix. 28; Job xxviii. 16), Uphaz (probably the same as Ophir, אופז being a corruption of אופר) (Jer. x. 9; Dan. x. 5), and Parvaim (II Chron. iii. 6). Gold in the Bible is the symbol of purity (Job xxiii. 10), of nobility (Lam. iv. 1), of great value (Isa. xiii. 12; Lam. iv. 2). Babylon was called by Isaiah (xiv. 4) the "golden city," and the entire empire figures in Daniel (ii. 38) as a head of gold. The human head is compared to a golden bowl (Eccl. xii. 6).

E. G. H. M. SEL.

GOLDBAUM, WILHELM: German writer and journalist; born at Kempen, Posen, Jan. 6, 1843. After studying law for some time at the University of Breslau, he became editor of the "Posener Zeitung." He lives at present (1903) at Vienna, and since 1872 has been one of the editors of the "Neue Freie Presse." He is the author of "Entlegene Kulturen" (1877) and "Literarische Physiognomien" (1884), the first of which contains several sketches relating especially to Jewish history and literature.

S.

GOLDBERG, ALBERT: German opera-singer; born at Brunswick June 8, 1847. Educated at the Conservatorium of Leipsic (1865–69), he made his début at the court theater at Munich, and played, between 1869 and 1883, successively in Mayence, Bremen, Neu-Strelitz, Strasburg, Augsburg, and Königsberg, at the last-named place directing the city theater for three years. In 1883 he became manager of the opera at Leipsic, where he is at present (1903) engaged. The Duke of Saxe-Coburg-Gotha conferred upon him the title of "court singer." His repertoire includes: *Barbier*, *Don Juan*, *Hans Heiling*, *Telramund*, *Wotan*, *Papagino*, etc.

BIBLIOGRAPHY: Eisenberg, *Biographisches Lexikon.*

S. F. T. H.

GOLDBERG, BAER BEN ALEXANDER (known as **BAG** [ב״ג]): Russian scholar; born at Soludna near Warsaw in 1799; died at Paris May 4, 1884. When he was scarcely fifteen years of age his parents contracted a marriage for him, and at eighteen he had to provide for the wants of a family. Having toiled without success for more than twenty-three years, he left his native country for Berlin, where he hoped to earn a livelihood by his knowledge of Hebrew and the Talmud.

The passion for science which prevailed at that time among the German Jews laid hold of Goldberg, and at the age of forty he resumed his neglected education, taking up the study of Oriental languages. During his sojourn at Berlin he published two works: "Ḳontres mi-Sod Ḥakamim," a commentary on the Jewish calendar, with chronological tables, Berlin, 1845; and "Ḥofes Maṭmonim," a selection of essays contained in old and rare manuscripts, these essays including: (1) 28 decisions of Solomon ben Isaac (Rashi); (2) letter of Sherira Gaon on the methodology of the Talmud, and the succession of the Amoraim and Geonim; (3) "Hai ben Meḳiẓ," Abraham ibn Ezra's psychology and eschatology, according to Ptolemy; (4) "Milleta de-Sofos," fables of the Geonim; (5) "Piyyuṭ Asher Ishshesh," a liturgic poem of ten strophes on the "Baruk she-Amar" of Isaac ibn Ghayyat.

In 1847 Goldberg went to London, where he remained until 1852, there publishing, in collaboration with his brother, A. L. Rosenkranz, the astronomical work "Yesod 'Olam," by Isaac Israeli of Toledo, with a German summary and mathematical figures (Berlin, 1848). He finally settled at Paris (1852), and there published: (1) "Sefer ha-Riḳmah," Judah ibn Tibbon's Hebrew translation of the Hebrew grammar written in Arabic by Ibn Janaḥ (Frankfort-on-the-Main, 1857); (2) "Birkat Abraham," Abraham Maimonides' answers to the criticisms and questions of Daniel the Babylonian (Lyck, 1859); (3) "Sefer Taggin," treating of the crowned letters in the Scroll of the Law, after an old manuscript in the Bibliothèque Nationale of Paris, and containing extracts from "Badde Aharon" and "Migdol Ḥananel" on the same subject, together with "Midrash Ḳaṭon," attributed to the tanna R. Akiba, on the coronation and embellishments of the letters (published at the expense of the abbé J. J. L. Bargès, Paris, 1856); (4) "Risalat R. Judah ben Koreisch Tiharetensis Africani ad Synagogam Judæorum Civitatis Fez" (published in collaboration with the abbé J. J. L. Bargès, Paris, 1867); (5) "Ma'aseh Nissim," a translation from the Arabic into Hebrew of Daniel the Babylonian's critical work on Maimonides' "Sefer ha-Miẓwot" (Paris, 1866); (6) "Iggeret R. Sherira Gaon," a corrected edition of Sherira's letter, with glosses and notes (Mayence, 1873); (7) "Sefer ha-Zikronot," Elijah Levita's Biblical concordance, after a manuscript in the Bibliothèque Nationale of Paris (Frankfort-on-the-Main, 1873).

Goldberg contributed to the Hebrew periodicals many valuable articles on Jewish history and literature.

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H. R. I. BR.

GOLDBERGER, SIGISMUND: Austrian jurist; born in Jägerndorf, Austrian Silesia, June 15, 1854. He was educated at the gymnasium of Troppau and at the University of Vienna. He began the practise of law in Vienna in 1887. He has written: "Oesterreichische Gewerbeordnung," 1883; "Das Neue Volksschulgesetz," 1883; "Die Directen Steuern," 1884; "Die Neuen Directen Steuern," 1898; "Das Neue Oesterreichische Patentrecht," 1899.

S.

GOLDBLATT, JACOB SEMENOVICH: Russian painter; born at Suwalki 1860; studied at the St. Petersburg Academy of Fine Arts from 1878 to 1888, gaining many prizes, among them the small gold medal for "Priam Imploring Achilles," and the large gold medal for "The Last Moments of Socrates." He graduated with the title of "class artist of the first degree in historical painting," and with a scholarship from the academy with which he completed his studies abroad. At present (1902) Goldblatt is at the head of a private school of painting and sculpture at St. Petersburg.

H. R. J. G. L.

GOLDEN CALF. See CALF, GOLDEN.

GOLDEN RULE, THE: By this name is designated the saying of Jesus (Matt. vii. 12): "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." In James ii. 8 it is called "the royal law." It has been held to be the fundamental canon of morality.

In making this announcement, Jesus is claimed to have transcended the limitations of Jewish law and life. The fact is, however, that this fundamental principle, like almost if not quite all the "logia" attributed to Jesus in the Sermon on the Mount, had been proclaimed authoritatively in Israel. In the instructions given by Tobit to his son Tobias (Book of Tobit, iv.), after admonishing him to love his brethren, the father proceeds to urge upon the son to have heed of all his doings and to show himself of good breeding ("derek ereẓ") in all his conduct. "And what is displeasing to thyself, that do not unto any other" (verse 15). Again, there is the well-known anecdote in which Hillel explains to a would-be proselyte that the maxim "not to do unto one's fellow what is hateful to oneself" is the foundation of Judaism, the rest being no more than commentary (Shab. 31a). See BROTHERLY LOVE and DIDACHE.

Meaning of "Ḥaber."

It has been argued (by Hilgenfeld, Siegfried, and recently by Bousset) that the maxim of Hillel applied, like the Biblical command "Thou shalt love thy neighbor as thyself" (Lev. xix. 18), only to fellow Jews. In proof of the contention, the word "ḥaber" used by Hillel is noted. As in a technical sense ḤABER designates a member of the Pharisaic fraternity of learned pious men, so here, according to the scholars referred to above, it has a restricted significance. The circumstances under which Hillel was speaking preclude the possibility of his having thought of the technical meaning of the word. He addresses himself to a non-Jew who at best could not for years hope to be a ḥaber. "Ḥaber" is the usual rendering for the Hebrew "rea'" (neighbor). Much philological hair-splitting has been used to restrict the meaning of this word to "compatriot," but the context of Lev. xix. 18 makes it plain that "rea'," as interpreted by these "holiness laws" themselves (see ETHICS), embraces also the stranger. Tobit's admonition proves the same. After speaking of "brothers," *i.e.*, men of his race and people, the father proceeds to give his son advice regarding his conduct to others, "the hired man," for instance; and in connection with this, not in connection with the subject of his marriage, he enjoins the observance of the Golden Rule.

Love of one's friends and hatred of one's enemies are nowhere inculcated in Jewish literature, despite the fact that Bousset ("Religion des Judenthums," p. 113), referring to Matthew v. 43, calls this verse the comprehensive statement of Jewish ethical belief and doctrine. Either the second half of the sentence is an addition by a later hand, or, what is more likely, it resulted from a misapprehension of a rabbinical argumentative question. According to Schechter the statement should read as follows: "You have heard that ["ettemar" = ἐρρέθη] it has been said [in the Law] 'Thou shalt love thy neighbor.' Does this now mean ["shomea' ani"] love thy neighbor [friend] but hate thine enemy?" No. Nevertheless while Jewish ethics has never commanded and paraded love for an enemy, it has practised it (Chwolson, "Das Letzte Passahmahl Christi," p. 80). Hillel in another of his sayings speaks of love for all creatures ("ha-beriyyot"), which term certainly embraces all humanity. Nor is it true that the seeming universalism of this sentence (Abot i. 12) is restricted by the addition "bring them toward the Torah," as Bousset, following Hilgenfeld, would have it appear. "Torah" is the equivalent of the modern "religion," and if Jesus in the Golden Rule declares it to be "the law and the prophets," he puts down merely the more specific for the wider implications of the word "torah." R. Akiba ascribed the wider application to the command "Thou shalt love thy neighbor as thyself" (Lev. xix. 18; Sifra Ḳedoshim to the verse [ed. Weiss, p. 89b]; comp. Gal. v. 14; Rom. xiii. 8; Yer. Ned. 41c; Gen. R. xxiv.; and Kohler in ETHICS, RABBINICAL). The needy or the dead of non-Jews were never outside the range of Jewish brotherly love (Tosef., Giṭ. v. 4–5; Giṭ. 61a). The phrase "mi-pene darke shalom" (on account of the ways of peace), which motivates Akiba's injunction, does not inject a non-ethical, calculating element into the proposition, but introduces the principle of equity into it.

Negative Jewish Form.

The negative form of the Golden Rule marks if anything a higher outlook than the positive statement in which it is cast in Matthew. "What you would have others do unto you," makes self and possible advantages to self the central motive; "what is hateful to you do not unto another," makes the effect upon others the regulating principle. But be this as it may, the Golden Rule is only an assertion of the essentially Jewish and rabbinical view that "measure for measure" should be the rule regulating any one man's expectation from others (rights), while more than measure should be the rule indicating one's services to others (duties). The former is phrased "middah keneged middah" (Nedarim 32b), and "ba-middah she-adam moded modadin lo" (Soṭah 8b); the latter is "li-fenim mishshurat ha-din" (B. Ḳ. 99b), or to be "ma'abir 'al middotaw," that is, of a forgiving, yielding disposition (see CRUELTY).

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K. E. G. H.

GOLDENBERG, JOHN: Russian merchant; born on the confines of Russia and Rumania; died 1895. He followed the army in the Crimea (1856–57) as a sutler, and there acquired wealth, which he afterward greatly increased in Burma. He had settled in Turkey after the war, and reached Burma through Persia. In Burma he superintended for King Thebaw some of the large transactions in timber-cutting by which the king was enriched. Goldenberg afterward resided for a time in Vienna and Wiesbaden. By his will, made in England, he left the greater part of his fortune of £160,000 ($800,000) to six London charities and hospitals.

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J. G. L.

GOLDENBERG, SAMUEL LÖB: Austrian Hebraist; born at Bolechow, Galicia, 1807; died at Tarnopol Jan. 11, 1846. He was the founder and editor of the Hebrew periodical "Kerem Ḥemed" (vols. i. and ii., Vienna, 1833 and 1836; vols. iii.–vii., Prague, 1838–43), the appearance of which marked a new epoch in Hebrew literature, in that it supplied reading-matter of a thoroughly scientific character. Among its contributors were Rapoport, Krochmal, Zunz, Slonimsky, Pineles, S. D. Luzzatto, Reggio, Abraham Geiger, Isaac Erter, Samuel Byk, Tobias Feder, Joseph Perl, and Aaron Chorin. The pure, classic Hebrew employed by these scholars put an end to the conceits and circumlocutions of the older Hebraists; and the spirit of criticism and historical investigation manifested in all their articles dealt a blow in Galicia to Ḥasidism, which had formerly counted among its followers many of the contributors to the "Kerem Ḥemed."

Bibliography: *Allg. Zeit. des Jud.* 1846, pp. 104–105; Grätz, *Gesch.* xi. 493, 498; Jost, *Neuere Gesch.* iii. 105–106.

S. A. R.

GOLDENTHAL, JACOB: Austrian Orientalist; born at Brody, Galicia, April 16, 1815; died at Vienna Dec. 28, 1868; educated at the University of Leipsic. In June, 1843, he became principal of the Jewish school at Kishinef, Bessarabia, and held the office for some years. He was appointed professor of rabbinica and Oriental languages at the University of Vienna in Sept., 1849, and held the chair until his death. Upon the nomination of Hammer-Purgstall he was elected corresponding member of the Vienna Academy of Sciences. His chief literary activity consisted in editing the following manuscripts: (1) "Mozene Ẓedeḳ," a treatise on philosophical ethics by Al-Ghazali, translated into Hebrew by Abraham ibn Ḥasdai, with an introduction on the lives and works of Al-Ghazali and Ibn Ḥasdai, 1838. (2) "Bi'ur ibn Roshd," Todrosi's Hebrew translation of Averroes' commentary on Aristotle's "Rhetorica," with a historical and philosophical introduction, 1842. (3) "Mesharet Mosheh," commentary by Kalonymus on Maimonides' system of Divine Providence, with his explanation of Ps. xix. and xxxvii., 1845. (4) "Mafteaḥ," methodology of the Talmud by Nissim ben Jacob of Kairwan, with introduction, notes, and references, 1847. (5) "Miḳdash Me'aṭ," Moses Rieti's didactic poem on ancient philosophy and the history of Jewish literature, with an Italian and Hebrew preface, 1851 (see "Allg. Zeit. des Jud." 1859, p. 124).

Goldenthal further published a catalogue of Hebrew manuscripts in the Imperial Library of Vienna, 1854, and an Arabic grammar in Hebrew for the use of the Oriental Jews, with a French preface, 1857. Volume i. of the "Denkschriften" of the Vienna Academy of Sciences contains his "Beiträge zu einem Sprachvergleichenden Rabbinisch-Philosophischen Wörterbuche." He issued "Das Neue Zion," a monthly periodical, Leipsic, Nisan, 1845, of which only one number appeared. Another periodical which he edited, "Das Morgenland," was also short-lived.

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S. S. Man.

GOLDFADEN, ABRAHAM B. ḤAYYIM LIPPE: Hebrew and Yiddish poet and founder of the Yiddish drama; born at Starokonstantinov, Russia, July 12, 1840. He graduated from the rabbinical school of Jitomir in 1866. For nine years he taught in government schools, first at Simferopol and afterward at Odessa, and in 1875 went to Lemberg, where he founded "Yisrolik," a humorous weekly in Yiddish which circulated mostly in Russia, but ceased to exist six months later, when its entrance to that country was prohibited. Goldfaden then went to Czernowitz, where he established the "Bukowiner Israelitisches Volksblatt," which also had only a brief existence.

Abraham Goldfaden.

While on a visit to Jassy, Rumania, in 1876, his initial dramatic creation, "The Recruits," was put upon the first regularly organized modern Yiddish stage. It was entirely his own creation, for he himself built the stage, painted the decorations, wrote the piece, composed the music, and instructed the actors. In 1878, when he already had a tolerably good troupe of actors, and a repertoire of fourteen pieces from his own pen, he carried his enterprise into Russia and at first established himself in the Maryinski Theater in Odessa. He conducted several very successful tours through Russia until it was forbidden by the government to continue Yiddish theaters (1883). After a few years in Rumania and Galicia he revived his theater in Warsaw for a short time, but in a German guise. In 1887 he came to New York, founded the "New Yorker Illustrirte Zeitung," the first Yiddish illustrated paper, and was connected with the Rumanian Opera-House of that city. He returned to Europe in 1889, and lived in Paris, but in 1903 he settled in New York. He died Jan. 9, 1908.

Goldfaden's Hebrew poetry, most of which is contained in his "Ẓiẓim u-Feraḥim" (Jitomir, 1865), possesses considerable merit, but it has been eclipsed by his Yiddish poetry, which, for strength of expression and for depth of true Jewish feeling, remains unrivaled. He was the most Jewish of all the Yiddish poets, and his songs, especially those contained in his popular plays, are sung by the Yiddish-speaking masses in all parts of the world. His earliest collection of Yiddish songs, "Das Yüdele," has been reprinted many times since its first appearance in 1866. But his fame rests on his dramatic productions, which number about twenty-five. The best of them, "Shulamit" and "Bar Kochba," are considered the most popular dramatic works in Yiddish. Of the others, "Shmendrik," "Die Kishufmacherin," "Die Zewei Kune Lemels," and "Dr. Almasada" deserve special mention. Most of them were reprinted many times, both in Russia and in the United States, and "Shulamit" was played with considerable success in Polish, German, and Hungarian translations.

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J. P. Wi.

GOLDFOGLE, HENRY MAYER: American lawyer and politician; born in New York city May 23, 1856; educated in the public schools and at Townsend College; admitted to the bar 1877. Goldfogle was elected judge of the municipal court, New York city, 1888, and reelected, unopposed, 1893. He resigned to resume the practise of law in 1900. He has taken part in every Democratic state convention, as delegate, during the past twenty-two years, and in 1896 was elected delegate to the Democratic national convention. He served several terms as grand president of District No. 1, Independent Order of B'nai B'rith, and also as governor of the Home for the Aged and Infirm, Yonkers. As representative of the ninth district, New York city, he was elected to the Fifty-seventh Congress (1901), and was reelected for the same district to the Fifty-eighth Congress (1903). During the year 1902 he took steps in Congress looking to the removal of the restrictions placed upon American Jews traveling in Russia.

A. F. H. V.

GOLDMAN, BERNARD: Austrian deputy; born at Warsaw Feb. 20, 1842; died at Lemberg March 23, 1901. His father, Isaac Goldman, was the owner of a Hebrew printing establishment. Bernard attended the rabbinical school in Warsaw under the direction of the censor Tugendhold. At the outbreak of the Polish revolution in 1863 he was arrested in a synagogue and sentenced to banishment in Siberia. He managed to escape, however, and, after a brief stay in Paris, settled in Lemberg (1870). In 1876 Goldman was elected to the Galician Landtag as deputy for Lemberg, and thereafter took an active interest in the welfare of the Galician Jews. In the council of the Jewish community, of which he was a member, he especially promoted the education of his coreligionists. In the year 1894 he was decorated by the emperor with the ribbon of the Order of Francis Joseph.

S. J. C.

GOLDMANN, EDWIN ELLEN: German physician; born at Burghersdorp, Cape Colony, Nov. 12, 1862; studied medicine at the universities of Breslau, Freiburg, and London, graduating (M.D.) in 1888. After having been for half a year assistant at Weigert's pathological-anatomical institute at Frankfort-on-the-Main, he became assistant at the university surgical hospital in Freiburg, which position he held until 1898. He was admitted to the medical faculty of the university as privat-docent in 1891, was appointed assistant professor in 1895, and became chief physician at the hospital of the evangelical sisters at Freiburg in 1898.

Goldmann has contributed several essays to professional journals: "Zeitschrift für Physiologische Chemie," "Centralblatt für Pathologie," "Beiträge zur Klinischen Chirurgie," etc. He published, with Middeldorp, "Croup und Diphterie."

S. F. T. H.

GOLDMARK, KARL: Hungarian violinist, pianist, and operatic composer; born at Keszthely, Hungary, May 18, 1830, where his father, Ruben Goldmark, was cantor in the synagogue. Karl received a rudimentary musical education from a schoolmaster in his native town, and at the age of twelve entered the school attached to the Oedenburger Musikverein. At a concert given by that society in 1843 Goldmark displayed such talent that his parents decided to send him to Vienna, where, after a preparatory course with Jansa (1843–44), he entered the Conservatorium, becoming a pupil of Böhm (violin) and Preyer (harmony). Here he continued his studies until the outbreak of the revolution in 1848, when he was compelled to enter the army.

Karl Goldmark.

Musical Studies.

Upon completing his term of service his eldest brother, Joseph Goldmark, enabled him to continue his musical studies. Shortly after Karl entered the Berlin Conservatorium, his brother, who had been an active participant in the insurrection and who was suspected of complicity in the assassination of Minister of War La Tour, was compelled to leave Hungary, and Karl was constrained to suspend his studies and to seek an engagement in a theater orchestra. In this he was successful; and after a brief career as an orchestral player in Raab, Hungary, he in 1850 secured a position as violinist in the Josefstädter Theater, Vienna.

It was not until 1852 that Goldmark began to compose, his first efforts showing clearly the influence of Felix Mendelssohn-Bartholdy. In 1857 he gave a concert of his own compositions, which proved a great success, and he determined, notwithstanding the offer of an engagement at the Vienna Carltheater, to discontinue his career as an orchestral player. In 1864 he wrote his overture to "Sakuntala," a composition which rapidly became popular and served to establish the fame of the composer.

His Compositions.

Goldmark's next composition, the "Queen of Sheba," was played on March 10, 1875, at the Vienna opera-house. Its reception was a most enthusiastic one, and the composer was compelled to appear forty times before the curtain. The "Queen of Sheba" has since been performed in nearly all the principal cities of Europe and America; in England, however, in consequence of the Biblical nature of the subject, its production was forbidden. The number of performances in Budapest alone amounted to over 175. It was produced at the Metropolitan Opera-House, New York, on Dec. 2, 1885, with Anton Seidl as conductor. On Nov. 19, 1886, Goldmark's second but somewhat less successful opera, "Merlin," was produced at the Vienna opera-house.

The influence of Oriental, or, more properly speaking, Hebraic melody is everywhere discernible in the best compositions of Goldmark. While he has undoubtedly accomplished his best work in the field of opera, several of his overtures are remarkable for their superb orchestration and power of graphic description. In addition to the foregoing compositions, Goldmark has written the operas: "Das Heimchen am Herd" (after Charles Dickens' "The Cricket on the Hearth"), which was performed at Vienna March 21, 1896, with great success; "Der Kriegsgefangene," in two acts (Vienna, Jan. 17, 1899); "Der Fremdling" (1899); and "Götz von Berlichingen," played in the principal theaters of Europe during the winter of 1902. Among the other works of Goldmark the following are the most noteworthy: the overtures "Penthesilea," "Im Frühling," "Der Gefesselte Prometheus," and "Sappho"; the "Symphony in E-flat," and that entitled "Ländliche Hochzeit"; two suites for violin and piano; the violin concerto, op. 28, and several songs and chamber-music compositions.

Bibliography: W. J. Henderson, *Famous Composers and Their Works*, pp. 515-518; Maitland, *Masters of German Music*, pp. 137-169; Riemann, *Musik-Lexikon*.

S. J. So.

GOLDSCHMIDT, ADOLPH: German art critic; born at Hamburg Jan. 15, 1863. After a short business career he devoted himself (1885) to the study of the history of art at the universities of Jena, Kiel, and Leipsic. He took his degree in 1889 with the dissertation "Lübecker Malerei und Plastik bis 1530," the first detailed analysis of the medieval art of northeast Germany. After traveling through Germany, Denmark, Sweden, the Netherlands, England, France, and Italy, on the presentation of his work "Der Albanipsalter in Hildesheim und Seine Beziehung zur Symbolischen Kirchenskulptur des 12. Jahrhunderts" (1893), he became privat-docent at the University of Berlin. His "Studien zur Geschichte der Sächsischen Skulptur in der Uebergangszeit vom Romanischen zum Gotischen Stil" (Berlin, 1902) traces the gradual development of German sculpture with reference to the period of its florescence in the thirteenth century. His "Die Kirchenthür des Heil. Ambrosius in Mailand" (1902) for the first time showed the door of the Church of St. Ambrogio in Milan to be a monument of early Christian art. He has also contributed a number of important articles on North-German painting, Saxon sculpture, and early medieval miniature manuscripts to the "Repertorium für Kunstwissenschaft," "Zeitschrift für Christliche Kunst," and "Jahrbuch der Kgl. Preussischen Kunstsammlungen."

S. D. J.

GOLDSCHMIDT, HENRIETTE (née Benas): Wife of Rabbi **A. M. Goldschmidt** (m. 1855); born at Krotoschin, Prussia, Nov. 23, 1825; and now (1903) resident at Leipsic. She was one of the pioneers of the movement for the emancipation of women in Germany. In 1866 she entered the Allgemeine Deutsche Frauenverein; in 1867 she was elected to the board of directors, becoming later its vice-president. She founded in Leipsic a Verein für Familien- und Volkserziehung, in connection with which were established two public kindergartens and an institution for the training of kindergarten teachers which has already rendered about 1,000 young women capable of earning their livelihood. As a result of one of her lectures the municipal industrial school for girls was founded at Leipsic. Besides numerous articles on the Fröbel system of education she wrote "Ideen über Weibliche Erziehung im Zusammenhange mit dem System Friedrich Fröbel's." Though in her seventy-eighth year, she still conducts the various institutions which she helped to found; and at the Leipsic Teachers' Association she was invited to speak on the fiftieth anniversary of the death of Fröbel. This is the only instance in which a German teachers' association has asked a woman not a teacher by profession to speak on a pedagogic subject.

Bibliography: Auguste Schmidt, in *Neue Bahnen*, Dec. 1, 1895.

S. R. P.

GOLDSCHMIDT, HERMANN: German painter and astronomer; born at Frankfort-on-the-Main June 17, 1802; died at Fontainebleau Sept. 10, 1866. Destined originally for a commercial career, he spent a dozen years in his father's warehouse, devoting, however, his leisure to painting. At length he repaired to Munich, where he studied under Cornelius and Schnorr. In 1836 he settled in Paris, and exhibited his first picture, "Woman in Algerian Costume." This was followed by many others until Goldschmidt became famous as a historical painter. One of his later works was the "Death of Romeo and Juliet" (1857).

In 1847 Goldschmidt became interested in astronomy. He procured a little two-inch telescope, and with this discovered (Nov. 15, 1852) a minor planet named "Lutetia" by Arago. With a two and two-third inch telescope he discovered four more planets, Pomona, Atalanta, Harmonia, and Daphne. Next Goldschmidt procured a four-inch telescope, with which he found nine more planets, Nysa, Eugenia, Doris, and Pales (discovered in the same night), Europa, Alexandra, Melete, Danæ, and Panopea. Thus within nine years Goldschmidt discovered fourteen minor planets with nothing larger than a small telescope, and from the windows of his garret, which necessarily afforded a very limited view of the heavens.

Goldschmidt's work was not confined to the discovery of planets. He was one of the observers who journeyed to Spain to watch the solar eclipse of 1860. The Lalande astronomical prize was awarded to him eight times by the Academy of Sciences; he received the cross of the Legion of Honor in 1857 and the gold medal of the Royal Astronomical Society of London in 1861. In 1862 the French government awarded him a pension of 1,500 francs.

Bibliography: *Monthly Notices of the Royal Astronomical Society*, xxvii. 115; *Meyers Konversations-Lexikon*.

S.

GOLDSCHMIDT, HERMANN (Herman Taber): German novelist and playwright; born at Frankfort-on-the-Main July 18, 1860. He attended the local gymnasium, and studied law at the universities of Heidelberg, Leipsic, and Marburg. He was first referendar and then (in 1888) became "Gerichtsassessor" in his native city. Soon thereafter he embraced a literary career. He published, among other works, a social novel, "Ein Weg zum Frieden" (1890), and in the following years he wrote the plays "Fortuna," "Der Freie Wille," "Goldene Lüge," "Hans der Träumer," "Ewige Liebe," "Ein Glückliches Paar," and "Frau Lili," all of which have been produced on German and foreign stages, including the court theaters of Berlin, Vienna, Munich, the Berliner Deutsches Theater, etc.

S.

GOLDSCHMIDT, JULIUS: German physician; born at Mayence Feb. 12, 1843. He studied at the universities of Würzburg and Giessen, receiving from the latter his degree as doctor of medicine in 1866. Accompanying in the same year a patient to Madeira, he established himself there as a physician, and soon became one of the leading practitioners. In Funchal, the capital of the island, he founded and endowed an international hospital for sailors. In 1896 he removed to Paris, where he is now (1903) practising.

Goldschmidt's special field is the treatment of pulmonary diseases and leprosy, on which latter disease he is a high authority. It was partly through his endeavors and influence that in 1897 a congress for the consideration of leprosy was convened at Berlin.

Among Goldschmidt's essays may be mentioned: "Sur la Curabilité de la Lèpre," in "Bulletin de Médecine," ix.; "Erste Behandlung der Lepra Durch Tuberculin," in "Deutsche Medizinische Wochenschrift," 1891; "Kochsche Reaction und Heilwirkung bei Lepra Tuberosa," *ib.* 1892, No. 4; "Wirkung der Tuberculosis auf Lepra," *ib.* No. 15; "Immunität Gegen Influenza Durch Vaccinirung mit Animaler Lymphe," *ib.* No. 45; "Behandlung und Heilung der Lepra Tuberosa mit Europhen," in "Therapeutische Monatsschrift," 1893; "Zur Aetiologie und Prophylaxis der Lepra," in "Berliner Klinische Wochenschrift," 1894.

He is also the author of the following works: "Madère, Etudiée Comme Station d'Hiver et d'Eté," 2d ed., Paris, 1884; "Madeira und Seine Bedeutung als Heilungsort" (with Mittermeyer), 2d ed., Leipsic, 1885; "Die Lepra auf Madeira," *ib.* 1891; "La Lèpre," Paris, 1894.

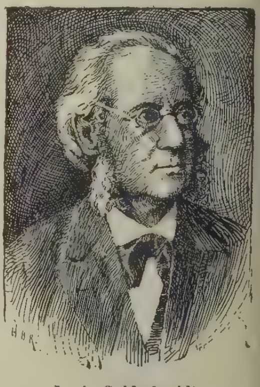
Bibliography: Pagel, *Biog. Lex.* s.v., Leipsic, 1901.

S. F. T. H.

GOLDSCHMIDT, LAZARUS: German writer; born at Plungiany, Lithuania, Russia, Dec. 17, 1871. He received his rabbinical education at the Talmudic school in Slobodki, near Kovno. In 1888 he went to Germany, and in 1890 entered the Berlin University, where, under the guidance of Professors Dillmann and Schrader, he devoted himself to the study of Oriental languages, especially Ethiopic. Goldschmidt, who at present (1903) lives at Berlin, has published the following works: "Das Buch Henoch," retranslated from the Ethiopic into Hebrew, and edited with introduction, notes, and explanations (Berlin, 1892); "Bibliotheca Aethiopica," a list and description of all the known Ethiopic prints (Leipsic, 1893); "Das Buch der Schöpfung (ספר יצירה)," critical text, translation notes, etc. (Frankfort-on-the-Main, 1894); "Baraita de-Ma'ase Bereshit," the story of the Creation, ascribed to Arzelai bar Bargelai (Strasburg, 1894; this supposed Midrash is an Aramaic translation of the Ethiopic "Hexaemeron" of Pseudo-Epiphanias, edited by Trumpp in Ethiopic with a German translation, Munich, 1882, and the name of the supposed author is an anagram of Goldschmidt's Hebrew name, Eliezer ben Gabriel); "Vita do Abba Daniel," Ethiopic text, published, translated, and annotated in collaboration with F. M. E. Pereira (Lisbon, 1897); "Die Aethiopischen Handschriften der Stadtbibliothek zu Frankfurt a. M." (Berlin, 1897). In the year 1896 Goldschmidt commenced the publication of the Babylonian Talmud (from the *editio princeps*), with German translation, variants, and explanations. Up to the present (1903) the sections Zera'im and Mo'ed have been published, together with a part of the section Neziḳin. Both the edition of the text and the translation have been severely criticized by David Hoffmann in Brody's "Zeitschrift für Hebräische Bibliographie," i. 67–71, 100–103, 152–155, 181–185. Goldschmidt replied in a pamphlet, "Die Recension des Herrn Dr. D. Hoffmann über Meine Talmudausgabe im Lichte der Wahrheit," Charlottenburg, 1896. See also "Theologische Literaturzeitung," 1896, pp. 477–479, and 1897, pp. 631–633.

D. L. Grü.

GOLDSCHMIDT, LEVIN: German jurist; born at Danzig May 30, 1829; died at Wilhelmshöhe July 16, 1897. From 1847 to 1851 he pursued his studies at the universities of Berlin, Bonn, and Heidelberg, receiving his doctor's degree in 1851 from the University of Halle. He practised for several years in the courts of Danzig, became privat-docent at the University of Heidelberg in 1855, and was appointed associate professor in 1860. In the years 1857–60 he published "Kritik des Entwurfs eines Handelsgesetzbuchs für die Preussischen Staaten" and "Gutachten über den Entwurf eines Deutschen Handelsgesetzbuchs nach den Beschlüssen Zweiter Lesung," which at once attracted attention to him as a critical jurist. During the same period he published "Der Lucca-Pistoja-Aktienstreit," Frankfort-on-the-Main, 1859 (Supplement, 1861). He is the founder (1858) of the "Zeitschrift für das Gesammte Handelsrecht."


Levin Goldschmidt.

Goldschmidt's scholarship was next displayed in his "Encyclopädie der Rechtswissenschaft im Grundriss," Heidelberg, 1862. He then began the great ork which occupied him during the remainder of is lifetime, but which he did not live to complete, amely, “Das Handbuch des Handelsrechts,” Erngen, 1864–68. This is the work with which his me as a historical jurist is identified, it being recgnized as a masterly presentation of the general istory of commercial law.

In 1866 Goldschmidt was promoted to a professorip in the juridical faculty at Heidelberg. He next ceived the appointment of “Justizrat” in the Bunesgericht at Leipsic, afterward occupying a judicial osition at the Reichsoberhandelsgericht. In 1875 e became professor of commercial law in Berlin niversity, and received the title “Geheimer Justizt.” From 1875 to 1877 he was also a member of e German Reichstag, representing the city of eipsic.

Of his further publications the following deserve ecial mention: “Das Dreijährige Studium der echts- und Staatswissenschaften,” Berlin, 1878; Erwerbs- und Wirtschaftsgenossenschaften, Stuen und Vorschläge,” Stuttgart, 1882; “Rechtsudium und Prüfungsordnung,” *ib.* 1887; “Die aftpflicht der Genossen und das Umlageverfahren,” erlin, 1888; “System des Handelsrechts,” Stuttart, 1887, 4th ed., 1891.

BLIOGRAPHY: Riesser, *Gedächtnissrede*, Berlin, 1897 (with portrait); Pappenheim, *Nachruf*, in *Zeitschrift für Handelsrecht*, xlvii.; *Deutsche Juristenzeitung*, ii., No. 15; Adler, *Levin Goldschmidt*, in Bettelheim, *Biographisches Jahrbuch*, ii. 119–122.

s. M. Co.

GOLDSCHMIDT, MEÏR AARON: Danish olitical writer and journalist; born Oct. 26, 19, at Vordingborg, an ancient cathedral town tuated on the south coast of the island of eeland, Denmark; died at Copenhagen Aug. 15, 87.

The dream of his youth was to become a famous hysician, but as Danish church orthodoxy preented him, because he was a Jew, from taking is B.A. degree (1836), Goldschmidt gave up the cademic course, and in 1837 started the “Nästved geblad” (later called “Själlandsposten”), a polital weekly. He at once came into conflict with the uthorities, and was fined heavily, and condemned submit his publication to censorship for a year. oldschmidt sold the paper, and as the Danish king rederick VI.) died at this time and a liberal govrnment was expected under his successor (Christian III.), he moved to Copenhagen, and again entered to politics, with a new paper, the “Corsaren” (Ocber, 1840). This journal was a brilliant but reckss paper, representing extreme republicanism or cialism, and taking a strong stand against the own, which had failed to grant the expected liberes. For this the government promptly condemned oldschmidt to imprisonment on bread and water r twenty-four days, and to the permanent cenrship of his paper. But he was undaunted and ntinued the publication of the “Corsaren.” It kewise brought him into conflict with individual blic men, but it matured his mind, won him me, and caused some novels of his to sell so ell (1846) that he went abroad on the proceeds 847). In Coppet he met the reformed priest Piguet and was much influenced by him. Goldschmidt himself admits that an unconscious Christian influence is perceptible in “Nord og Syd,” which he edited 1847–59. This magazine was also political, but of a much more moderate tone. In 1861 Goldschmidt started another magazine, “Ude og Hjemme,” but soon discontinued it, and, thoroughly disgusted with Danish affairs, he moved to England in 1861. He returned, however, in 1862, but from that time on remained outside of politics. His career is not unlike that of Georg BRANDES, with this difference, that Goldschmidt used politics where Brandes used literature to rouse the Danish apathy, hoping to change its philistine attitude toward the problems of life. Goldschmidt's social-political influence was immense, though negative as far as visible and systematic results were concerned, because he stood alone and had to fight the crown as well as the forces of mediocrity.

Meïr Aaron Goldschmidt.

In Literature.

After his return in 1862 Goldschmidt devoted himself entirely to literature, in which he became especially remarkable as a master of style. As a man he was romantic-mystic as much as he was Jewish, but his mysticism was Oriental in cast; and his romanticism was original and neither ecclesiastical nor medieval. These traits are evident in “En Jöde” (1845), which has been translated into several European languages; “Ravnen” (1868–69); “Hjemlös” (1859); “I den anden Verden” (1869). He wrote also “Fortällinger og Skildringer” (1863–1865), “Arvingen” (1867), and several plays, among which “Rabbineren og Ridderen” (1869) and “Svedenborg's Ungdom” (1863) were staged at the Royal Theater.

Goldschmidt endeavored to construct a philosophical world-system on the basis of Nemesis, but his work on this subject has not yet been published. It is a noteworthy attempt to translate Hebrew theism into abstract thought and enliven that thought with moral sentiment. Goldschmidt called the last volume of his autobiography “Nemesis” (2 vols., 1877), and everywhere in it points to Nemesis as shaping his life. The same thought is found in “Ravnen” (1868–1869) and “En Skavank” (1867). In the latter novel he connects his doctrine with ancient Egyptian worship. Goldschmidt is remarkable for his psychological insight and his masterly delineation of Jewish character, especially in its profounder aspects. Typical in this respect are his “Maser” and “Avrohmda Nattergal.”

BIBLIOGRAPHY: Goldschmidt, *Livserindringer og Resultater*, 1877; S. Kierkegaard, *Bladartikler*, 1857; O. Borchsenius, *Fra Fyrrerne*, 1880; G. Brandes, *Kritikker og Porträter*, (Works i., 1899); Jos. Michaelsen, *Fra min Samtid*, 1890; *Biografisk Lexicon*, vi.; *Salmonsen's Konversationsleksikon*, vii.; P. Hansen, *Illustreret Dansk Litteratur Historie*, 1902, i.

s. C. H. B.

GOLDSCHMIDT, OTTO: German pianist and composer; born at Hamburg Aug. 21, 1829. He studied under Jacob Schmidt and F. W. Grund; with Hans von Bülow under Mendelssohn at the Leipsic Conservatorium; and in 1848 under Chopin in Paris. In 1849 he played at a concert given in London by Jenny Lind; in 1851 he accompanied her on a tour through America; and on Feb. 5, 1852, was married to her at Boston. From 1852 to 1855 they lived in Dresden, and from the latter year until Madame Goldschmidt's death (1887), in London and at Malvern, Worcestershire.

In 1861 Goldschmidt was elected an honorary member of the London Philharmonic Society; in 1863 he was appointed vice-principal of the Royal Academy of Music (London); in 1863 and 1866 he conducted musical festivals at Düsseldorf and Hamburg respectively; and in 1875 he founded the Bach Choir in London.

His principal works are: "Ruth," an oratorio, performed at the Hereford musical festival of 1867; pianoforte concerto, op. 10; trio for pianoforte, op. 12; 12 studies for the same instrument, op. 13; 12 songs, op. 8, 9; and some part-songs. With Sir William Sterndale Bennett he edited "The Chorale Book for England."

BIBLIOGRAPHY: Riemann, *Musik-Lexikon*; *Meyers Konversations-Lexikon*; Grove, *Dict. of Music and Musicians*.

s. A. P.

GOLDSCHMIDT, SIEGFRIED: German Orientalist; born at Cassel Oct. 29, 1844; died at Strasburg Jan. 31, 1884. He was educated at the universities of Leipsic, Berlin, and Tübingen, graduating (Ph.D.) in 1867. His doctor's dissertation, "Der VIIte Prapâṭhaka des Sâmaveda-Ârcika in der Naigeya-Çakhâ Nebst Andern Mitteilungen über Dieselbe," published in the "Monatsberichte der Königlichen Preussischen Akademie der Wissenschaften" (1868, pp. 228–248), was an edition of the single portion which has been preserved of the Kâuthuma recension of the Sama-Veda. Goldschmidt continued his studies, first at Göttingen and later in Paris, where he gained a thorough mastery of the French language. On the outbreak of the Franco-Prussian war he returned to Germany and enrolled as a volunteer. He took part in the siege of Paris. At the close of the war Goldschmidt was appointed assistant professor in the newly created University of Strasburg, with which he was connected during the remainder of his life. He became professor Sept. 12, 1881, but was fated never to sit in the faculty. Spinal consumption, the disease which ended his life, had already sapped his vitality, and after two and a half years of suffering death came as a welcome relief.

Siegfried Goldschmidt was not a prolific writer. He published but fourteen scientific studies, mostly short notes in Kuhn's "Zeitschrift für Vergleichende Sprachforschung" and the "Zeitschrift der Deutschen Morgenländischen Gesellschaft." His interest was centered upon Prakrit, and brief as his articles were they formed valuable contributions to the investigation of the medieval languages of India. His most important work was his edition of the great Prakrit poem ascribed to Kâlidâsa, the Râvaṇavaha or Sêtubandhu (Strasburg, 1880–84). This is in two volumes, the first of which comprises the text and an index of the Prakrit words, in preparing which Siegfried was assisted by his brother Paul, while the second part contains the German translation. The only other book published by this scholar was a volume of "Prâkṛtica" (*ib.* 1879), containing grammatical studies on Prakrit.

BIBLIOGRAPHY: *Literaturblatt für Orientalische Bibliographie*, i. 379–380.

s. L. H. G.

GOLDSCHMIEDT, GUIDO: Austrian chemist; born in Triest Oct. 5, 1850; studied at Vienna and Heidelberg. First as assistant, later as associate professor at the chemical laboratory of Vienna University, he published a number of important articles on organic chemistry, for which he received the Lieben prize of the Imperial Academy of Sciences on different occasions. After a short activity as professor at the High School for Agriculture in Vienna, he was called as professor to the university at Prague in 1892. He won distinction by his demonstration of the constitution of papaverin, of which he had made a thorough study. In conjunction with several of his pupils, as well as independently, he published a large number of treatises on substances of the pyridin and quinolin order, besides essays in other departments of organic chemistry. The University of Prague elected him dean of the philosophical faculty in 1900. He is also a member of the council of the university and of the Imperial Academy of Sciences.

s. A. Ki.

GOLDSMID: A family of English financiers, who trace descent from a certain Uri ha-Levi of Emden, as shown in the pedigree on opposite page.

The following were some of the prominent members of the family:

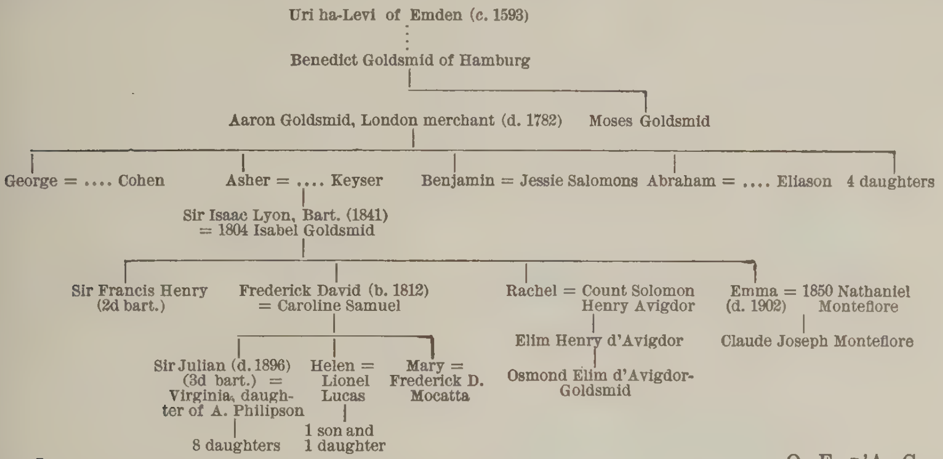
Aaron F. Goldsmid: London merchant and founder of the Goldsmid family of England; born at Amsterdam; died June 3, 1782. He was the son of Benedict Goldsmid, a Hamburg merchant. In 1765 he left Holland with his family to settle in London, where he founded the firm of Aaron Goldsmid & Son, subsequently Goldsmid & Eliason. The firm of Aaron Goldsmid & Son experienced serious reverses through the failure of Clifford & Sayer, one of the principal houses in Holland. Hence only George, the eldest son, entered into partnership with his father. The other sons founded new businesses for themselves in which they amassed large fortunes. Goldsmid left four sons and four daughters. The second son, Asher, was one of the founders of the firm Mocatta & Goldsmid, bullion-brokers to the Bank of England. Benjamin and Abraham were famous as financiers and philanthropists.

BIBLIOGRAPHY: Levy Alexander, *Memoirs of Benjamin Goldsmid of Roehampton*, 1808; James Picciotto, *Sketches of Anglo-Jewish History*.

J. I. H.

Abraham Goldsmid: English financier and philanthropist; born in Holland in 1756 (?); died at Morden, near London, Sept. 28, 1810; third son of Aaron Goldsmid. About 1765 he went to England with his father, and soon entered into partnership with his brother, Benjamin Goldsmid, the two starting in business as bill-brokers about 1777. They afterward took a house in Capel street, and soon became successful bidders for the national loan. It was regarded on the Stock Exchange as an unprecedented event that men, till then scarcely known, should succeed in wresting the negotiation of government loans from the hands of the banking clique. This was the first step in their rise to eminence; and after having been very successful in negotiating several public loans, they acquired considerable wealth.

After the death of his brother Benjamin in 1808, Abraham continued the operations of the firm. In 1810 the house of Baring & Goldsmid contracted for the government loan of £14,000,000 ($70,000,000). Sir T. Baring, with whom the Goldsmids had been connected in business, died at this juncture; and his death added greatly to Goldsmid's many burdens, he having now to struggle alone. In addition, a powerful organization had been formed against the loan, and the resources of the two houses of Baring & Goldsmid combined were scarcely sufficient to combat it. The price of scrip fell daily, and the fortunes of Goldsmid fell with it. At the same time, the East India Company, which had placed in his hands for sale bills of exchange to the value of half a million, became alarmed, and claimed the price of its property. The payment was fixed for Sept. 28, 1810. Goldsmid was unprepared, and on the following morning he was found dead, with a pistol by his side.


Uri ha-Levi of Emden (c. 1593)
Benedict Goldsmid of Hamburg
Aaron Goldsmid, London merchant (d. 1782)
Moses Goldsmid
George = ... Cohen
Asher = ... Keyser
Benjamin = Jessie Salomons
Abraham = ... Eliason
4 daughters
Sir Isaac Lyon, Bart. (1841) = 1804 Isabel Goldsmid
Sir Francis Henry (2d bart.)
Frederick David (b. 1812) = Caroline Samuel
Rachel = Count Solomon Henry Avigdor
Emma = 1850 Nathaniel Montefiore (d. 1902)
Sir Julian (d. 1896) (3d bart.) = Virginia, daughter of A. Philipson
Helen = Lionel Lucas
Mary = Frederick D. Mocatta
Elim Henry d'Avigdor
Claude Joseph Montefiore
Osmond Elim d'Avigdor-Goldsmid
8 daughters
1 son and 1 daughter

J.

O. E. d'A. G.

Abraham Goldsmid.

The Goldsmid firm subsequently made great efforts to discharge their liabilities. By 1816 they had paid fully fifteen shillings on the pound; and in 1820 Parliament, on the petition of the creditors, annulled the remaining portion of the debts.

Bibliography: *Dict. National Biography*; *Gentleman's Magazine*, lxxx.; *The Morning Chronicle*, London, Sept. and Oct., 1810; *The Times*, London, April 12 and 13, 1808; *European Magazine*, lviii.; *The Morning Post*, London, Oct. 9, 1810; *Young Israel*, vol. i., No. 6; Picciotto, *Sketches of Anglo-Jewish History*, pp. 252–254, 259, London, 1875; *Jew. World*, March, 1878.

Albert Goldsmid: Major-general in the British army; born in 1794; died Jan. 6, 1861; son of Benjamin Goldsmid. He entered the army in 1811 as cornet in the 12th Light Dragoons, and the following year went on active duty in Spain, where he continued to serve until the close of the war in 1814. He was present at the cavalry affairs of Castrajon, Quintare de Puerta, and Monasterio, and at the battles of Salamanca, Vittoria, Nivelle, and Nive, and was awarded the silver medal and four clasps. He served also during the campaign of 1815, and was present at Waterloo. In June, 1826, he retired on half-pay with the rank of major, but was gazetted lieutenant-colonel Nov. 23, 1841; colonel June 20, 1854; and major-general Oct. 26, 1858.

Bibliography: *The Times*, London, Jan. 9, 1861.

Albert Edward W. Goldsmid: Colonel in the British army; born at Puna, Bombay, Oct. 6, 1846; son of Henry Edward Goldsmid. In June, 1866, he was gazetted from Sandhurst, England, to his first commission in the 104th Foot of the Bengal Fusiliers. He became adjutant of battalion in 1871, captain in May, 1878, major in 1883, lieutenant-colonel in 1888, and colonel on April 21, 1894. In 1892 Colonel Goldsmid was selected by Baron de Hirsch to supervise the colonies in Argentina, but retired from the task to take up his appointment as colonel-in-command of the Welsh regimental district at Cardiff in 1894. In 1897 he was promoted chief of staff, with the grade of assistant adjutant-general in the Thames district. At the departure of the Aldershot staff with Sir Redvers Buller in the conflict with the Boers in 1899, he acted as chief staff-officer at the camp at Aldershot, and was entrusted with the duties of mobilization. In Dec., 1899, when the sixth division of the South-African field force was mobilized, Goldsmid was selected as chief staff-officer to General Kelly-Kenny with the grade of assistant adjutant-general, and in that capacity was present at the battle of Paardeberg. During the earlier stages of the war he was commandant of the Orange River, Herbert, and Hay districts, 1900.

Colonel Goldsmid was an ardent Zionist, and was chief of the Chovevei Zion of Great Britain and Ireland. The success of the Jewish Lads' Brigade in London and the provinces is mainly due to Goldsmid's initiative. In 1903 he became president of the Maccabeans, of which he had been one of the founders. He died in London, March 27, 1904.

Bibliography: *Jew. Chron.* Dec. 8, 1899; *Young Israel*, i. No. 10.

Anna Maria Goldsmid: Writer and communal worker; born in London Sept. 17, 1805; died there Feb. 8, 1889; daughter of Sir Isaac Lyon Goldsmid, Bart. She was a pupil of the poet Thomas Campbell, and translated (1839) into English twelve sermons delivered by Dr. Gotthold Salomon at Hamburg, Ludwig Phillipson's "Die Entwickelung der Religiösen Idee" (1853), and J. Cohen's "Les Déicides" (1872). Miss Goldsmid also published many original pamphlets on educational and other questions, and the formation of the Jews' Infant-Schools was largely due to her enthusiasm and support. She was also interested in University College School and Hospital and the Jews' Deaf and Dumb Home.

Bibliography: *Jew. Chron.* and *Jew. World*, Feb. 15, 1889; Allibone, *Dictionary of Authors.*

Benjamin Goldsmid: English financier and philanthropist; born in Holland 1755; committed suicide April 15, 1808; eldest son of Aaron Goldsmid, a London merchant. In 1777 Benjamin and his brother Abraham established themselves in business as bill-brokers. Their means increased on the death of an uncle in Holland who bequeathed to them £15,000. The marriage of Benjamin Goldsmid to Jessie, daughter of Israel Levin Salomons of Clapton, with a dowry of £100,000, placed the credit of the firm on a solid footing. Large sums passed through the hands of the Goldsmids in the purchase and sale of bullion, stocks, navy and exchequer bills, and in negotiating English and foreign bills of exchange. They became the largest loan-contractors of their day in England. Benjamin's great wealth brought him much social recognition, and he was intimately connected with Pitt, whose financial schemes were largely carried out through him, and with several members of the royal family, who visited him at Roehampton.

Goldsmid was the founder of the Naval Asylum, which for a time was under his management. The two brothers collected a fund for a Jewish hospital. This was never erected, but some of the money raised was used in building and endowing the Neweh Ẓedeḳ at Mile End.

Bibliography: *Gentleman's Magazine*, lxxviii.; L. Alexander, *Memoirs*; *Young Israel*, i., No. 6; *Jew. World*, March, 1878; Picciotto, *Sketches of Anglo-Jewish History*, pp. 249–252, London, 1875.

Sir Francis Goldsmid: English philanthropist and politician; born in Spital square, London, May 1, 1808; died May 2, 1878. The eldest son of Sir Isaac Lyon Goldsmid, Bart., he was educated privately, and was called to the bar in 1833, becoming queen's counsel in 1858. In 1859 he succeeded to his father's honors, which included a barony of Portugal. He entered Parliament in 1860 as member for Reading, through a by-election, and represented that constituency in the Liberal interest until his death. While still a young man he actively cooperated with his father to secure to the Jews full emancipation from civil and political disabilities. In 1839 he wrote "Remarks on the Civil Disabilities of the Jews," and in 1848 "A Reply to the Arguments Against the Removal of the Remaining Disabilities of the Jews." He was one of the chief supporters of University College, and gave material aid to University College Hospital.

He was associated with various Jewish religious and charitable organizations. He was connected with the Reform movement from its commencement, and was elected president of the Council of Founders of the West London Synagogue. He was vice-president of the Anglo-Jewish Association from its establishment in 1871, and was president of the Rumanian Committee which originated in the association. His greatest services to his race were, however, in the direction of improving the social condition of the Jews in those countries in which they were oppressed. The condition of the Poles in 1863 moved him to organize meetings for the purpose of securing some alleviation of their sufferings, and he also forcibly protested on several occasions in Parliament against the oppression of the Jews, notably that in Servia and Rumania.

Goldsmid was deputy lieutenant for Berks and a justice of the peace for Berks and Gloucester. Having no children, the baronetcy devolved upon his nephew, Julian Goldsmid. His writings include, besides those already mentioned: "Two Letters in Answer to the Objections Urged Against Mr. Grant's Bill for the Relief of the Jews" (1830); "A Few Words Respecting the Enfranchisement of British Jews Addressed to the New Parliament" (1833); "A Scheme of Peerage Reform, with Reasons for the Scheme" (1835).

Bibliography: Marks and Löwy, *Life of Sir Francis Goldsmid*, 1882; *Jew. Chron.* and *Jew. World*, May 10, 1878; *The Times* (London), May 4, 1878.

Frederick David Goldsmid: English member of Parliament; born in London 1812; died there March 18, 1866. He was the second son of Sir Isaac Lyon Goldsmid, and was educated at University College, London. After his marriage (1834) he spent a year in Italy, and on returning to England, became a member of the firm of Mocatta & Goldsmid. Goldsmid was an active member of the Metropolitan Association for Improving the Dwellings of the Laboring Classes, as well as of a large number of Jewish charities. He was also a member of the council of University College, London, and of the committee of the college hospital, as well as president of the Jews' Hospital and of the West Metropolitan Jewish School.

Goldsmid was member of Parliament for Honiton from July, 1865, until his death.

Bibliography: *Jew. Chron.* March 23, 1866; Boase, *Modern English Biography*, Truro, 1898.

Henry Edward Goldsmid: Indian civil servant; born in London May 9, 1812; died at Cairo, Egypt, Jan. 3, 1855. He entered the service of the East India Company in 1832, and three years later became assistant revenue commissioner for Bombay. While occupying this post he devised the revenue survey and assessment system, Puna being included in its organization. "Goldsmid's Survey," as it was called, was a great boon to the poor agriculturists of the presidency; and it was permanently established by the Bombay legislature in 1865. It was incorporated in the Bombay revenue code of 1879, and was also adopted by the Berars and the native state of Mysore.

Goldsmid's health broke down owing to his incessant labors; and after holding the positions of private secretary and chief secretary to the governor of Bombay, he went to Cairo, where he died. Ten years later a memorial rest-house was erected by public subscription at Decksal, near the place where Goldsmid's survey had commenced.

BIBLIOGRAPHY: *Young Israel*, i., No. 10.

Sir Isaac Lyon Goldsmid: English financier and the first Jewish baronet; born in London Jan. 13, 1778; died there April 27, 1859. He was the son of Asher Goldsmid, and nephew of Benjamin and Abraham Goldsmid, the financiers. Educated at an English school in Finsbury square, he received a sound financial training in the technicalities of his father's business of bullion-broking. At a later period his association with Ricardo made him familiar with the leading questions of political science. He became in due course a partner in the firm of Mocatta & Goldsmid, bullion-brokers to the Bank of England and to the East India Company. His early ventures on the Stock Exchange were unfortunate, and, after losing on one occasion £16,000, he abandoned speculation and contented himself with steady business as a jobber. Goldsmid gradually rose to eminence as a financier, and ultimately amassed a large fortune. His most extensive financial operations were connected with Portugal, Brazil, and Turkey; and for his services in settling an intricate monetary dispute between Portugal and Brazil he was, in 1846, created Baron de Palmeira by the Portuguese government.

Goldsmid was one of the founders of the London Docks. The main effort of his life was made in the cause of Jewish emancipation. He was the first English Jew who took up the question, and he enlisted in its advocacy the leading Whig statesmen of the time. Soon after the passing of the Act of 1829, which removed the civil disabilities of the Roman Catholics, he secured the powerful aid of Lord Holland, the Marquis of Lansdowne, the Duke of Sussex, and other eminent members of the Liberal party, and then induced Robert Grant to introduce in the House of Commons a similar measure for the Jews. During more than two years from the time when Jewish emancipation was first debated in Parliament, Goldsmid gave little heed to his ordinary business, devoting himself almost exclusively to the advancement of the cause. He was one of the chief agents in the establishment of University College, London, purchasing at his own risk the site of the university.

Goldsmid was a liberal supporter of the Reform synagogue and of all Jewish institutions.

BIBLIOGRAPHY: *The Banker's Magazine*, xix., xx.; *Jew. Chron.* May 6 and June 17, 1859; *Jew. World*, March 8, 1878; *Dict. National Biography.*

Sir Julian Goldsmid: English baronet, privy councilor, member of Parliament, and philanthropist; born Oct. 2, 1838; died at Brighton Jan. 7, 1896. He was the eldest son of Frederick D. Goldsmid, M.P. Educated privately up to the age of seventeen, he entered University College, of which he became a prizeman. He received his B.A. degree with honors at the University of London in 1859, and in 1861 obtained his M.A., with the first place in classics. In 1864 he was made a fellow of University College, and in the same year was called to the bar. For a short time he went on the Oxford circuit, but abandoned legal practise when elected M.P. for Honiton in March, 1866.

Julian Goldsmid.

When Honiton was disfranchised by the Reform Bill of 1867 Goldsmid stood unsuccessfully for Mid-Surrey, but was returned in 1870 for Rochester, and sat for that constituency till 1880. He was defeated at Sandwich, but in 1885 was returned for St. Pancras South. During 1894 Goldsmid, who belonged to the Liberal party, often had the honor of presiding over the deliberations of the House of Commons as deputy chairman of committees. In this capacity he showed great boldness and promptitude in the use of his extensive knowledge of the rules of Parliament, and acted with an authority born of his experience as the ruling spirit of important financial undertakings. As the Liberal Unionist candidate for St. Pancras South, Sir Julian Goldsmid was returned in 1895 by an overwhelming majority.

The Jewish communal institutions with which Goldsmid was most prominently identified were the Anglo-Jewish Association and the Russo-Jewish Committee. He was elected a vice-president of the former at its foundation in 1871, which office he held till 1886, when he was unanimously chosen to succeed Baron de Worms in the presidency. His thorough knowledge of foreign affairs enabled him to present in the clearest light the situation of the Jews in Eastern countries; and his intimacy with ministers was utilized by him to carry through many a difficult and delicate diplomatic negotiation. The period of his presidency was the most brilliant in the history of the Anglo-Jewish Association. In 1895 the state of Goldsmid's health obliged him to give up many of his responsible positions. He resigned his presidency in that year, and also relinquished many of his financial interests.

Goldsmid was chairman of the Russo-Jewish Committee from its foundation in 1882 until 1894; a member of the visitation committee of the Jewish board of guardians; president of the Jews' Infant-Schools from 1883; and a member of the committee of the Jews' Free School. He was warden, and occasional lay preacher, at the West London Synagogue of British Jews, and was subsequently elected chairman of the council.

In the general community the institutions in which he took most interest were: University College, of which he was treasurer in 1880–81; University College Hospital, of which he served as a member of council; and the University of London, of which he was vice-chancellor at the time of his death.

In 1878 Goldsmid succeeded his uncle, Sir Francis Goldsmid, Q.C., M.P., in the family honors and estates, in Sussex, Kent, Berks, and elsewhere. He filled many offices, among them that of deputy lieutenant for Kent, Sussex, and Berks; magistrate for Kent, Sussex, and London; colonel of the 1st Sussex Rifle Volunteers, and honorary colonel of the 1st Sussex Artillery Volunteers; chairman of the Submarine Telegraph Company, and of the Imperial and Continental Gas Association; and director of the London, Brighton, and South Coast Railway.

His chief country-seat was at Somerhill, near Tunbridge, once the home of Sir Philip Sidney. In 1868 he married Virginia, daughter of A. Philipson of Florence, by whom he had eight daughters. The entailed Goldsmid estates devolved upon Osmond Elim d'Avigdor.

Bibliography: *Jew. Chron.* Jan. 10, 1896; *Jew. World*, Jan. 10, 1896; *The Times*, London, Jan. 8, 1896.

J. G. L.

GOLDSMITH, LEWIS: English political writer and agitator; born 1763; died Jan. 6, 1846. Educated in London, he was trained for the legal profession, but soon abandoned this profession for the writing of political pamphlets and satires. He started his career as an enthusiastic defender of the French Revolution. His first literary venture was an edition of Barlow's "Advice to the Privileged Orders in the Several States of Europe" (1792). This was followed (1801) by "State of the French Republic at the End of the Year 1800," a translation from the French. In the same year he published "The Crimes of Cabinets, or a Review of the Plans and Aggressions for Annihilating the Liberties of France, and the Dismemberment of Her Territories." So unpopular in England were the views which he held that the London booksellers scarcely dared to offer his books for sale. Being threatened with prosecution for this last work, he sought safety in flight, and went to Paris (1803). There he offered the French government the help of his pen against England. The offer was accepted, and resulted in the publication of an English journal at Paris—"The Argus, or London Reviewed in Paris."

But there were limits to his denunciations, and because he refused to do as his employers wished they negotiated with the English government to surrender him in exchange for a French political prisoner in England named Peltier. He continued to reside in France, however, and was taken back into the confidence of Napoleon, who employed him upon various secret missions. In 1809 he was conveyed to England, formally tried for treason, and discharged. Embittered by the treacherous conduct of the French government, he started (1811) a Sunday newspaper called the "Anti-Gallican Monitor," in which he denounced the French Revolution as violently as he had formerly espoused it. He went so far as to propose the assassination of Napoleon. In his "Secret History of the Cabinet of Bonaparte" and his "Secret History of Bonaparte's Diplomacy," he brought the most serious charges against his former employer. In pursuance of his new policy he advocated the restoration of Louis XVIII., and when this event took place that monarch rewarded Goldsmith with a pension for life. The latter part of his life was spent principally in Paris. He had one daughter, Georgiana, who became the second Lady Lyndhurst.

Bibliography: Didot, *Biographie Générale*; J. H. Rose, *Biographical Dictionary*; Quérard, *La France Littéraire*; Picciotto, *Sketches of Anglo-Jewish History*, pp. 230-231; *Dict. Nat. Biog.*

J. I. H.

GOLDSMITH, MILTON: American merchant and author; born at Philadelphia May 22, 1861. In 1877 he went to Europe and studied three years at Zurich. Goldsmith has written two novels: "Rabbi and Priest," 1891; "A Victim of Conscience," 1903, and in addition several librettos for comic operas and several dramatic pieces. He has also contributed short stories to newspapers and poems to the magazines.

A.

GOLDSMITHS AND SILVERSMITHS: The earliest descriptions of productions of the goldsmith's art refer to the work of Jewish goldsmiths. The Bible, which contains these descriptions, gives also the names of the workers—Bezaleel b. Uri and Aholiab b. Ahisamach (Ex. xxxi., xxxvi.). Important as were their achievements, the Jewish goldsmith's art did not reach its height until the time of King Solomon. Although he used foreign skill to a certain extent in the making of the utensils for his house and for the Temple, yet Hiram, the overseer of the whole work, was of Jewish extraction, at least on his mother's side. Even after the downfall of the Jewish state Jewish goldsmiths were heard of everywhere. Thus the Talmud relates that the synagogue of Alexandria had a section reserved for gold- and silversmiths, just as for the other trades. It is also related of the Jewish tribe Ḳainuḳa' in northern Arabia in the sixth century, that it engaged in the goldsmith's trade and in money-changing (Grätz, "Geschichte," v. 84). In the eleventh century the Jewish goldsmiths in Languedoc bought the church treasure of Narbonne, and the tombstone of the goldsmith Joseph b. Joziz (1100) evidences the existence of Jewish goldsmiths in Spain ("C. I. H." No. 175). In the thirteenth century Jews carried on the goldsmith's craft in England (Jacobs, "Jews of Angevin England," p. 207; Levy, in "Jew. Chron." April 4, 1902), and toward the end of the fourteenth century there were Jewish goldsmiths in Avignon, in the county of Venaissin (Bardinet, in "Rev. Hist." 1880, Sept.–Oct.), in Navarre, where in the larger towns like Tudela and Pamplona they had their own shops (Kayserling, "Die Juden in Navarra," pp. 59, 73), and in Lyons, whence, however, they were expelled. The refugees from Lyons settled in Trevoux, whither they carried the art of

In the Middle Ages.

refining gold and making it into wire (Depping, "Die Juden im Mittelalter," pp. 250 *et seq.*).

That there were Jewish goldsmiths at this time in Castile may be seen from the decree of John II. in 1443 (Lindo, "Hist. of the Jews in Spain," pp. 221 *et seq.*). In Italy also, in the same century, there were Jewish goldsmiths, one of whom (Solomon) Ercole dei Fedeli of Sessa, after he had gone over to Christianity, made a name for himself by his rich ornamentation of weapons, one of which was the famous sword of Cæsar Borgia. In the sixteenth century there were skilful goldsmiths among the Jews who migrated from Rhodes to Constantinople and Salonica (Baudin, "Les Israélites de Constantinople"), as there were among the original inhabitants of Kremsir (Frankl-Grün, "Geschichte der Juden in Kremsier," i. 10); there were many also in Poland ("Debatten des Galizischen Landtags," 1868, p. 72). Pedro Teixeira (Kayserling, in Benjamin, "Acht Jahre in Asien und Afrika," p. 44) states they were also in Aleppo, and Leo Africanus ("Africæ Descriptio"), that they were in Morocco. There were goldsmiths also in Venice, and Lecky declares that many of those who cultivated the art of carving were Jews ("Rationalism in Europe," ii. 237, note). In Rome, however, Jewish goldsmiths are first mentioned in 1726 (Vogelstein and Rieger, "Geschichte der Juden in Rom," ii. 321).

In More Recent Times.

There were numerous Jewish goldsmiths in Prague, where they formed a separate gild until the middle of the nineteenth century, just as did the Jewish shoemakers, tailors, and butchers (Jost, "Neuere Geschichte der Israeliten," i. 341). According to the gravestones in the old cemetery of Prague, twenty-one goldsmiths were buried there in the years 1601–1700, and twenty-six in 1701–80 ("Zeitschrift für die Geschichte der Juden in Deutschland," v. 351). In 1847 the Prague directory gave the number of Jewish gold- and silversmiths as twenty-one. In the seventeenth century the French ambassador St. Olon found in Morocco "a comparatively large number of Jews, most of whom were goldsmiths" (Schudt, "Jüdische Merckwürdigkeiten," i. 90). In the same century (1664), Jewish goldsmiths are spoken of in Poland, six of whom—among them a woman, Jozefowa—met with a loss of more than 26,000 gulden by plunder at the time of the Jewish persecution in Lemberg (Caro, "Geschichte der Juden in Lemberg," pp. 74, 168 *et seq.*). In the eighteenth century the Jews of Bucharest seem to have included many skilful goldsmiths (see Jew. Encyc. iii. 411–412).

In Germany for a longer period than in any other country Jews were strictly forbidden to practise any trade, and Jewish goldsmiths are mentioned only as living in Berlin, at the beginning of the eighteenth century (Geiger, "Geschichte der Juden in Berlin," i. 26, 43); beyond Berlin they were found only in the former Polish provinces, in Posen as early as the seventeenth century; but they do not seem to have been very numerous, since they did not have a corporation as did the Jewish tailors, butchers, furriers, and haberdashers of that town (Perles, in "Monatsschrift," 1864, p. 420, and 1865, p. 84). Nevertheless, one Jewish goldsmith, Baruch, does appear in East Franconia, who, on being received in Schwarzach in 1537, promised to live only by his craft ("Monatsschrift," 1880, p. 463).

At present there are many Jewish goldsmiths in Russia, who, according to Rülf ("Drei Tage in Jüdisch-Russland," pp. 55 *et seq.*), are highly skilled workers. The number is still greater in Rumania, where in 1879, in Bucharest, out of a total of 212 goldsmiths, 164 were Jews (Jacobs, "Jewish Statistics," p. 26). In Jerusalem, where in 1865 L. A. Frankl found only five Jewish goldsmiths and silversmiths, the number has recently increased to twenty-seven (*ib.*). According to Andree ("Volkskunde der Juden," p. 191), Jewish goldsmiths and silversmiths are found in Benghazi (Barca), Jebel Ghurian, Bagdad, Arabia, and Persia. In 1898 eleven gold-workers belonged to the Jewish community in Berlin, forty-four to that in Vienna.

For illustrations of the goldsmith's and silversmith's art, relating to Jewish ceremonial, see the following articles: Amulet; Betrothal; Binding; Circumcision; Crown of the Law; Cup; Esther; Etrog; Habdalah; Ḥanukkah; Laver; 'Omer; Passover; Rings, Engagement and Wedding; Sabbath; Scrolls of Law (for breastplates, mantels, and pointers); Seder; Synagogue.

Bibliography: A. Wolf, *Etwas über Jüdische Kunst und Aeltere Jüdische Künstler*, Hamburg, 1901.

A. A. W.

GOLDSTEIN, EDUARD: Russian musician; born at Odessa 1851; died at Leipsic Aug. 8, 1887. He was an accomplished pianist at the age of thirteen, and obtained a position in the Italian opera-house of Kishinef. In 1868 he was sent to the Leipsic Conservatorium, where he studied under Moscheles and Reinecke. Goldstein graduated with honors in 1872, and soon afterward made a successful tour through Germany. In 1874 he returned to Odessa and became leader of the orchestra in the Berner Theater. Later he occupied for some time the position of director of the opera in Kharkof, and in 1876 went to St. Petersburg, where he soon attracted attention as a pianist. Goldstein struggled for official recognition for ten years, until Anton Rubinstein returned to the St. Petersburg Conservatory of Music as its director (1886) and appointed him professor of music and leader of the Philharmonic Society. Goldstein wrote various songs and melodies, and began the composition of "Count Essex," an opera, which he left unfinished. He was the musical critic of the "Golos" and the "Pravitelstvennyj Vyestnik."

Bibliography: *Ha-Asif*, iv. 66–67.

H. R. P. Wi.

GOLDSTEIN, JOSEPH: Austrian cantor and composer; born at Kecskemét, Hungary, March 27, 1836; died in Vienna June 17, 1899. He occupied the position of chief cantor at the Leopoldstädter Tempel, the largest synagogue in Vienna, for forty years. He was one of the ten children of Ḥazzan Goldstein of Neutra, Hungary, who died when Joseph was but eleven. At the age of twelve he was so well acquainted with the liturgy and possessed such a phenomenal tenor voice that the congregation of Neutra elected him as his father's successor.

He remained there for two years, and then made a four years' tour through Austria and Germany, officiating in some of the largest congregations. Upon his return an admirer of his voice sent him to Vienna to be educated for the stage. On the completion of his course, and when about to enter upon his first engagement in Florence, he decided to return to the position of cantor, and received an appointment at the Leopoldstädter Tempel in Vienna in 1857, retaining the position until his death. Among Goldstein's published works are: "Shire Yeshurun," a collection of songs for the Sabbath and festival service, 1865; a requiem, 1892; a collection of "Festgesänge."

BIBLIOGRAPHY: *Die Neuzeit*; *Ungarische Cantorenzeitung*, June, 1899.
S. A. KAI.

GOLDSTEIN, JOSEPH: Political economist and statistician; born in Odessa, Russia, Jan. 9, 1869. After completing his studies at the gymnasium of his native town, he entered the technological institute in Carlsruhe, Baden, and took a diploma as chemist. He next studied political economy at the University of Munich, graduating (Ph.D.) in 1895. He continued his studies in England and France until 1898, when he was appointed privat-docent in political science at the University of Zurich. In 1899 and 1900 he revisited France and England, and went to Russia in the winter of 1901–1902, when he submitted to the Russian minister of commerce, W. Kowalewski, and to the minister of finance, at the request of the former, an expert opinion with reference to the renewal of the commercial treaty between Germany and Russia. Before returning he took the degree of A.M. at the University of Moscow, which practically conferred upon him the right to lecture in any university in Russia.

Goldstein's "Deutschlands Sodaindustrie in Vergangenheit und Gegenwart," Stuttgart, 1895, occasioned the introduction of a bill by the German government effecting a 50 per cent reduction in the duty on soda. Among his other works may be mentioned: "Berufsgliederung und Reichthum in England," inaugural dissertation, 1897; "Die Zukunft Deutschlands im Lichte der Agrarischen Beweisführung," 1898; "Die Vermeintlichen und die Wirklichen Ursachen des Bevölkerungsstillstandes in Frankreich," 1898; "Die Statistik und Ihre Bedeutung für das Moderne Gesellschaftsleben," 1899; "Bevölkerungsprobleme und Berufsgliederung in Frankreich," 1900; "Gewerbefreiheit und Ihre Licht- und Schattenseiten," 1901.
S.

GOLDSTEIN, MICHAEL YULYEVICH: Russian chemist; born at Odessa 1853; educated in the Richelieu Gymnasium of Odessa, and graduated from the Medico-Surgical Academy of St. Petersburg. In 1877 he went abroad and obtained the degree of doctor of philosophy. On his return he became assistant in chemistry in the St. Petersburg medical academy. In 1880 Goldstein passed the examination for master of chemistry, and in 1890 obtained his degree, his dissertation being on the rise of salt-solutions in capillary tubes, "Materialy K Voprosu o Vysotakh," etc. In 1891 he became privat-docent in theoretical and physical chemistry at the University of St. Petersburg, but in 1901 was compelled, by circumstances of a political nature, to discontinue his lectures. The researches of Goldstein, mostly in theoretical and physical chemistry, have been published in the following magazines: "Zhurnal-Russkavo Fisiko-Khimicheskavo Obshchestva"; "Berichte der Deutschen Chemischen Gesellschaft"; "Annales de Chimie et Physique"; and "Zeitschrift für Physikalische Chemie." Goldstein also published in the "Nauchnoe Obozryenie" for 1898–99 a portion of his work, "Elementy Filosofiĭ Chimii," on the elements of chemical philosophy; and, between 1894 and 1900, under the pseudonym "Cardanus," several articles in the "Novosti." He has published in book form "Zhivoye i Mertvoe" (Living and Dead) and "O Fisicheskom Dukhovnom Vospitanii" (On Physical and Intellectual Education). He has translated into Russian Daneman's sketches of the history of natural science, published with supplementary notes in "Mir Bozhi," 1897. At present he is the editor of the department of physics, chemistry, and technology of the "Bolshaya Entziklopedia."

BIBLIOGRAPHY: *Bolshaya Entziklopedia*, vii., St. Petersburg, 1902.
H. R. J. G. L.

GOLDSTÜCKER, THEODOR: German Sanskritist; born at Königsberg, Prussia, Jan. 18, 1821; died in London March 6, 1872. In 1840 he gained his degree of Ph.D. at Königsberg University, where he first studied Sanskrit under Bohlen, continuing his studies in that language at Bonn and Paris. In 1842 he published a German translation of the Sanskrit drama "Prabodha-Chandrodaya" At Paris he collected materials for an extensive work on Indian philosophy and for a new edition of the great epic poem "Mahabharata." In 1850 he went to England, where he assisted Professor Wilson in preparing a new edition of his Sanskrit-English dictionary. This edition outgrew all practicable proportions, and, having reached page 480 without completing the first letter of the alphabet, it was abandoned.

Goldstücker was professor of Sanskrit at University College, London, from 1851 until his death, and was the chief founder of the Sanskrit Text Society, established in 1866. He was also president of the Philological Society, and was well known in many of the literary societies of London. He left an edition of the "Nyaya-mala-Vistara," an important work on mimansa philosophy, and an edition of the "Mahabhashya," the well-known commentary on Panini's grammar (London, 1874); he had previously written a monograph on Panini (1861). From 1862 to 1868 Goldstücker was a contributor to "Chambers' Encyclopædia" and the "Westminster Review." His essays were collected under the title "Literary Remains," 1879.

BIBLIOGRAPHY: *Goldstücker's Literary Remains*, 1879; *The Times*, London, March 12 and 14, 1872; *Dict. Nat. Biog.*; *Meyers Konversations-Lexikon.*
J. G. L.

GOLDSZMIDT, JOSEPH: Polish lawyer; born at Hrubieszow, government of Lublin, 1846; died 1896; graduate of the University of Warsaw. He wrote: "Wizerunki Wslawionych Zydow

XIX Wieku," sketches of famous Jews of the nineteenth century (Warsaw, 1867–68); a biography of Lukasz Koncewicz, in "Tygodnik Illustrowany"; a commentary on Talmudic law, under the title "Wyklad Prawa Rozwodowego Podlug Ustaw Mojzeszowo-Talmudycznych" (*ib.* 1870); an essay on the last days of the Jews in Spain, under the title "Ostatnie dni Pobytu Zydow w Hiszpanji" (*ib.* 1869); an essay on marriage according to law and custom, under the title "O Malzenstwie pod Wzgledem Prawnym i Obyczajawym" (*ib.* 1874). He also contributed many Jewish articles to "Izraelita."

BIBLIOGRAPHY: *Encyklopedya Powsiechna*, vi., Warsaw, 1900.

H. R. J. G. L.

GOLDZIEHER, WILHELM: Hungarian oculist and ophthalmological writer, born at Köpcsény (= Kitsee), near Presburg, Jan. 1, 1849. He studied medicine at Vienna, Berlin, Prague, and Heidelberg, graduating (M.D.) at Vienna Dec. 25, 1871. In 1874 he settled in Budapest as an oculist; was appointed privat-docent at the University of Budapest in 1878; and became professor in 1895. While a student he published an essay written by him in Helmholtz's laboratory, "Zur Theorie des Elektrotonus," in "Archiv für Physiologie," 1870. He has since written many monographs and articles for medical periodicals. He is one of the chief contributors to Eulenburg's "Realencyclopädie der Medicinischen Wissenschaften," for which he prepares most of the material relating to practical ophthalmology. He also wrote "Die Therapie der Augenkrankheiten" (1881; 2d ed., 1900), and "Szemèszet Kèzikönyve" (1890), a manual of ophthalmology written in Hungarian, the first work of the kind in that language. In April, 1903, he was decorated by the Austrian emperor with the officer's cross of the Order of Franz Joseph.

BIBLIOGRAPHY: *Oesterreichische Wochenschrift*, May 8, 1903.

S. W. B.

GOLDZIHER, IGNAZ: Hungarian Orientalist; born in Stuhlweissenburg, Hungary, June 22, 1850; attended the gymnasium in his native town, and continued his studies at the universities of Budapest, Berlin, Leipsic (Ph.D., 1870), and Leyden. In 1872 he became privat-docent at the University of Budapest. In 1873, commissioned by the Hungarian government, he undertook a scientific journey through Syria, Palestine, and Egypt, spending several months at the Azhar mosque in Cairo, where he attended the lectures of learned sheiks on Mohammedan theology and the science of law. In 1894 he was promoted to a professorship—the first instance in the history of the Budapest University of a Jew being admitted to the faculty. Goldziher is a member of the Hungarian Academy of Sciences, corresponding member of the Imperial Academy of St. Petersburg, honorary member of the Royal Asiatic Society of England, and corresponding member of the Jewish Historical Society of England and of other scientific societies. He was appointed to represent the Hungarian government and the Academy at many congresses, *e.g.*, at the first meeting of the Association des Académies, held in Paris (1901). At the Oriental Congress in Stockholm (1889) he received the large gold medal. He holds the office of secretary of the Jewish community at Budapest, and since 1900 has been lecturer on religious philosophy at the Budapest rabbinical seminary.

Goldziher's chief importance for Semitic history and philology rests on the fact that he was the first to give a critical history of Arabic traditions ("Muhammedanische Studien," ii.), and that his estimates of Arabic civil and religious law have withstood the test of criticism. He has likewise placed the various theological movements which have arisen within Islam in their true light, and his knowledge of ancient Arabic poetry has enabled him to make valuable contributions to the knowledge of pre-Mohammedan paganism.

Jewish science is likewise indebted to him; he has pointed out the traces of Hebrew mythology in the Bible, and has presented comparative studies of Jewish and Arabic folk-lore and culture in the Middle Ages.

Ignaz Goldziher.

Goldziher's principal writings are the following: "Studien über Tanchum Jeruschalmi," Leipsic, 1870; a second edition of Ballagi's Hebrew grammar, Budapest, 1872; "Beiträge zur Geschichte der Sprachgelehrsamkeit bei den Arabern," in three parts, Vienna, 1871–73; "Beiträge zur Literaturgesch. der Schi'a," *ib.* 1874; "Der Mythos bei den Hebräern und Seine Geschichtliche Entwickelung," Leipsic, 1876: English transl. by R. Martineau, "Mythology Among the Hebrews and Its Historical Development," London, 1877; "Az Iszlám," Budapest, 1881; "Die Zâhiriten, Ihr Lehrsystem und Ihre Geschichte," Leipsic, 1884; "Muhammedanische Studien," two vols., Halle, 1889–90; "Der Dîwân des Hoteia," Leipsic, 1892; "Abhandlungen zur Arabischen Philologie," two vols., Leyden, 1896–1899; "Die Legende vom Mönch Barṣîṣâ," Kirchhain, 1896; and many treatises on Oriental history and the science of religion, published in the collections of the Hungarian Academy. He has contributed numerous articles and reviews to German, French, English, and Hungarian periodicals, among which may be mentioned the following: "Materialien zur Kenntnis der Almohadenbewegung in Nordafrika," in "Z. D. M. G." xli. 30–140; "Das Prinzip des Istiṣḥâb in der Muhammedanischen Gesetzeswissenschaft," in "W. Z. K. M." i. 228–236; "Arabische Beiträge zur Volksetymologie," in "Zeitschrift für Völkerpsychologie," xviii. 69–82; "Influences Chrétiennes dans la Littérature Religieuse de l'Islam," in "Rev. de l'Histoire des Religions," xviii. 180–199; "Das Arabische Original von Maimuni's Sêfer Hammiṣwot," in "W. Z. K. M." iii. 77–85; "Muhammedanisches Recht in Theorie und Wirklichkeit," in "Zeitschrift für Vergleichende Rechtswissenschaft," viii. 406–423; "Der Chaṭîb bei den Alten Arabern," in "W. Z. K. M." vi. 97–102; "Der Divân des Garwal b. Aus Al-Huṭeja," in "Z. D. M. G." xlvi. 1–53, 173–225, 471–527; xlvii. 43–85, 163–201; "Le Dénombrement des Sectes Mohamétanes," in "Rev. de l'Histoire des Religions," xxvi. 129–137; "La Notion de la Sakîna chez les Mohamétans," in *ib.* xxviii. 1–13; "Ṣâliḥ b. 'Abd al-Ḳuddûs und das Zindikthum Während der Regierung des Chalifen Al-Mahdi," in "Transactions of the Congress of Oriental Languages," 1892, ii. 104–129; "Mohammedan Propaganda in America" (Hungarian), in "Budapesti Szemle," lxxix. 45–60; "Sa'd b. Manṣûr ibn Kammûna's Abhandlung über die Seele," in "Steinschneider Festschrift," pp. 110–114; "Neue Materialien zur Litteratur des Ueberlieferungswesens bei den Muhammedanern," in "Z. D. M. G." l. 465–506; "Ueber eine Formel in der Jüdischen Responsenlitteratur und in den Muhammedanischen Fetwâs," in "Z. D. M. G." lxxx. 645–652; "Die Sabbathinstitution im Islam," in "Kaufmann Gedenkbuch," pp. 86–102; "Proben Muhammedanischer Polemik Gegen den Talmud," in Kobak's "Jeschurun," viii. 76, ix. 18; "Ibn Hud, the Muhammedan Mystic, and the Jews of Damascus," in "J. Q. R." vi. 218; "Bemerkungen zur Neuhebräischen Poesie," in *ib.* xiv. 719; "Sa'id b. Hasan d'Alexandrie," in "R. E. J." xxxi. 1; "Mélanges Judéo-Arabes," in *ib.* xliii. 1, xliv. 63, xlv. 1, xlvii. 41.

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S. M. Sc.

GOLEM (גלם): This word occurs only once in the Bible, in Ps. cxxxix. 16, where it means "embryo." In tradition everything that is in a state of incompletion, everything not fully formed, as a needle without the eye, is designated as "golem" ("Aruch Completum," ed. Kohut, ii. 297). A woman is golem so long as she has not conceived (Sanh. 22b; comp. Shab. 52b, 77b; Sanh. 95a; Ḥul. 25a; Abot v. 6; Sifre, Num. 158). God, father, and mother take part in the creation of the child: the skeleton and brain are derived from the father; the skin and muscles from the mother; the senses from God. **Embryo.** God forms the child from the seed, putting the soul into it. If the male seed is emitted first, the child is of the male sex; otherwise it is of the female sex (Nid. 31a). Although God impresses all men with the seal of Adam, there is no resemblance between any two of them (Sanh. 37a).

In the womb the navel is first formed, and from this roots spread out, until the child is fully developed. According to another opinion the head is first developed. The two eyes and the two nostrils of the embryo resemble the eyes of a fly; the aperture of the mouth is like hair (or a barleycorn). R. Jonathan says: "The two arms are like two pieces of string; the other members are combined in a mass" (Yer. Nid. 50d; comp. Nid. 25a; Soṭah 45b). Women that eat much mustard give birth to gluttonous children; those that eat many dates, to bleareyed children; those that eat much small fish, children with unsteady eyes; those that eat clay, naughty children; those that drink beer, dark-skinned children; those that eat much meat and drink much wine, healthy children; **Causes Influencing the Embryo.** those that eat many eggs, children with large eyes; those that eat much large fish, beautiful children; those that eat much celery or parsley, children with fine complexions; those that eat oleander, well-nourished children; those that eat paradise-apples, fragrant children (Ket. 61a). The same Babylonian amora, of the fourth century, also indicates why epileptic and otherwise defective children are born (Brecher, "Das Transcendentale, Magie und Magische Heilarten im Talmud," pp. 174 *et seq.*). Moral, not physical, reasons are given as the principal factors in the birth of healthy or sickly children. Decent behavior produces male children (Sheb. 18b; comp. Nid. 71a), who are also regularly produced under certain conditions ('Er. 100b; B. B. 10b; Nid. 31a, b). A dwarf should not marry a dwarf (Bek. 46a). Other references to the embryo are found in Nid. 15a, 17a, 31b, 37b, 38a, 45b, 66a; Beẓah 7a; Bek. 44b–45a; Ḥul. 127a; Ned. 20a; Pes. 112a, and *passim.* Unfounded hatred causes abortion and the death of the child (Shab. 32b).

The imagination of the ancient Israelites frequently turned to the birth of the first man, who was formed of dust and not born of woman. A principal passage reads as follows: "How was Adam created? In the first hour his dust was collected; in the second his form was created; in the third he became a shapeless mass [golem]; in the fourth his members were joined; in the fifth his apertures opened; in the sixth he received his soul; in the seventh he stood up on his feet; in the eighth Eve was associated with him; in the ninth he was transferred to paradise; in the tenth he heard God's command; in the eleventh he sinned; in the twelfth he was driven from Eden, in order that Ps. xlix. 13 might be fulfilled" (Ab. R. N. ed. Schechter, Text A, i. 5; comp. Pesiḳ. R. ed. Friedmann, 187b, and note 7; Kohut, in "Z. D. M. G." xxv. 13). **Adam as Golem.** God created Adam as a golem; he lay supine, reaching from one end of the world to the other, from the earth to the firmament (Ḥag. 12a; comp. Gen. R. viii., xiv., and xxiv.; JEW. ENCYC. i. 175). The Gnostics, following Irenæus, also taught that Adam was immensely long and broad, and crawled over the earth (Hilgenfeld, "Die Jüdische Apokalyptik," p. 244; comp. Kohut, *l.c.* xxv. 87, note 1). All beings were created in their natural size and with their full measure of intelligence, as was Adam (R. H. 11a). According to another tradition Adam was only one hundred ells high (B. B. 75a); according to a Mohammedan legend, only sixty ells (Kohut, *l.c.* xxv. 75, note 5; the number "sixty" indicates Babylonian influence). When he hid from the face of God, six things were taken from him, one of these being his size, which, however, will be restored to him in the Messianic time (Gen. R. xii.; Num. R. xiii.; Kohut, *l.c.* xxv. 76, note 1; 91, note 3). Other conceptions, for instance, that Adam was created a hermaphrodite (see ANDROGYNOS), or with two faces (דיפרוסופוס = *διπρόσωπος*; Gen. R. viii. 7), belong to the literature of Gnosticism. For similar views, after Plato and Philo, see Freudenthal, "Hellenistische Studien," p. 69 (see Adam).

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E. C. L. B.

——**In Medieval Times:** In the Middle Ages arose the belief in the possibility of infusing life into a clay or wooden figure of a human being, which figure was termed "golem" by writers of the eighteenth century. The golem grew in size, and could carry any message or obey mechanically any order of its master. It was supposed to be created by the aid of the "Sefer Yeẓirah," that is, by a combination of letters forming a "Shem" (any one of the names of God). The Shem was written on a piece of paper and inserted either in the mouth or in the forehead of the golem, thus bringing it into life and action. Solomon ibn Gabirol is said to have created a maid servant by this means. The king, informed of this, desired to punish him, but Ibn Gabirol showed that his creature was not a real being by restoring every one of its parts to its original form.

Golem of Hohe Rabbi Löw.

Elijah of Chelm, in the middle of the sixteenth century, was the first person credited with having made a golem with a Shem, for which reason he was known as a "Ba'al Shem." It is said to have grown to be a monster (resembling that of Frankenstein), which the rabbi feared might destroy the world. Finally he extracted the Shem from the forehead of his golem, which returned to dust (Azulai, "Shem ha-Gedolim," i., No. 163). Elijah's grandson, known as the "ḥakam Ẓebi," was so convinced of the truth of this that he raised the question as to whether a golem could be counted as one in a "minyan" (quorum; Responsa, No. 93, Amsterdam, 1712; Baer Heṭeb to Shulḥan 'Aruk, Oraḥ Ḥayyim, 55, 1). The best-known golem was that of Judah Löw b. Bezaleel, or the "hohe Rabbi Löw," of Prague (end of 16th cent.), who used his golem as a servant on week-days, and extracted the Shem from the golem's mouth every Friday afternoon, so as to let it rest on Sabbath. Once the rabbi forgot to extract the Shem, and feared that the golem would desecrate the Sabbath. He pursued the golem and caught it in front of the synagogue, just before Sabbath began, and hurriedly extracted the Shem, whereupon the golem fell in pieces; its remains are said to be still among the débris in the attic of the synagogue. Rabbi Löw is credited with having performed similar wonders before Rudolph II. ("Sippurim," p. 52; comp. Gans, "Ẓemaḥ Dawid," p. 46a, Frankfort-on-the-Main, 1692). A legend connected with his golem is given in German verse by Gustav Philippson in "Allg. Zeit. des Jud." 1841, No. 44 (abridged in "Sulamith," viii. 254; translated into Hebrew in "Kokebe Yiẓḥaḳ," No. 28, p. 75, Vienna, 1862).

It is sometimes alleged that Elijah of Wilna also made a golem, and the Ḥasidim claim the same for Israel Ba'al Shem-Ṭob, but apparently the claims are based on the similarity in the one case of the name "Elijah" and in the other of the appellation "Ba'al Shem" to the name and appellation of the rabbi of Chelm. The last golem is attributed to R. Davidl Jaffe, rabbi in Dorhiczyn, in the government of Grodno, Russia (about 1800). This golem, unlike that of R. Löw, was not supposed to rest on Sabbath. Indeed, it appears that it was created only for the purpose of replacing the Sabbath goy in heating the ovens of Jews on winter Sabbaths. All orders to make fires were given to the golem on Friday, which he executed promptly but mechanically the next day. In one case a slight error in an order to the golem caused a conflagration that destroyed the whole town.

From this story it becomes probable that the whole of the golem legend is in some way a reflex of the medieval legends about Vergil, who was credited with the power of making a statue move and speak and do his will. His disciple once gave orders which, strictly carried out, resulted in his destruction. The statue of Vergil saved an adulteress, just as did the golem of R. Löw in Philippson's above-mentioned poem (J. A. Tunison, "Master Virgil," p. 145, Cincinnati, 1888).

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J. J. D. E.

GOLGOTHA (literally, "the skull"): Locality mentioned in the New Testament as the scene of Jesus' execution (Matt. xxvii. 33 and parallels). The name is an Aramaic emphatic state, and corresponds to the Hebrew גלגלת. In the Greek transliteration of the Gospels the "l" is elided except in one manuscript (Codex Bezæ); "Golgotha" is the proper form. It was outside the city wall (John xix. 20), near a tomb, a gate, and a road, and in a prominent position (Mark xv. 29, 40; John xix. 20, 41). Two places answer to this description: (1) The Church of the Holy Sepulcher, which is identified by tradition with Golgotha; it lay beyond the second wall and was near tombs and a road. A temple of Venus was erected on the site; and from the analogy of the temple of Zeus, which was built on the site of the Second Temple, this seems to imply that it was once a sacred spot. (2) A skull-shaped rock above the grotto of Jeremiah, about which there is a Jewish tradition that it was the place of stoning. The name does not occur in Talmudic literature. See also Adam.

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E. C. J.

GOLIATH: A Philistine giant of Gath (I Sam. xvii. 4). The name "Goliath" is probably connected with the Assyro-Babylonian "Guzali" = "running, ravaging spirits," "destroyers" (Jastrow, "Religion of Assyria and Babylon," p. 500; Muss-Arnolt, "Concise Dictionary," *s.v.* "The Throne-Carriers"; Delitzsch, "Assyrisches Handwörterb." *s.v.*).

——**Biblical Data:** Goliath was the champion of the Philistines, who had encamped between Shochoh and Azekah against Saul and the men of Israel arrayed for battle in the valley of Elah. He is described as being six cubits and a span in height, having upon his head a helmet of brass, and wearing a coat of mail weighing five thousand shekels of brass, with greaves of brass upon his legs and a target or gorget of brass between his shoulders. The staff of his spear is said to have been like a weaver's beam, the spear's head weighing six hundred shekels of iron.

Insolently challenging Israel to appoint one of their number to meet him in single combat, with the condition that the people whose champion should be killed should become the slaves of the other, Goliath strikes fear into the hearts of Saul and his men. David, sent by his father with some provisions to his brothers and to their captain in Israel's army, hears the giant's challenge, and inquires what reward there shall be for the man who dares meet the monster. Rebuked by his brother Eliah for his presumption in leaving the sheep, and taxed by him with idle curiosity, David persists in his inquiry. Saul hears of David, and sends for him. The latter relates his experiences with lions and bears, and declares that the uncircumcised Philistine shall at his hands meet a similar fate.

On being armed with Saul's armor, David finds that it impedes his gait, whereupon he discards it, takes his staff, and chooses five smooth stones out of the brook for use in his sling. He meets the giant, who, upon catching sight of his diminutive adversary, resents his coming as an insult. David declares that he comes in the name of YHWH of hosts, the God of Israel, and warns the monster of his imminent destruction. David, using great strategy in running forward and backward, watches until the giant exposes his face, when, rushing upon him, he slings one of the stones, which, well directed, strikes the giant between the eyes, and, sinking deep into his forehead, fells him to the ground. Drawing the giant's own sword, the shepherd boy severs the head from the trunk. The defeat and death of their champion are the signal for a hasty flight of the Philistines. In consequence of this feat, David is received into Saul's family, but Saul becomes jealous of the young conqueror's popularity (I Sam. xviii. 9). Goliath's sword is reported to have been kept, "wrapped in a cloth behind the ephod," in the sanctuary at Nob in which Ahimelek was priest. David, a fugitive from Saul, knowing its worth, takes it with him in his flight to the King of Gath (I Sam. xxi. 9 [A. V. 10]). According to another account (II Sam. xxi. 19), Goliath was killed by Elhanan from Bethlehem.

Is Slain by David.

——**In Rabbinical Literature:** Goliath was of ignoble birth. His mother is said to have been Orpah (ערפה = הרפה: II Sam. xxi. 16; Yalḳ. ii. 125), who, after making a pretense of accompanying Ruth, her mother-in-law, and walking with her forty paces, had left her and had led a very profligate life, so that Goliath, her son, was of uncertain paternity (Midr. Ruth i. 14, where the ketib ממערות (I Sam. xvii. 23) is read ממאה ערות; comp. Yalḳ. ii. 126, 601). She bore besides Goliath three other giants (Tan., Wayiggash, 8).

In defying Israel Goliath boasted of having slain the two sons of Eli, captured the holy Ark, brought it to the house of Dagon, where it stayed seven months, and of having led the van of the Philistines in every war, scattering the enemy before him like dust. Notwithstanding all these valorous deeds, he had not been found worthy to be the captain over a thousand. But what had Saul done? Why had he been made king? If he was a man and warrior, he should now come forward and meet him; but if he was a weakling, let Israel choose another champion (Targum to I Sam. xvii. 8). The name the giant bore indicated his supernatural insolence, Goliath recalling that he עמד בגלוי פנים לפני הק"בה, stood with "uncovered [arrogant] countenance before even God" (Soṭah 42b). Goliath challenged the Israelites every morning and every evening, so as to disturb them at the hour set for reciting the SHEMA' (Yalḳ. ii. 126). He was permitted to repeat his defiances for forty days because of the forty paces which Orpah had accompanied Ruth (Tan., Wayiggash, 8). His accouterments weighed, according to R. Ḥanina, 60 tons; according to R. Abba bar Kahana, 120 tons (Soṭah 48b). The Biblical account is said to have described the immense proportions and strength of the giant only in order to convey the lesson that it is unlawful to sing the praises of an evil-doer (Yalḳ. *l.c.*).

The accouterments of Saul fitted David; but the latter, seeing Saul's displeasure, doffed them (Midrash Tan., Emor, ed. Buber, p. 43a; comp. a similar tradition among the Arabs in Ṭabari and Mas'udi). When David went forth to battle, however, God placed greaves upon his limbs (Yalḳ. *l.c.*). Why did Goliath fall on his face? In order that David should not be put to the trouble of going far when rushing upon him to behead him. According to R. Huna, Goliath had the picture of Dagon engraved upon his heart, which also came to shame through the giant's death (Cant. R. to iv. 4). Goliath is mentioned as the typical case where strength leads to downfall (Ex. R. xxxi.). He died like a dog (*ib.*). The sword of David (probably Goliath's) had miraculous powers (Midrash Golyat, Jellinek, "B. H." iv. 140–141). In order to guard the slayer of Goliath against becoming overbearing, God exposed him to the revenge of his slain adversary's brother and mother (see GIANTS; Sanh. 95a; Jellinek, "B. H." iv. 140 *et seq.*). The Targum to II Sam. xxi. 19 makes David, not Elhanan, the slayer of Goliath; Rashi identifies Elhanan with David.

——**Critical View:** The two accounts of Goliath's death prove that many old traditions concerning valorous deeds performed in the wars against the Philistines were current among the people, the names of the heroes being variously given. Popular imagination attributed gigantic stature to the champions of the enemy; speaking not of one giant only, but of four (II Sam. xxi. 15 *et seq.*), and associating with David other men, "his servants," who after one of these encounters (with Ishbibenob; see GIANTS), in which David had run great dangers, swear to prevent him from again taking part in such expeditions.

The endeavor to harmonize the variant accounts is apparent in the version of I Chron. xx. 5, where Elhanan is credited with the slaying of Lahmi, the brother of Goliath. This Lahmi clearly owes his existence to the epithet by which Elhanan is distinguished in II Sam. xxi. 19, namely, the "Beth-lehemite" (בית הלחמי). The confusion in the text is plain in the repetition of "oregim" after the name of Elhanan's father, Jaare (Jair), from the end of the verse "the staff of whose spear was like a weaver's beam."

Literary Treatment.

The brief sketch in II Sam. xxi. is the more trustworthy. The men of David—freebooters—manifest no fear in their movements against the enemies. The story of David's duel exhibits great literary skill, and the purpose is plainly to exalt David. The giant and the mere lad—the one in heavy, formidable equipment, the other with the simple outfit of a shepherd; the insolence of the Philistine; the faith and fortitude of David; the cowardice of Israel; the distrust of David's own brothers; the helplessness of Saul; the blind animal passion of the champion; the shrewd, calm strategy of the shepherd—all these are contrasted effects worked out with consummate art. But they point to the fact that in this version reflection and tendency had the dominating part. From the point of view of literary effectiveness, few portions of Old Testament literature equal this.

Underlying this tradition concerning Goliath and other giants is the undoubted fact that many huge weapons of bronze (brass) and iron were found by the invading shepherd tribes of Israel. Many of these were stored away at old shrines, perhaps because they were votive gifts of former generations (I Sam. xvii. 54). The sword incident in the version of I Sam. xvii. reflects, according to Cheyne, the religious temper of late Psalms (Ps. xx. 7 [A. V. 8], xliv. 5 [6]). The battle-cry in Gideon's army (Judges vii. 20) may be remembered as significant in this connection. The later religious construction of the David-Goliath incident (see Ecclus. [Sirach] xlvii. 2–11) is indeed woven into the account in I Sam. xvii., just as the valorous deed of David furnished the basis for the late superscriptions of psalms within and without the Hebrew canon (Ps. cxliv. [cxliii.]) and of one in the Greek psalter, *ἔξωθεν τοῦ ἀριθμοῦ*: "when David fought against *Γολιαδ*" (Goliad[th]).

The text of the Septuagint differs materially from the Hebrew: verses 12–31, 41, 48b, and 50 are missing. These omitted, a coherent and consistent narrative is presented, recounting how David, a mere recruit, becomes suddenly a renowned warrior. Some critics have assumed that these omissions were made intentionally (so Wellhausen, "Die Composition des Hexateuchs," etc., 3d ed., p. 249; Kuenen, "Historisch-Kritische Einleitung in die Bücher des Alten Testaments," i., part 2, p. 61; Budde, "Richter und Samuel," p. 210). Others (W. R. Smith and Cornill) believe that the Hebrew verses not found in the Septuagint represent a second David-Goliath tradition.

E. C. E. G. H.

GOLITZYN, COUNT NICHOLAS: Russian writer; born in the second half of the nineteenth century. He became notorious through his history of Russian legislation dealing with the Jews, entitled "Istoria Russkavo Zakonodatelstva O Yevreyakh," of which only the first volume, covering the period from Alexis Mikhailovich (1649) to 1825, has appeared. His work is anti-Semitic in tendency. Although Golitzyn assumes that his compilation will be of historical value to students of the Jewish question, he does not conceal his prejudice against the Jews, and he even admits in the preface that the question, because of its vitality and urgency, can hardly be studied in a cold, impartial spirit. In speaking of the attitude of the Russian Jews toward the invasion of Napoleon, he belittles their patriotism and, in spite of direct testimony to the contrary (see ALEXANDER I.; RUSSIA), even accuses them of selfish motives. Referring to the attempts of the Senate under Elizabeth and Catherine II. to revise the laws concerning the Jews, Golitzyn neglects the facts which made such attempts necessary, and ascribes the action of the Senate to the intrigues of the Jews. The work is a compilation from the writings of Orshanski, Leontovich, Dobrynin, Bershadski, Nikitin, Derzhavin, Levanda, and others, supplemented by speculations of the author utterly at variance with the facts. Count Golitzyn, however, styles his work original, and claims, for instance, that Bershadski's "Litovskiye Yevreii" is strongly in favor of the Jews. Using Nikitin's history of the Jewish agricultural colonies in 1804–25, he not only imposes a different and unwarranted meaning upon the facts brought out by that author, but accuses him of partiality and lack of thoroughness, though admitting at the same time that Nikitin's work possesses great value as an extensive collection of interesting facts.

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H. R. J. G. L.

GOLLANCZ, HERMANN: English rabbi; born at Bremen Nov. 30, 1852; educated at Jews' and University colleges, London. He officiated at several synagogues in England, and on the death of the late chief rabbi succeeded Dr. Hermann Adler as rabbi at Bayswater Synagogue, London. In Jan., 1900, he obtained the degree of Lit.D. from the University of London, being the first Jew to obtain that honor. Gollancz was secretary to the International Congress of Orientalists (Semitic Section) held in London in 1891, and was appointed to represent the University of London as delegate at the Oriental Congress held at Rome. He is professor of Hebrew at University College, London. He has published "Selections of Charms from Unedited Syriac MSS.," 1891; English translations of "The Syriac Version of Sindban," 1892; "The Ethical Treatises of Berachyah" (with Eng. transl.), London, 1902; and "Clavis Solomonis," 1902. In 1902 he edited an English version of the Bible for use in Jewish families.

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J. G. L.

GOLLANCZ, ISRAEL: Secretary of the British Academy; born in London 1864. He was educated at the City of London School and Cambridge University (B.A., 1887). He was lecturer in English at University College 1892–95; lecturer at Cambridge under the Special Board 1888–96; and examiner for the medieval and modern tripos 1895–96. He was elected lecturer in English at the University of Cambridge in March, 1896. When, owing in large measure to Gollancz's initiative, the British Academy was founded in 1902, he was appointed secretary. In 1903 he became professor of English literature at King's College, London. Gollancz has always interested himself in communal affairs; he is connected with several of the chief institutions, has been for several years theological tutor to the Jewish students at Harrow School, and in 1903 was elected president of the Union of Jewish Literary Societies.

Gollancz has edited: "The Pearl," a Middle-English poem prefaced with a special verse by Tennyson, 1891; "Cynewulf's Christ," 1892; "Exeter Book of Anglo-Saxon Poetry" (Early English Text Society), 1895; "Temple Shakespeare," 1894–96, of which nearly three million copies have been sold, and which led to the publication of the "Temple Classics," a series of the best books; "The Parliament of the Three Ages" (Roxburgh Club), 1897; and "Hamlet in Iceland," 1898. Gollancz is now (1903) editing another series entitled "The King's Classics."

BIBLIOGRAPHY: *Who's Who*, London, 1903; *Jew. Chron.* March 20, 1896; *Jewish Year-Book*, 1903.

J. V. E.

GOLOMB, HIRSCH NISSAN: Russian Hebraist and writer on music; born at Podzelve, government of Wilna, Dec. 15, 1853. He studied in the yeshibah of Wilkomir, and received a good musical training at Wilna. At the beginning of his literary career he was a corrector in Romm's printing-house at Wilna, and while there he translated into Judæo-German the "Hilkot De'ot" of the Yad ha-Ḥazaḳah, Wilna, 1876. He also published several pamphlets in Judæo-German, among them "Mishle Ḥakamim." He then published a series of works on music: "Ḳol Yehudah," a musical chrestomathy, Wilna, 1877; "Menaẓẓeaḥ bi-Neginot," a manual of singing and the violin, partly in Hebrew and partly in Judæo-German, *ib.* 1884; "Zimrat Yah," a manual of harmony, in Hebrew and Judæo-German, followed by a musical glossary, *ib.* 1885. He has also written the following school-books: "Ḥeder la-Tinoḳot," a Hebrew reader, *ib.* 1883; "Lahaḳat Nebi'im," a graded Hebrew chrestomathy, *ib.* 1888; "Ḳiryat Sefer," a description of Wilna, Grodno, Byelostok, and Warsaw, and of their Jewish communities.

BIBLIOGRAPHY: Sokolov, *Sefer Zikkaron*, p. 15, Warsaw, 1889; Zeitlin, *Bibl. Post-Mendels.* pp. 119, 120.

H. R. M. SEL.

GOLYATOVSKI or **GALIATOVSKI, JOANNIKI:** Little-Russian cleric and anti-Jewish writer; died 1688. After having studied in the Kiev-Mogilian College, Golyatovski took holy orders, and was later appointed rector of the Little-Russian schools. He declared himself the enemy of the Roman Catholics, Jews, and Moslems, but showed the greatest animosity toward the Jews, knowing that this would increase his popularity among the populace of Little Russia. Golyatovski soon found in the appearance of Shabbethai Ẓebi a good opportunity for venting his ill-will. Taking the latter's assumptions as a pretext, he wrote, in the form of a dialogue between a Jew and a Christian, a violent polemic against the Jews under the title "Messia Pravdivi." He says in the preface that the reason which induced him to write the work was that the dishonesty of the Jews in Little Russia, Lithuania, and Poland "raised its horns too high." He describes the Shabbethaian movement from a strongly anti-Jewish point of view. The work was written in Little-Russian, then translated into Latin, and afterward into Russian by I. Nitzkevich (Kiev, 1887).

BIBLIOGRAPHY: *Entziklopedicheski Slovar*; *Bolshaya Entziklopedia*; Kostomarov, *Russkaya Istoria*, ii. 357 *et seq.*, St. Petersburg, 1895; *Voskhod*, 1887.

H. R. M. SEL.

GOMEL. See HOMEL.

GOMEL BENSHEN ("gomel" = Hebr., "who bestoweth"; "benshen" = Judæo-German, "to bless"): The pronouncing of the benediction for escape from danger after passing through the desert; after confinement in prison; after severe sickness; and after crossing the sea and arriving safely in port. From the verses "Men should praise the Lord for his goodness, and for his wonderful works to the children of men!" and "They should exalt him also in the assembly of the people, at the seat of the elders they should praise him" (Ps. cvii. 8, 15, 21, 32, Hebr.), the Talmud (Ber. 54b) derived the duty of giving thanks on the four occasions enumerated, and of doing this in public, that is, where ten or more men are gathered together for common worship. It is suggested that a literal compliance with the text ("at the seat of the elders") would require the presence of two rabbis, but this notion has been ignored. The words of the benediction suggested in the Talmud are: "Blessed be . . . who bestoweth ["gomel"] goodly mercies"; but in modern usage the one "bound to give thanks" is called to the desk to read a subsection from the Pentateuch, and, after the usual benediction at the close, he adds the following: "Blessed be Thou . . . who bestoweth favors on the guilty, and who hath bestowed on me all that is good"; whereupon all the bystanders answer: "He who has bestowed good on thee may further bestow good on thee: Selah."

BIBLIOGRAPHY: Maimonides, *Yad*, *Berakot*, x. 8; Caro, *Shulḥan 'Aruk*, *Oraḥ Ḥayyim*, 319, 1.

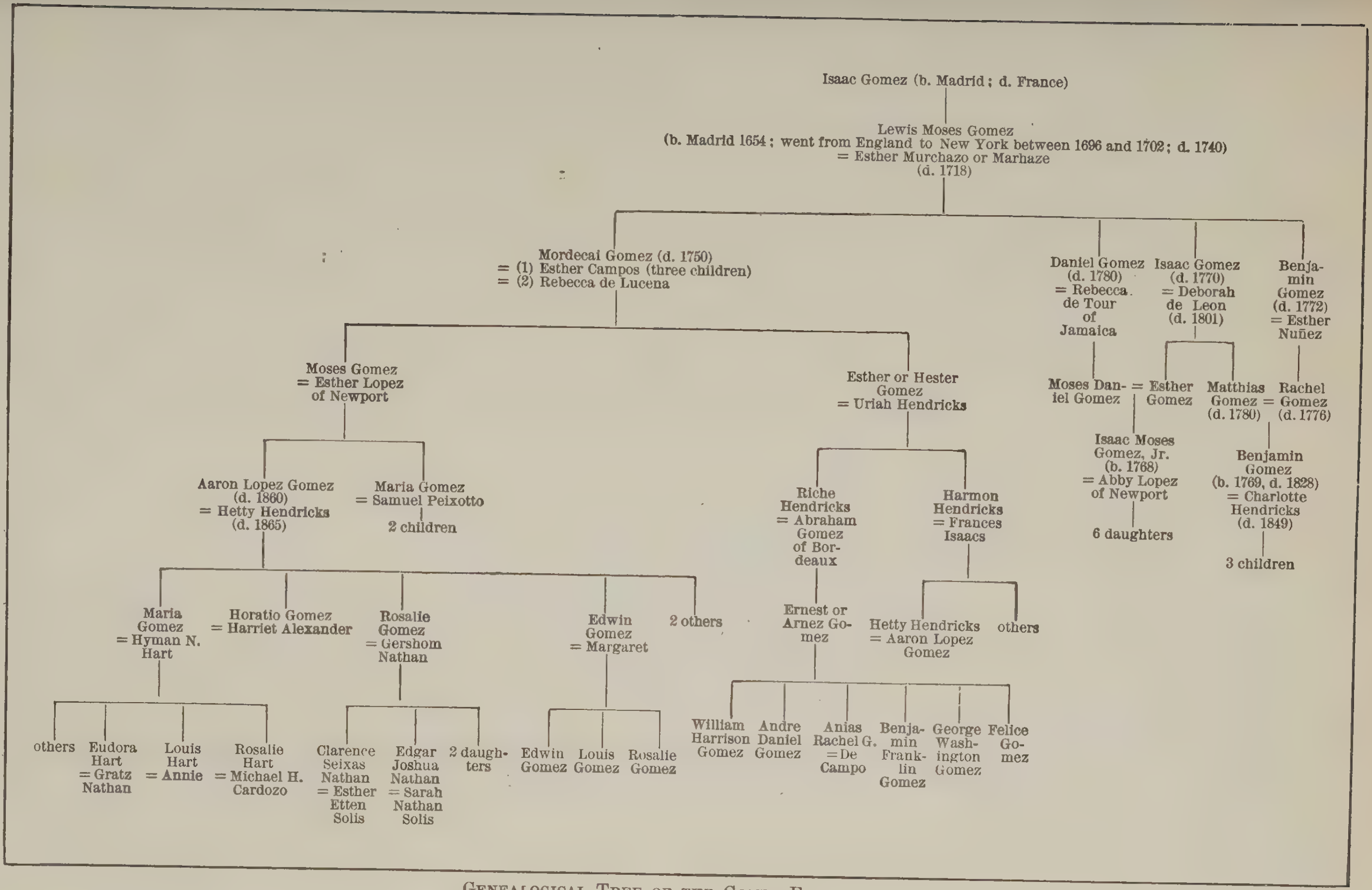
S. S. L. N. D.

GOMER (גמר): **1.** Eldest son of Japheth, and father of Ashkenaz, Riphath, and Togarmah (Gen. x. 2, 3; I Chron. i. 5, 6). In Yoma 10a and Yer. Meg. i. 9 "Gomer" is explained to be the same as גרממיא, which stands either for גממריא ("Cimmerii") or for גרמניא ("Germany"). In Gen. R. xxxvii. "Gomer" is Africa, and "Magog" is Germany (comp. Lenormant, "Origines," ii. 332). Gomer, standing for the whole family, is mentioned in Ezek. xxxviii. 6 as the ally of Gog, the chief of the land of Magog.

2. Daughter of Diblaim, and wife of the prophet Hosea (Hosea i. 3).

E. G. H. M. SEL.

GOMEZ: The Gomez family, or rather that branch of it which has established itself in America, traces its descent from Isaac Gomez, a Marano who


Isaac Gomez (b. Madrid; d. France)
Lewis Moses Gomez
(b. Madrid 1654; went from England to New York between 1696 and 1702; d. 1740)
= Esther Murchazo or Marhaze
(d. 1718)
Mordecai Gomez (d. 1750)
= (1) Esther Campos (three children)
= (2) Rebecca de Lucena
Daniel Gomez (d. 1780) = Rebecca de Tour of Jamaica
Isaac Gomez (d. 1770) = Deborah de Leon (d. 1801)
Benjamin Gomez (d. 1772) = Esther Nuñez
Moses Daniel Gomez = Esther Gomez
Matthias Gomez (d. 1780) = Rachel Gomez (d. 1776)
Isaac Moses Gomez, Jr. (b. 1768) = Abby Lopez of Newport
6 daughters
Benjamin Gomez (b. 1769, d. 1828) = Charlotte Hendricks (d. 1849)
3 children
Moses Gomez = Esther Lopez of Newport
Esther or Hester Gomez = Uriah Hendricks
Aaron Lopez Gomez (d. 1860) = Hetty Hendricks (d. 1865)
Maria Gomez = Samuel Peixotto
2 children
Riche Hendricks = Abraham Gomez of Bordeaux
Harmon Hendricks = Frances Isaacs
Maria Gomez = Hyman N. Hart
Horatio Gomez = Harriet Alexander
Rosalie Gomez = Gershom Nathan
Edwin Gomez = Margaret
2 others
Ernest or Arnez Gomez
Hetty Hendricks = Aaron Lopez Gomez
others
others
Eudora Hart = Gratz Nathan
Louis Hart = Annie
Rosalie Hart = Michael H. Cardozo
Clarence Seixas Nathan = Esther Etten Solis
Edgar Joshua Nathan = Sarah Nathan Solis
2 daughters
Edwin Gomez
Louis Gomez
Rosalie Gomez
William Harrison Gomez
Andre Daniel Gomez
Anias Rachel G. = De Campo
Benjamin Franklin Gomez
George Washington Gomez
Felice Gomez

Genealogical Tree of the Gomez Family.

left Madrid early in the seventeenth century and went to Bordeaux, whence his son Lewis removed to London and, later, to New York. His descendants have intermarried with most of the old-time American Jewish families. For the genealogical tree of the Gomez family see page 41.

J. E. N. S.

GOMEZ, ANTONIO ENRIQUEZ (called at the Spanish court **Enrique Enriquez de Paz**): Spanish poet; born in Segovia toward the end of the sixteenth century; died in 1662. He was a son of the Marano Diego Enriquez de Villanueva. Of exceptional abilities, Antonio devoted himself to study while very young. At the age of twenty he entered upon a military career, in which he distinguished himself so greatly that he was soon advanced to the rank of captain, was decorated with the Order of St. Michael, and received the title of "Royal Counselor." Later, however, he was suspected by the Inquisition, and fled to France. For several years he remained in Bordeaux, Rouen, or Paris, and then settled in Amsterdam, where he openly professed Judaism. In April, 1660, he was publicly burned in effigy in Seville.

Gomez cultivated almost every branch of literature. He distinguished himself as philosopher, poet, theologian, statistician, and author. In the prologue to his heroic poem, "El Samson Nazareno," he gives a list of his works which had appeared up to that time, as follows:

Academias Morales de las Musas. Bordeaux, 1642; Madrid, 1660; Barcelona, 1704.
La Culpa del Primer Peregrino. Rouen, 1644; Madrid, 1735.
La Politica Angelica, divided into five dialogues. Rouen, 1647.
Luis Dado de Dios á Luis y Ana, Samuel Dado de Dios á Elcana y Ana, dedicated to Louis XIV. Paris, 1645.
El Siglo Pitagorico y Vida de D. Gregorio Guadaña. Rouen, 1647; 2d ed., 1682.
La Torre de Babilonia. Part i., *ib.* 1649; Madrid, 1670; Amsterdam, 1726.
El Samson Nazareno: Poema Heroico. Rouen, 1656.
Romance al Divin Martyr Juda Creyente, Martirizado em Valladolid por la Inquisicion, an account of the martyrdom of Juda Creyente or D. Lope de Vera y Alarcon, who was burned to death at Valladolid July 25, 1644. See Daniel Levi de Barrios, "Relacion de los Poetas," p. 57; Neubauer, "Cat. Bodl. Hebr. MSS." No. 2481, 5.

Gomez was also a prolific dramatist, as he himself has stated in the prologue to his "Samson Nazareno"; up to the year 1642 he had written twenty-two dramas, some historical and some heroic. Many of them show a strong similarity to those of Calderon, who was twenty years his junior; indeed, his plays were often passed off as Calderon's productions.

Of his dramas there appeared: "A lo que Obliga el Honor," together with "Academias Morales," Bordeaux, 1642; Valladolid, n.d.; Barcelona, 1704; "La Prudente Abigaïl," Bordeaux, 1642; Barcelona, 1704; Valencia, 1762; Amsterdam, 1726. "A lo que Obligan los Celos" was falsely attributed to D. Fernando de Zarate. Gomez is also said to be the author of "Triunfo Lusitano, Acclamação do Sr. Rei D. João IV.," Paris, 1614, and of the "Lamentaciones de Jeremias" ("Revista de Gerona," xii. 76 *et seq.*).

Gomez's lyric poems are especially praiseworthy for their purity of form, beauty of expression, wealth of thought, and depth of feeling. He was less successful with his heroic poems, which, in the opinion of Ticknor, are full of Gongorisms.

BIBLIOGRAPHY: Ticknor, *Hist. of Spanish Literature*, ii. 442 *et seq.*, iii. 68 (Spanish translation, ii. 459 *et seq.*); Rios, *Estudios*, pp. 569 *et seq.*; Kayserling, *Sephardim*, p. 216, adopted in *Annuaire des Archives Israélites*, 5646 (1885); idem, *Bibl. Esp.-Port.-Jud.* pp. 49 *et seq.*

G. M. K.

GOMEZ, DUARTE. See Usque, Solomon.

GOMEZ, MANUEL: Physician; born about 1580 of Portuguese parentage at Antwerp. After studying medicine at Evora he settled as a physician at Amsterdam. He wrote "De Pestilentiæ Curatione" (Antwerp, 1603; 3d ed., *ib.* 1643), and is said to have been one of the first to call attention to the uselessness of milk as a specific in the treatment of confirmed phthisis.

This "Doctor Antwerpiensis," who was highly esteemed by Amato Lusitano, was also a poet. Several of his poems—on the spider, the ant, and the bee—were added to his metrical commentary on the aphorism of Hippocrates, "Vita brevis, ars longa." The commentary, written in Spanish and published in 1643, was eulogized in a Latin ode by his countryman Manuel Rodriguez of Antwerp.

BIBLIOGRAPHY: Barbosa Machado, *Biblioteca Lusitana*, iii. 277; Wolf, *Bibl. Hebr.* iii. 875; Lindo, *The History of the Jews in Spain and Portugal*, p. 368; Kayserling, *Sephardim*, pp. 209, 347.

G. M. K.

GOMEZ DE SOSA (SOSSA), ABRAHAM: Spanish physician; died at an advanced age Elul 21 (= Sept. 10), 1667. He was physician in ordinary to the infante Ferdinand (son of Philip III. of Spain), governor of the Netherlands. His epitaph is recorded in D. H. de Castro's "Keur van Grafsteenen," p. 83.

G. M. K.

GOMEZ DE SOSA (SOSSA), ISAAC: Latin poet ("famoso poeta Latino," according to De Barrios); son of Abraham Gomez de Sosa. He was arbiter at the academy of poetry founded by Don Manuel de Belmonte in 1677. Gomez wrote the Latin epitaph on his father's tomb, a Latin poem in honor of Jacob Judah Leon's "Las Alabanças de Santitad," and two other poems in honor of a work by Joseph Penço de la Vega. He also caused a translation to be made of the work "Divinidad de la Ley."

BIBLIOGRAPHY: D. H. de Castro, *Keur van Grafsteenen*, p. 84; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 13, 22, 59, 74, 94, 104.

G. M. K.

GOMORRAH: One of the destroyed cities of the Pentapolis. Comp. Sodom and Zoar.

GOMPERS, SAMUEL: American labor-leader; born in London Jan. 27, 1850. At ten years of age he became a wage-earner, working in a shoe-factory; later he was apprenticed to a cigar-maker. In 1863 he emigrated to America, where a year later he helped to organize the Cigar-Makers' International Union, becoming its first registered member. For a number of years Gompers was the secretary and president of this organization and helped to make it the most successful of American trade-unions.

In 1881 he became a delegate to the first convention of the American Federation of Labor. His natural abilities as a leader were soon recognized; in

1882 he was elected to the presidency of the Federation, the chief representative body of working men in the United States, possibly in the world, its membership being estimated at over 2,000,000. He has been continuously reelected president, except in 1894, when he was defeated by John McBride. The first six years of his presidency he served without remuneration, and he also paid his own expenses incidental to the agitations of 1886 in favor of the eight-hour law.

Samuel Gompers.

Gompers was instrumental in placing on the statute-books of the national government and of the various states laws for the benefit of the working classes. Among the numerous laws passed at his instance are those providing for an eight-hour workday for mechanics and laborers in government service, and a ten-hour limit for street-railway workers; for the regulation of child labor, and the control of sweat-shops; and also for making the first Monday in September a legal holiday, since known as "Labor Day."

In 1901 Gompers was appointed a member of the National Civic Federation as a representative of the interests of labor.

In addition to being the editor of the "American Federationist," the official organ of the American Federation of Labor, Gompers has written numerous articles on the labor question.

Bibliography: *National Cyclopedia of American Biography*, xi. 539; *Who's Who in America*, 1903; *The Encyclopedia of Social Reform*, s.v.; *New International Encyclopedia*, s.v.

A. I. G. D.

GOMPERTZ, BENJAMIN: British actuary; born in London March 5, 1779; died there July 14, 1865. He was descended from the family of Gomperz of Emmerich. In 1798 he began to contribute to the "Gentleman's Mathematical Companion," for a long time carrying off the annual prizes of that magazine. Though he entered the Stock Exchange, he continued to study mathematics, became a member of the old Mathematical Society of Spitalfields, and acted as its president when it became later the Astronomical Society. He was a contributor to the "Transactions" of the Royal Society, and in 1817–18 published tracts on imaginary quantities and porisms which established his reputation as a mathematician. In 1819 he was elected a fellow of the Royal Society, and became a member of its council in 1832. In 1821 he was made a member of the council of the Astronomical Society, subsequently contributing many valuable papers to its proceedings.

Gompertz's reputation rests mainly on his work as actuary. On the establishment of the Guardian Insurance Office in 1821 he was a candidate for its actuaryship, but the directors objected to him on the ground of his religion. His brother-in-law, Sir Moses Montefiore, in conjunction with Nathan Rothschild, thereupon founded the Alliance Assurance Co. (1824), and Gompertz was appointed actuary under the deed of settlement. In this capacity he developed in 1825 a mathematical law of human mortality which remains the foundation of all actuarial calculations. In 1848 Gompertz, after twenty-four years' service, retired from the actuaryship and devoted himself to scientific labors. He had been frequently consulted by the government, and was a member of numerous learned societies as well as of the leading Jewish charities. He worked out a plan of poor-relief which was afterward adopted by the Jewish board of guardians.

Bibliography: A. de Morgan, in *Athenæum*, July 22, 1865; list of Gompertz's scientific papers in *Notes and Queries*, 2d series, x. 163; M. N. Adler, in *Assurance Magazine*, 1865; *Jew. Chron.* Oct. 6, 1845; *Dict. National Biography*, s.v.

J. G. L.

GOMPERTZ, ISAAC: English poet; brother of Benjamin and Lewis Gompertz; born 1774; died 1856. He wrote: "June, or Light and Shade," a poem in six parts, London, 1815; "The Modern Antique, or the Muse in the Costume of Queen Anne," London, 1813; "Devon, a Poem," Teignmouth, 1825. Gompertz was much admired by his contemporaries; Dr. Jamieson, in his "Grammar of Rhetoric" (p. 357), classes Gompertz with Dryden, Pope, Addison, and Gray.

Bibliography: *Dict. Nat. Biog.* s.v. *Benjamin* and *Lewis Gompertz.*

J. I. H.

GOMPERTZ, LEWIS: English inventor of London; died Dec. 2, 1861; brother of Benjamin Gompertz, the mathematician. He devoted his life to the cause of kindness to animals, and in 1824 set forth his views in a work entitled "Moral Enquiries on the Situation of Men and Brutes," which attracted considerable notice, resulting in the foundation of the Society for the Prevention of Cruelty to Animals. Gompertz became honorary secretary of the society and worked for it with much enthusiasm. In 1832 religious difficulties arose between Gompertz and the executive committee; his "Moral Enquiries" was denounced as hostile to Christianity, and he severed his connection with the society. He then proceeded to form "The Animals' Friend Society," which speedily outstripped the parent institution. In connection with the new society Gompertz edited "The Animals' Friend, or the Progress of Humanity"; but owing to ill health he was obliged to retire in 1846 from public work, and the society disbanded.

Gompertz was the inventor of shot-proof ships, with contrivances for reflecting the balls to the places from which they were fired; a mechanical cure for apoplexy; and the expanding chuck, which is now to be found in almost every workshop.

Besides a volume of articles from "The Animals' Friend," Gompertz was also the author of "Mechanical Inventions and Suggestions on Land and Water Locomotion," London, 1851.

Bibliography: *Jew. Chron.* Nov. 1, 1889; Allibone, *Dict. of Authors*; *Dict. National Biography*, s.v.

J, G. L.

GOMPERZ, BENJAMIN: Austrian physician; born at Vienna Oct. 6, 1861. He was educated at the Leopoldstädter communal gymnasium and the University of Vienna, and received the degree of doctor of medicine in 1885. He was appointed assistant at the hospital of the university (1885–1900), and subsequently established himself in the Austrian capital as a physician and specialist in aural and nasal diseases. Since 1897 he has been curator of the Baronin Hirsch Kaiser-Jubiläums-Wohlthätigkeit-Stiftung.

Gomperz has written many essays for the medical journals; *e.g.*: "Das Weiche Papilläre Fibrom der Unteren Nasenmuschel," in "Monatsschrift für Ohrenheilkunde," 1889, No. 2; "Erfahrungen über die Verschliessbarkeit Alter Trommelfellücken," in the "Wiener Klinische Wochenschrift," 1896; and a number for the "Oesterreichisch-Ungarische Centralblatt für die Medizinischen Wissenschaften." His "Beiträge zur Pathologischen Anatomie des Ohres" was published in the "Archiv für Ohrenheilkunde." Other essays appeared in the "Centralblatt für die Gesammte Therapie," in the "Wiener Medizinische Wochenschrift," and in the "Deutsche Medizinische Wochenschrift."

S. F. T. H.

GOMPERZ-BETTELHEIM. See BETTELHEIM.

GOMPERZ, JULIUS, RITTER VON: Austrian merchant and statesman; brother of Theodor Gomperz; born at Brünn 1824; studied at the gymnasium and Philosophische Lehranstalt there. In 1859 he became a member of the chamber of commerce (president in 1872). He took his seat in the Moravian diet in 1861; and in 1871 he was a member of the Lower House, entering the Upper House in the year following. In this year he was knighted and decorated with the Order of the Austrian Crown (3d class). He is also an officer of the French Legion of Honor. Gomperz is one of the owners of the cloth-factory of Auspitz Enkel at Brünn, and a member of the firm of Philipp Gomperz of Vienna. For many years he was president of the Jewish congregation of Brünn. S.

GOMPERZ, THEODOR: Austrian philologist; born at Brünn March 29, 1832. His great-grandfather, **Benedictus Levi Gomperz,** was the financial agent of the duchy of Cleve, whose influence with the Dutch government was exemplified by his successful intercession (1745) in behalf of the Jews of Bohemia and Moravia when they were to be expelled from these countries (see BOHEMIA; MARIA THERESA; comp. David Kaufmann, "Barthold Dowe Burmania und die Vertreibung der Juden aus Mähren," in "Grätz Jubelschrift," pp. 279–313).

Toward the close of the eighteenth century Benedictus' son, **Theodor Gomperz,** went to Brünn, Moravia, where he held a modest position in the internal revenue service of the Austrian government under Joseph II. Soon afterward, however, he retired from public life and devoted himself to business, in which he acquired a moderate fortune. The business was continued by his sons, the father and uncle of Theodor Gomperz, the subject of this biography, both of whom attained to positions of trust and respect in the community.

Gomperz entered the University of Vienna in 1849, and studied classical philology under Hermann Bonitz and philosophy under Robert Zimmermann. He especially applied himself to the study of the works of Spinoza and James and John Stuart Mill; the works of the last-named he subsequently translated into German (Leipsic, 1869–80).

Gomperz became privat-docent in 1867, assistant professor in 1869, and professor of classical philology in 1873. He is honorary Ph.D. of the University of Königsberg and "doctor litterarum" of the University of Dublin. He became corresponding member of the Vienna Academy of Sciences in 1868, and full member in 1882. He is also corresponding member of the St. Petersburg Academy of Sciences. In 1901 he was appointed by the emperor Francis Joseph member of the Austrian House of Lords.

Gomperz's principal writings are: "Philodemi de Ira Liber," 1864; "Demosthenes als Staatsmann," 1864; "Herculaneische Studien," 1865; "Beiträge zur Kritik und Erklärung Griechischer Schriftsteller," 1875–90; "Herodoteische Studien," 1883; "Ueber ein Bisher Unbekanntes Griechisches Schriftsystem aus der Mitte des 4. Vorchristlichen Jahrhunderts," 1884; "Platonische Aufsätze," 1887; "Ueber die Charaktere Theophrasts," 1888; "Die Schrift vom Staatswesen der Athener," 1891. He resigned his professorship a few years ago to devote his entire energy to his main work, "Griechische Denker," which began to appear in 1893 (3 vols.; vol. i. transl. into English by L. Magnus). Gomperz declares the object of his undertaking to be "to present a comprehensive picture of this department of knowledge" as a kind of prolegomena to an "exhaustive universal history of the mind of antiquity." Each volume is divided into three books.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; Brockhaus *Konversations-Lexikon*; *La Grande Encyclopédie*, s.v.; Th. Gomperz, *Erinnerungen aus Meinem Leben*, I., in *Deutsche Revue* (ed. R. Fleischer), June, 1903, pp. 305–310.

S.

GONZALO GARCIA DE SANTA MARIA: Spanish bishop and enemy of the Jews; born at Burgos in 1379; baptized as a boy of eleven, together with his father, Paul de Burgos or de S. Maria. He was appointed Archdeacon of Briviesca in 1412, and then successively Bishop of Astorga, of Placentia, and of Siguenza. Besides his classical and historical studies, he made himself familiar with Jewish literature, and was one of the most learned men of his time in Spain. Gonzalo showed his hostility to the Jews at every opportunity. He was sent to the council at Basel as a delegate from Aragon, and was one of those who instigated the decisions hostile to the Jews which were formulated there. Gonzalo was entrusted with the oversight of the punctilious execution of the laws against the Jews which had been decreed by the anti-pope Benedict XIII., and, on the advice of Paul de S. Maria, by Juan I. and other Castilian kings.

BIBLIOGRAPHY: Rios, *Hist.* iii. 20 *et seq.*; idem, *Estudios*, pp. 379 *et seq.*; Grätz, *Gesch.* viii. 135, 185.

G. M. K.

GONZALO, MARTINEZ (also called **Martin de las Castillas**): A poor Spanish knight who was promoted to high offices through the instrumentality of Joseph de Ecija, in whose service he was. He brought charges against his master and against Samuel ibn Waḳar before King Alfonso XI. (1312–60), and both were ruined and soon afterward met their death. When he became minister and grandmaster of the Order of Alcantara, he conceived the idea of exterminating all the Jews of Castile, directing his attacks first against two prominent Jews, Moses Abudiel and Ibn Ya'ish, who, however, maintained themselves in the king's favor by means of large gifts of money. When in 1339 Abu al-Ḥasan of Morocco sent an army to conquer Castile, Gonzalo proposed that the Jews be expelled and their fortunes confiscated. On account of its inexpediency this plan was opposed, especially by D. Gil de Albornoz, Archbishop of Toledo. Gonzalo led the king's troops against the Moroccan commander 'Abd al-Malik, who was put to flight. But shortly after this Gonzalo was overthrown by the help of the king's mistress, Leonora de Guzman. He fled and entrenched himself in a tower, but was forced to surrender; in 1340 he was burned at the stake and his fortune was confiscated.

Bibliography: Joseph b. Ẓaddiḳ, in *M. J. C.* p. 97; *Shebeṭ Yehudah*, ed. Wiener, pp. 30 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, p. 224a; Grätz, *Gesch.* vii. 341 *et seq.*

G. M. K.

GOOD AND EVIL. See Ethics.

GOODMAN, TOBIAS: English preacher and author; died after 1824; one of the earliest preachers in English of the London Jewish community. Tobias Goodman was a reader and minister at the Denmark Court Synagogue, the first synagogue established in the West End of London. Here as early as 1817 he preached an English sermon on the death of Princess Charlotte of Wales, and if not the first sermon delivered in English in a London synagogue, it is the earliest sermon printed in English of which any record exists. Some time afterward he preached a sermon in the same synagogue on the death of King George III. (London, 1820). About 1824 he was preaching regularly on Sabbaths in English at the Rosemary Lane Synagogue. But Goodman's work as a preacher was not confined to London. On May 2, 1819, in the Seel Street Synagogue, Liverpool, he delivered a discourse on "The Faith of Israel," which was replied to by William Smith of Glasgow in a published letter dated Oct. 3, 1825.

Goodman, who described himself at times as a "public lecturer," and at other times as a "teacher of the Hebrew language," was the author, also, of various works. His sermon at Liverpool on "The Faith of Israel" was subsequently elaborated into a text-book, published in 1834.

As early as 1806 he had translated into English Jedaiah Bedersi's "Beḥinat ha-'Olam." In 1809 he published a pamphlet containing a protest against the London Society for Promoting Christianity among the Jews.

Bibliography: Matthias Levy, *The Western Synagogue, Some Materials for Its History*, 1897, pp. 9 *et seq.*; *Jew. Chron.* Nov. 12, 1897; *Jew. World*, Oct. 31, 1879.

J. I. H.

GOOSE (אווז, pl. אווזין; קוקא, pl. קאקי): According to the Talmudists the domestic and the wild goose are two different species which should not be crossed (B. Ḳ. 55a; Bek. 8a). They are distinguished by the following criteria: The domestic goose has a longer beak than the wild species; its genital organs are more retired under the skin, and it has several eggs in its ovary at the same time, while the wild goose has only one, another being formed after the first has been laid (*ib.*). In the Shulḥan 'Aruk, Yoreh De'ah, 297, 7, only the second criterion is mentioned. In Yer. B. Ḳ. v. 10 and Kil. viii. 6 a sea-goose is spoken of, which, because it belongs to a different species, ought not to be crossed with a domestic goose. The goose, being a water-fowl, has a very thin brain-membrane (Ḥul. 56b). It is permitted to hold a goose by its wings on the Sabbath while it is moving, but it is not permitted to do so with a hen; because the former when held by the wings moves of its own accord, while the latter has to be dragged; and on Sabbath the moving of things from one place to another in an open space is not allowed (Shab. 128b, Rashi). The foot of a goose is as wide as long (Bek. 45a). Generally a goose returns to its abiding-place at night (Beẓah 24a), but occasionally it settles in a garden (Ḥul. 38b). Geese were known for their honking; compare the saying "You gabble like geese" (Yer. B. B. viii. 7). The Talmudists, referring to Prov. i. 20, declared that one who sees a goose in his dream may hope for wisdom (Ber. 57a). R. Gidal called women "white geese" (Ber. 20a), a term applied by Raba to old and selfish judges (Giṭ. 13a).

Besides the flesh and feathers, which are widely used also in modern Jewish households, the fat and lungs of the goose were used, the latter two for medicinal purposes (Ḥul. 49a; Yoma 84a). Geese were also used in thrashing (Sanh. 29b). Rabba bar bar Ḥana in one of his stories similar to the "Lügenmärchen" of modern folk-lore says that he once saw in the desert geese whose feathers were falling out of their bodies on account of their fat, while rivers of oil issued from them. They will be preserved for the great meal to be given to the righteous in the Messianic times (B. B. 73b).

Bibliography: Lewysohn, *Die Zoologie des Talmuds*, pp. 190–192.

S. S. M. Sel.

GOPHER-WOOD: The material of which the ark of Noah was made. The word "gofer" occurs but once in the Bible, viz., in the expression עצי גפר (Gen. vi. 14). A comparison of the ancient versions shows that the word was just as obscure when they were made as it is to-day.

The renderings proposed by modern interpreters are as a rule arbitrary and unsatisfactory. The identification of "gofer" with "cypress" (Celsius, "Hierobotanicon," i. 328; Bochart, "Geographia Sacra," ii. 4) rests on the mere assumption that the roots of these two words are akin. According to P. de Lagarde, "gofer" stands for "gofrit," meaning originally "pine," from old Bactrian "vohukereti," and later also "sulfur," on account of the likeness in appearance which sulfur bears to pine-resin ("Semitica," i. 64; comp. "Symmicta," ii. 93, and "Uebersicht über die im Aramäischen, Arabischen und Hebräischen Uebliche Bildung der Nomina," p. 218).

Others think that "gofer" can best be explained from the Assyro-Babylonian literature. Cheyne, starting from the assumption that the Hebrew narrative of the Deluge is a mere translation from some similar Babylonian document, supposes that the passage under discussion read in the original "gushure iṣ erini" (cedar-beams). He thinks that first the word "erini" was overlooked by the Hebrew translator, who afterward mistook "gushure" for a tree-name, and accordingly wrote עצי גשר; next a scribe, whose eye was caught by כפר at the end of the verse, miswrote גפר (Stade's "Zeitschrift," 1898, p. 163; comp. Cheyne and Black, "Encyc. Bibl." *s.v.*). F. Hommel holds the Hebrew גפר to be the Assyrian "giparu" (reed).

The "kufa" (Arabic, "ḳufr" = Hebr. "kofer" = "gofer") now in use on the rivers and canals of the land that gave birth to the Hebrew narrative of the Deluge are made of willow-branches, palm-leaves, etc., closely interwoven like basket-work, with a coat of bitumen on the inside. This is evidently a very old type of water-craft, suggested by the natural resources of a land devoid of large trees suitable for ship-building, but having an abundance of lighter material and bitumen. Such must have been the ark of Noah (Hastings, "Dict. Bible," *s.v.* "Babylonia"). J. Halévy implicitly adopts the same view ("Recherches Bibliques," i. 130).

The reading of the Masoretic text is correct, at least in the consonants. It is none the less certain that in course of time the Assyrian גפר (whether first Hebraized "gefer" or "gofer") became obscure to the Hebrews. This might have necessitated the addition of an explicative clause with a Hebrew word as a substitute for גפר, viz., קָנִים. This, when the Hebrews had become familiar with the Phenician methods of ship-building, came by degrees to be considered as an absurdity, and was altered into קִנִּים, much against the usage of the Hebrew language and in violation of the most elementary rules of composition, yet seemingly quite in agreement with the early Jewish methods of emendation.

For passages of the Bible supporting, though only indirectly, the identification of "gofer" with "reed," see the Bible commentaries to Ex. ii. 3, Isa. xviii. 2, and Job xi. 26, and the Hebrew lexicons *s.v.* גמא and אבה. See also Papyrus; Reed; Ship and Shipping.

E. G. H. H. H.

GORDIN, JACOB (JAKOV MIKHAILOVICH): Yiddish playwright and reformer; born May 1, 1853, in Mirgorod, government of Poltava. He received a good education and acquired a thorough knowledge of Hebrew. In 1870 he began to contribute articles to various Russian periodicals. His first sketches appeared in "Zarya," the organ of the Liberals of South Russia. In 1880 he wrote for "Nedyelya" a series of short stories of Jewish life, and also a novel entitled "Liberal-Narodnik." For a time Gordin was unofficially the editor of "Yelisavetgradski Vyestnik" and "Odesskiya Novosti," to which he contributed weeky feuilletons under the pseudonym "Ivan Koliuchy."

In 1879 Gordin founded in Yelisavetgrad the rational sect of the Bibleitzy ("Bible Brotherhood"), which broke away from dogmatic Judaism. He remained the moving spirit of the fraternity throughout its short career. In 1890 he emigrated to New York.

In America Gordin entered a new field of literature, becoming a Yiddish playwright. In this capacity he did much to improve the Jewish stage, which, largely through his efforts, has attained a reputable position. Gordin was a prolific writer, and, after his first play, "Siberia," was produced in 1891, he composed about sixty Jewish dramas and vaudevilles. While some of these belong to the poorest kind of literature, others have scarcely their equal on the Jewish stage, and may justly be ranked among the higher productions of dramatic art. Gordin's best plays are: "The Yiddish King Lear," "Mirele Effros," "Shechite," "Sappho," "Gott, Mensch un Taiwel," "Kreutzer Sonata," "Yetomoh."

Gordin wrote a number of sketches in Yiddish, some of which are pathetic, and some grotesquely humorous. He died in 1909.

Bibliography: H. Hapgood, *The Spirit of the Ghetto*, New York, 1902.

H. R. W. A. M.

GORDON, DAVID B. DOB BAER: Russian journalist; born in Podmerecz, near Wilna, in 1826; died in Lyck, Prussia, May 21, 1886. At the age of ten he went to Wilna, where he studied in the yeshibah. When eighteen he settled in Sergei (Serhei), government of Suvalki, where he married and continued his studies, becoming a teacher. About 1850 he left Russia for England. While passing through Lyck he made the acquaintance of Eliezer Lipman Silberman, who was then planning the foundation of a Hebrew periodical. After three years of hardship in Liverpool he became a schoolteacher, but was finally forced by ill health to relinquish that position. When in 1856 Silberman began to publish the first Hebrew weekly, "Ha-Maggid," he invited Gordon to act as his assistant editor. Gordon went to Lyck in 1858, and, in addition to his editorial duties, assisted Silberman in the formation and conduct of the society Meḳiẓe Nirdamim (1864), established for the purpose of publishing old and valuable Hebrew works. For a short time Gordon edited the "Maggid Mishneh," a literary supplement to the above periodical, and for many years he edited the German tri-weekly "Lycker Anzeigēr." After Silberman's death in 1882 Gordon succeeded him as editor of "Ha-Maggid." Gordon was one of the pioneers in the Zionist movement, and one of the intellectual leaders of the Chovevei Zion. In 1884 he went to London as the representative of the Zionists to congratulate Sir Moses Montefiore on the hundredth anniversary of his birth.

Gordon translated the following: under the title "Masse'e Yisrael," Israel b. Joseph Benjamin's (Benjamin II.'s) account of his travels through Asia and Africa (Lyck, 1854); "Milḥemet ha-Or weha-Ḥoshek," describing the trial of S. Brunner and Ignaz Kuranda in Vienna (from the German; *ib.* 1860); and "Mosheh wi-Yerushalayim," on Sir Moses Montefiore's journey to Jerusalem (from the English; *ib.* 1867). He wrote "Darke ha-Refu'ah," on popular medicine and hygiene, part i. (*ib.* 1870); several biographies which appeared in "Ha-Maggid" and

"Maggid Mishneh"; and one of Leo Hebræus, as an introduction to "Wikkuaḥ 'al ha-Ahabah," the Hebrew edition of the "Dialoghi di Amore." His "Narrative from the Borders," which was published in the "Jewish Chronicle" in 1881–82, affords a trustworthy account of the Russian persecutions of 1881.

BIBLIOGRAPHY: *The Times*, London, June 7, 1886; *Ha-Asif*, iii. 114–115; Fuenn, *Keneset Yisrael*, p. 228, Warsaw, 1886.

H. R. P. Wi.

GORDON, LORD GEORGE: English agitator and convert to Judaism; born in London on Dec. 26, 1751; died in 1793; son of the third Duke of Gordon. After serving as midshipman and lieutenant in the navy, he entered Parliament for Inverness in 1774. In 1778 Gordon at the head of a disorderly mob presented a bill for the repeal of the act by which the Catholic disabilities had been removed, and, a riot ensuing, Gordon was sent to the Tower, but was acquitted. In 1784 he came forward as the Protestant champion in the quarrel between the Dutch and the emperor Joseph. Meanwhile he was in correspondence with the English Jews, and made an application to Chief Rabbi Tebele (David) Schiff to be converted to Judaism, which application was refused. He was, however, received into the covenant in Birmingham, through the agency of Rabbi Jacob of that city, but without the sanction of the ecclesiastical authorities. The object of his conversion, it was thought at the time, was partly to gain adherents among the Jews to his financial schemes; and he trusted that they would combine to withhold loans for carrying on war.

Lord George Gordon After Conversion to Judaism.
(From a drawing by Polack.)

In June, 1787, Gordon was convicted of a libel upon British justice; and, retiring to Birmingham, he lived quietly in the house of a Jew, wearing a long beard and adopting Jewish customs. In 1788 he was sentenced to five years' imprisonment and to pay a fine of £500 and furnish two securities in £2,500 apiece. During his stay in Newgate he conformed strictly in all respects to the Jewish religion, eating kasher meat and wearing phylacteries. On the expiration of the five years he was unable to obtain the necessary securities, and had to stay in Newgate, where he caught the fever that caused his death. Dickens describes Gordon and the "No Popery" riots in "Barnaby Rudge," introducing a reference to his change of religion.

BIBLIOGRAPHY: *Trials of Lord G. Gordon*, London, 1787; *Jew. Chron.* March 10, 1899; Robert Watson, *Life of Lord George Gordon*, London, 1795; Picciotto, *Sketches of Anglo-Jewish History*; *Dict. National Biography*, s.v.

J. G. L.

GORDON, LEON (JUDAH LÖB BEN ASHER): Russian Hebrew writer and poet; born at Wilna Dec. 7, 1831; died at St. Petersburg Sept. 16, 1892. He graduated in 1853 from the rabbinical seminary of Wilna, becoming teacher of Hebrew in the governmental schools, and was engaged in that capacity about twenty years. His efforts were highly praised by the inspectors of the government schools. During the time of Gordon's activity the struggle between the younger generation, or the Maskilim, and the older, or the conservatives, took place. Gordon was accused of heresy by the latter, but was not alarmed, and satirized them in articles in different Hebrew and Russian periodicals. In 1872 he was invited to St. Petersburg as secretary of the Society for the Promotion of Culture among the Jews of Russia, and secretary of the Jewish community. There he had more scope for his literary activity, and he enriched Hebrew literature with his contributions. He was also active in communal work. During his secretaryship the Jews of St. Petersburg obtained permission to build a synagogue and to acquire a piece of ground for a new cemetery, the old one having become too small. He also improved the regulations of the community, especially those of the ḥebra ḳaddisha. But this communal work caused him great trouble owing to a quarrel between the Ḥasidim and Mitnaggedim about the nomination of a rabbi, the Ḥasidim accusing Gordon of being the cause of the discord. They denounced him as a political criminal, and in 1879, when an attempt was made against the life of Alexander II., Gordon was accused of having participated in the affair. He and his wife and children were therefore thrown into prison, April 4, 1879, where they remained forty days. Later they were exiled to a small town in the government of Olonetz. But the innocence of Gordon was quickly proved,

Accused of Treason.

Leon Gordon.

and he was permitted to return to St. Petersburg, though he lost his position. He then became coeditor with Zederbaum of "Ha-Meliẓ," and he occupied that post, with an interruption of two years, till 1888, when he resigned. The Russian government conferred on him the title of "Honorary Citizen" in return for the services he had rendered through his propagation of science among the Jews.

Gordon was the leading Hebrew poet of his time. His chief merit consisted in the fact that he turned his attention to Jewish history, presenting in his poems a complete account of the Jews from the Biblical epoch till his own day. He was also an unrivaled prose-writer; his language was fluent and his style very biting and satirical. Gordon employed his satirical talent not only in scourging Jewish fanatics, but also in defending the Jews against their enemies. His works are: "Ahabat Dawid u-Mikal," a Biblical epopee in twelve poems with an introduction (Wilna, 1856); "Mishle Yehudah," a collection of 100 fables in verse, many of which are adaptations from ancient fabulists (*ib.* 1860); "'Olam ke-Minhago," in two parts, the first being a description of Russian Jewish life (Odessa, 1870), and the second a satirical description of the Ḥasidim (Wilna, 1873); "Gam Eleh Mishle Yehudah," 21 fables in verse (Vienna, 1871); "Ḳoẓo shel Yud," a satire in verse on morals (*ib.* 1876); "'Ofel bat-Ẓiyyon," an elegy in four parts on the death of Michael Joseph Lebensohn (*ib.* 1877); "Kol Shire Yehudah," his collected poetical works in 4 vols. (St. Petersburg, 1883–84); "Kol Kitbe Yehudah," a collection of his novels (Odessa, 1889). He translated the Pentateuch into Russian in collaboration with J. Gerstein. Gordon contributed to almost all the Hebrew periodicals, to many Russian papers, to the "Allgemeine Zeitung des Judenthums" (1860–64), and to Brockhaus' "Konversations-Lexikon." His letters were published by J. Weissberg (Warsaw, 1894).

Bibliography: Sokolov, in *Ha-Asif*, vi., part 1, pp. 155 *et seq.*; J. Slutzki, in *Luaḥ Aḥiasaf*, 1893, cols. 258–285; L. Kantor, in *Voskhod*, 1881, Nos. 11, 12; S. Dubnov, in *Voskhod*, 1884; Brainin, in *Ha-Shiloaḥ*, i. 62, 244, 332, 421; *Luaḥ Aḥiasaf*, 1898, pp. 81–91.

H. R. D. G.—M. Sel.

GORDON, MICHEL: Judæo-German poet and Hebrew writer; born at Wilna Nov. 4, 1823; died at Kiev Dec. 26, 1890. While at the bet ha-midrash he wrote his first poetry and prose. Gordon was a personal friend of Michael Lebensohn, Wolf Kaplan, and Hirsch Katzenellenbogen. He married a sister of the poet Leon Gordon, and exerted considerable influence upon the latter. In 1846 his first poem appeared in "Ḳol Bokim," a collection published by Kalman Schulmann upon the death of Mordecai Aaron Günzburg (Wilna, 1846). After the Crimean war Gordon removed to Poltava, and from there to Krementchug, where he found employment in the office of Joseph Günzburg. In 1868 he was engaged as teacher by Brodski at Shpola, and until 1881 he remained in the employment of the Brodski family at Smyela. In 1869 Gordon published a history of Russia in Yiddish. About that time an anonymous collection of his poems was issued. In 1881 he published at St. Petersburg, under the title of "Tif'eret Banim," a dissertation in Hebrew on the moral obligations and responsibilities of Jewish youth. In 1886 his "Sheber Ga'on" appeared. Gordon was a contributor to "Ha-Shaḥar," "Ha-Boḳer Or," and "Ha-Karmel."

His reputation, however, is based mainly upon his poetry, which appealed strongly to the popular imagination. Many of his songs, set to music, are known throughout Russia. To quote Leo Wiener, the author of "The History of Yiddish Literature": "Gordon's poems are of a militant order: he is not satisfied with indicating the right road to culture, he also sounds the battle-cry of advance. The key-note is struck in his famous 'Arise, My People!' . . . In this poem he preaches to his race that they should assimilate themselves in manners and culture to the ruling people; that they should abandon their old-fashioned garments and distinguishing characteristics of long beard and forelock" (pp. 83–84). In pursuance of his purpose of arousing his people to the necessity of adapting themselves to modern conditions, he assails the Ḥasidim, bewailing their fanaticism and ridiculing their Asiatic manners and customs, their ignorance and superstition. His ridicule is sharp and cutting.

For a time Gordon dared not disclose his identity, and published his songs anonymously. A collection of these with his name appended was first published at Warsaw in 1889 under the title of "Yiddishe Lieder," comprising "Die Bord," "Der Borsht," "Die Mashke," "Mein Vida," "Die Bildung," "Steh Oif, Mein Folk," and many others. Their language and style are plain, popular, and idiomatic, occasionally bordering on the profane, as in the concluding stanza of "Mein Vida," or in the ninth and twelfth stanzas of "Ikh Ken Nit Ferstein."

Bibliography: B. Volodierski, *A Kurze Biographie fun Michel Gordon*, in *Hausfreind*, ii. 147–148, iii. 315; Leo Wiener, *The History of Yiddish Literature in the Nineteenth Century*, pp. 82–85, New York, 1899; M. D. Gordon, *Mebaḳḳer Tif'eret Banim*, in *Voskhod*, 1881, No. 4, pp. 43–44.

H. R. M. Z.

GORDON, SAMUEL: English novelist; born at Buk, Germany, Sept. 10, 1871. He went to England with his parents in 1883, and was educated at the City of London School and Cambridge University. He was appointed secretary of the Great Synagogue, London, in 1894. He has published several novels and volumes of short stories, almost all dealing with Jewish life and character, among them "A Handful of Exotics" (1897); "Daughters of Shem" (1898); "Lesser Destinies" (1899); "Sons of the Covenant" (1900); and "Strangers at the Gate" (Jewish Publication Society of America, 1902). "In Years of Tradition" (1897) and "The New Galatea" (1901) have been his chief attempts outside Jewish lines.

Bibliography: *Jewish Year Book*, 1903, p. 293; *Who's Who*, 1903, *s.v.*

J.

GORGIAS: Syrian general of the second century B.C. After Judas Maccabeus had defeated the Syrians, they determined to send a stronger force against him. According to I Macc. iii. 38, which Josephus follows ("Ant." xii. 7, § 3), it was the governor Lysias who commissioned the generals Nicanor and Gorgias, sending them with a large army to Judea; but according to II Macc. viii. 8, it was Ptolemy, governor of Cœle-Syria and Phenicia, who sent them. Nicanor seems to have been the commander-in-chief, although II Maccabees praises Gorgias' military ability. The Syrians were so sure of victory that they took with them a number of merchants, to whom they intended to sell the Jewish prisoners as slaves. The Syrians camped at Emmaus; and Gorgias was sent thence with 5,000 infantry and 1,000 horse to attack Judas by night, his guides being treacherous Jews. Judas had been informed of the expedition, and attacked the main Syrian army at Emmaus, completely routing it. Gorgias, not finding the enemy in camp, concluded they had retired into the mountains, and went in pursuit of them. Judas sagaciously kept his men from touching the booty, preparing them for the impending battle with Gorgias. When the latter returned to the main camp, he found it in flames, and the Jews ready for battle. The Syrians, seized with panic, fled into the Philistine territory, and only then did the Jews seize the rich spoils (166 B.C.).

Gorgias did not again dare to enter Judea. Once when Judas and Simon Maccabeus were carrying the war outside of that country, two subordinate generals, Joseph and Azariah, in violation of orders undertook an expedition against Jamnia, but were severely beaten by Gorgias (I Macc. v. 18, 19, 55–62), who is designated in "Ant." xii. 8, § 6, "general of the forces of Jamnia." II Maccabees does not mention this expedition, but refers to another, and calls Gorgias "governor of Idumæa" (xii. 32), which seems to be more correct than "of Jamnia." He set out with 3,000 infantry and 400 horse, and killed a number of Jews; whereupon a certain Dositheus of Tobiene (so the correct reading of the Syrian translation), one of those whom Judas had protected against the pagans, threw himself upon Gorgias and seized his mantle, intending to take him prisoner; but a Thracian horseman cut off Dositheus' arm and so saved Gorgias. The last-named then retired to Marissa (*ib.* verse 35; comp. "Ant." xii. 8, § 6), after which he is lost to view. Willrich assumes ("Judaica," p. 33) from the description of the booty in I Macc. iv. 23 that "Holofernes" in the Book of Judith represents Gorgias.

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G. S. KR.

GORIN, BERNARD (*nom de plume*, **Isaac Goido**): Yiddish journalist; born in Lida, government of Wilna, April, 1868. He is the author of two short stories in Hebrew, "Ha-Naggar ha-Na'or" and "Ha-'Agunah" (Warsaw, 1892). Gorin went to America about 1893, and has since been a regular contributor to the radical Yiddish press of New York. He has translated into Yiddish some of the works of Zola, Hawthorne, Maupassant, Prévost, and various Russian authors. He has also written two dramas in that tongue, "Der Wilner Balebesel" (in reference to a famous ḥazzan) and "Baruch Spinoza" (1901). He edited "Jüdisch-Amerikanische Volksbibliothek," "Neuer Geist" (1898), and "Theater Journal" (1901–1903), all now defunct.

BIBLIOGRAPHY: Wiener, *Yiddish Literature in the Nineteenth Century*, pp. 214, 224–225, New York, 1899; Hapgood, *Spirit of the Ghetto*, pp. 219–222, *ib.* 1902.

H. R. P. WI.

GORING OX: Two passages in Exodus treat of an ox doing harm: the first of harm to a person (xxi. 28–32); the second to the ox of another owner (*ib.* 35–36). The verb used in the first passage is "nagaḥ" (to gore); that in the second, "nagaf" (to strike or hurt). But, according to the tradition, the rules laid down in either passage apply to goring, striking with the body, biting, kicking, and lying on. These rules are also extended to animals other than oxen, either injuring or injured (B. Ḳ. i. 4); and, while the texts contemplate killing only, the rules apply to lesser injuries also.

"Tam" and "Mu'ad."

In each of these passages a distinction is made between the ox which has not given evidence of its vicious character and one whose master has been forewarned in this regard. The former is known in the Mishnah as "tam" (lit. "innocent," "harmless"); the latter is called "mu'ad" (lit. "testified"). An injury committed by an innocent ox is deemed a kind of accident; while the master who is forewarned, but does not watch his beast, is liable for full damage, and, in case of the death of a human being, to a mulct or forfeiture. To render an ox mu'ad, two witnesses must testify in court, in the presence of its owner, that the ox has on three separate days acted viciously. Acting thus to his kind or to other domestic animals does not render him mu'ad as to injury to persons; nor vice versa (*ib.* ii. 4).

Punishment.

An animal that kills a human being must be stoned to death: its flesh may not be eaten. But it should first be tried by a criminal court of twenty-three judges; for the owner, who is also morally guilty of homicide, can be tried only in such a court. Even a lion, bear, or wolf that kills a person must be so tried; only a serpent should be killed by the first comer (Sanh. i. 4). "The ox of the stadium [arena] is not stoned: it is not he that gores; he is made to gore" (B. Ḳ. 39a).

Concerning the owner of a mu'ad the text says: "and his owner, also, shall be put to death; if there be laid upon him a ransom, then he shall give for the redemption of his life," etc. According to the rabbinic interpretation, the judges have no discretion as to putting to death or placing a ransom: they always place the ransom, which goes to the heirs of the decedent. But whose life is to be estimated? R. Ishmael says, that of the person killed; R. Akiba more logically says, that of the guilty owner, who redeems himself from death (*ib.* 40a). Hence Maimonides draws the conclusion that where the ox belongs to two owners jointly, both of whom have been warned, each of them has to redeem himself in the full amount. This amount is fixed according to age and sex (Lev. xxvii.; see ESTIMATE).

When the person killed is a (Canaanite) bondman or bondwoman, the text fixes the mulct, payable to the owner, at thirty shekels, without regard to the value of the slave (Ex. xxi. 32; B. Ḳ. iv. 5).

While the text speaks only of the ox that kills either man or beast, the animal may strike and wound without killing its victim, and thus inflict a lesser injury. In such cases the owner of a mu'ad pays full damage; the owner of a tam half damage, as will be shown hereafter.

When a human being is hurt the owner of the ox pays only for damage proper, or diminution in value: he does not pay for pain, stoppage of work, cost of cure, or shame, as would one guilty of Assault and Battery. And the words of the text, "He shall surely pay ox for ox, and the dead shall be his own," are construed contrary to their apparent meaning; the owner of the killed ox keeps the carcass, and the owner of the goring ox pays in money the difference between the value of the live animal and of the carcass, just as he pays for a hurt not resulting in death. This rule naturally followed when restoration in kind fell into disuse and the courts gave judgments for money in all cases.

Half Compensation.

Where one man's tam kills the ox of another, the text says, "they shall sell the living ox and divide the price of it, and the dead also they shall divide." Should the goring and the gored ox be of equal value, this would amount to making good half the damage; and, in the words of the Mishnah, "this is the ox of the Torah." Nothing is said in the text about any responsibility of the owner beyond the value of the offending beast. Hence the sages drew the conclusion that the two purposes of the Torah were: (1) to fix the payment at half the damage done, and (2) to declare the lack of responsibility beyond the value of that beast, or, as they put it, beyond "half damage from its body," the latter element answering to the "pauperies" of the Roman law.

The penalty of "half the damage done from the body" must be paid whether the injury be done by an ox or any other animal; whether by goring or in any other way except by "foot or eating tooth"; whether to a man (short of death) or to a beast or other property; and whether the injured animal die or not; the owner of the offending animal, however, is then free from all further liability. And where the oxen of two men injure each other, the harm or diminution of value to each is appraised, and the owner whose ox did the greater harm pays half of the difference, to the extent of the living security (B. Ḳ. iii. 8). If the offending ox is in the keeping of a bailee, it may nevertheless be taken for the damage done, and the owner then has recourse to the bailee.

For the case of doubt as to which of several oxen has committed an injury, see Burden of Proof.

Bibliography: Maimonides, *Yad, Nizḳe Mamon*, iv.-xi.

S. S. L. N. D.

GORNI, ISAAC BEN ABRAHAM. See Isaac ben Abraham Gorni.

GOSHEN: Region of Egypt which the Israelites inhabited during their sojourn in that country. It is described as situated on the eastern frontier of Lower Egypt (Gen. xlvi. 28, 29; Ex. xiii. 17; I Chron. vii. 21), forming an outpost of it (Gen. xlvi. 34); apparently not at all (or scantily) inhabited by Egyptians (*ib.*), but, in the estimation of shepherds, evidently "the best of the land" (*ib.* xlvii. 6, 11), since Pharaoh's cattle grazed there (6). According to verse 11 "the land of Rameses" (P ?) is synonymous with "the land of Goshen." "Goshen" alone (without the addition "land of") is used only in xlvi. 28, 29. In these two verses it may designate a city, as the LXX. understands it, which here renders "Goshen" by "Heroonpolis," adding in verse 28 to "unto Goshen" the words "into the land of Ramesses"; in xlv. 10 the LXX. transliterates "Gesem of Arabia." This name "Arabia" means, in Egyptian usage, either, generally, all land east of the Nile or, as a special district, the "nome Arabia," the 20th of Lower Egypt. Heroonpolis or Heropolis (according to the excavations of Naville, modern Tell al-Maskhuṭa) was, however, the capital of the 8th or Heroopolitan nome, east of the Arabian. Nevertheless, the name "Arabia" seems to be used by the LXX. in the special sense, for in the reign of Ptolemy II. the Greek administration seems to have treated the neighboring 8th and 20th nomes as one district (comp. the "Revenue Laws of Ptolemy Philadelphus," ed. Grenfell, 1896, p. 1.). Later, the two districts seem to have been separated again (comp., *e.g.*, Ptolemy, "Geographia," iv. 5, 53).

The name "Goshen" (Egyptian, "Ḳsm," sometimes abbreviated into "Ḳs"), occurring first in a papyrus of dynasty 12 (Griffith, "Kahun Papyri," 2, 14), designated, however, the 8th or so-called "Arabian" nome, *i.e.*, the land west of the Bubastide nome, between the Pelusiac branch of the Nile and the canal now branching off at Belbeis. It touched the entrance to the desert valley, now called Wadi al-Ṭumilat, where a fortification, erected in dynasty 12, protected the easiest entrance to Egypt. It is likely that the capital P(er)-sopd(u) (Pisaptu of the Assyrians), situated near modern Saft al-Ḥannah, had as profane name the same name as the region, because the classical writers speak of a city Phacus(s)a on that spot (Ptolemy, *l.c.*; less distinct are Stephen of Byzantium, the "Tabula Peutingerina," Geographus Ravennatu, and Strabo, who may have confounded with Goshen a city with a similar name, modern Faḳus, northeast of Bubastus). If so, the Biblical pronunciation of the name is authenticated as against the "Ges(s)em" of the LXX. and the dependent versions.

"Land of Rameses."

The synonymous designation, "land of Rameses," has not yet been found on the monuments, but seems to refer to the region bordering eastward on the land of Goshen, the 8th or Hero(on)politan nome, which is known to have been colonized by the famous pharaoh Rameses II. The LXX. certainly errs in identifying Heroonpolis with Goshen, but is otherwise correct in seeking the Israelitish settlements in that region (which contained the towns of Pithom and Succoth, Ex. i. 11, xii. 37, etc.), the narrow valley Wadi al-Ṭumilat of modern time, between the Crocodile Lake and the old land of Goshen. This part of the country answers perfectly to the description of Goshen in the Bible. It was reached only irregularly by the yearly inundation of the Nile, and therefore was less suited for agriculture. It is necessary only to assume that with the Semites or in popular Egyptian usage the name of "Ḳosem" (Goshen) was extended beyond the limits of the old country and its frontier fortifications. Unfortunately, little is known of the whole region before Rameses II. It might also be assumed that the Israelites settled, in Joseph's time, in the old land of Goshen, and spread in the subsequent period over the newly colonized district; but this agrees less with the Biblical data. No Egyptian etymology for the name "Goshen" (Kosem) has been found, which seems to be of Semitic origin; this would indicate Semitic settlers already *c.* 2000 or earlier. In Judith i. 9 ("the land of Gesem [R. V. "Goshen"] until thou comest above Tanis and Memphis") the name seems to be used without precise knowledge as to the location of the place.

Bibliography: The fullest discussion of the Egyptian data will be found in Naville, *The Shrine of Saft el-Henneh and the Land of Goshen*, in the *5th Memoir of the Egypt Explor. Fund*, 1885, p. 74; comp. also his *Pithom* (*1st Memoir*). Ebers, *Durch Gosen zum Sinai*, 1872, is antiquated, like the theories pronounced repeatedly by Brugsch (*L'Exode et les Monuments*, etc.).

E. G. H. W. M. M.

GOSLAR: Town in the province of Hanover, Germany; on an affluent of the Ocker at the northeast foot of the Harz. According to the chronicle of Erdwin von der Hardt, "Plebis Tribunus et Antiquitatum Goslariensium Mirator," Frederick I. in 1155 collected from the Jews of Goslar a third of their possessions as "allegiance money" ("Huldigungsabgabe"); such a tax, however, was unknown until the fifteenth century; and the original document which the chronicle cites as authority for its statement has not been found. On April 3, 1252, King William of Holland promised not to molest the Jews nor to imprison them unjustly, but to protect them as his "servi cameræ." Rudolph I., in confirming the privileges of the citizens of Goslar, expressly reserved his rights over the Jews of that town. In 1285 Emperor Rudolph directed the latter to pay more promptly the yearly tax of 6 marks for the maintenance of the royal palace at Goslar.

The Jews of Goslar escaped the massacres at the time of the Black Death, but suffered so much from the plague in 1350 that their cemetery, situated on Mount St. George, no longer sufficed, and another, near the forts, had to be acquired. Like all the other Jews of the province of Hanover, those of Goslar were expelled in 1591.

At present (1903) there exists in Goslar a small Jewish community numbering about 100 persons in a total population of 13,311.

Bibliography: Wiener, in *Jahrbuch für Gesch.* i. 107; *idem*, in *Monatsschrift*, x. 121; Aronius, *Regesten*, p. 249; Adolph Kohut, *Gesch. der Juden in Deutschland*, passim; *Hebr. Bibl.* xii. 9; Stobbe, *Die Juden in Deutschland*, p. 18; *Zeitschrift des Harzvereins*, v. 457.

G. I. Br.

GOSPELS, THE FOUR: See New Testament.

GOTENDORF, JAMES (JAMES NATHAN): German-American merchant and litterateur; born Feb. 9, 1811, at Eutin, Holstein, Germany; died at Hamburg Oct. 5, 1888. He went to the United States in 1830, and for the next twenty years was engaged in the commission business in New York. About 1843 he became friendly with Horace Greeley (upon whose advice he changed his name from "James Nathan" to "Gotendorf"), and through him with Margaret Fuller, afterward Countess Ossoli, in whom he aroused feelings of passionate friendship. In 1845 he left New York, but returned in 1850, and for two years engaged in a banking business in Wall street. He then retired to Hamburg, where he spent the remainder of his life. Fifty of Margaret Fuller's letters to him were published under the title "Love-Letters of Margaret Fuller" (New York, 1903).

Bibliography: *Love-Letters of Margaret Fuller*, p. 190. Letters from Gotendorf appeared in the *Tribune* (New York), Sept. 10, 12, 16, 1845.

S. J.

GOTHA: Capital of the duchy of Saxe-Coburg-Gotha, Germany. A Jew named Jacob who lived at Cologne in the middle of the thirteenth century is designated as a native of Gotha (Höniger, "Das Judenschreinsbuch der Laurenzpfarre in Köln," p. 7, Nos. 39, 40). In 1303 the Jews of Gotha were persecuted in consequence of an accusation, which originated in the province, of having murdered the son of a miner for ritual purposes. The Nuremberg "Memorbuch" gives the names of the victims of this persecution. The community was annihilated at the time of the Black Death, and a new community must have sprung up, which appears to have disappeared again in 1459-60, a period of renewed persecution. The exegete Solomon is designated as a native of Gotha.

In the nineteenth century, prior to 1848, no Jews were permitted to live in the duchy of Gotha, although they could trade there under restrictions; after 1848 they were free to enter. They began to settle there in the sixth and seventh decades, and founded a community in the capital which at first numbered only from ten to twelve families. The first communal officials were appointed in the eighth decade. There is no rabbi, affairs being managed by three teachers. The community has a literary society and a B'nai B'rith lodge. The synagogue was built in 1903. The first cemetery was situated on the Erfurter Landstrasse; when this was closed by the local authorities, in the eighth decade, a new cemetery was acquired on the Eisenacher Landstrasse. In 1903 Gotha had a population of 29,134, of whom about 350 were Jews.

Bibliography: Salfeld, *Martyrologium*, p. 217; Grätz, *Gesch.* vii. 343; Adolph Kohut, *Gesch. der Juden in Deutschland*, passim; Aronius, *Regesten*, No. 608; *Monatsschrift*, xliv. 347.

G. D. K.

GOTTHEIL, GUSTAV: American rabbi; born at Pinne in Prussian Posen May 28, 1827; died in New York city April 15, 1903. He was educated in Posen under Rabbi Solomon Plessner, and later continued his studies at the universities of Berlin and Halle (Ph.D.), receiving in the meanwhile his "hattarat hora'ah" in the former city from Samuel Holdheim, whose assistant he became (1855). He also studied under Zunz and Steinschneider. In 1860 he set out from the Berliner Reform Gemeinde to labor for progressive Judaism in new fields.

In 1860 he received a call from the Reform Jews of Manchester, England, and he went thither as rabbi to the Manchester Congregation of British Jews, remaining as incumbent for thirteen years. During this time he was connected with the faculty of Owens College as teacher of German. Two of his most noteworthy sermons preached in Manchester were on the slavery question, attacking those who had declared the institution to be sanctioned by Mosaic law. Dr. Gottheil was a member of the Synod of Leipsic in 1871, which took a decided stand on the question of Reform. He left

Manchester in 1873, having been elected to succeed the Rev. J. K. Gutheim as assistant to Dr. Samuel Adler, the senior rabbi of Temple Emanu-El, New York. When Adler retired about eighteen months later, Gottheil succeeded him. On taking charge he reorganized the religious school, and assisted in founding a theological school where preliminary training might be imparted to future candidates for the rabbinate. He prepared in 1886 the first Jewish hymn-book printed in America (with music in a separate volume by A. Davis); it contains not only traditional Jewish hymns, but also others of Christian origin, and upon it was based the Union Hymnal, which has since been generally adopted by the Reform congregations in the United States. In 1889 he started the first Sisterhood of Personal Service, a philanthropic organization affiliated with Temple Emanu-El which has served as a model for similar institutions elsewhere. Dr. Gottheil was the founder of the Association of Eastern Rabbis, and when it was assimilated with the Central Conference of American Rabbis in 1890 he took an active part in the deliberations. He was one of the founders and the president of the (American) Jewish Publication Society, vice-president of the Federation of American Zionists, chairman of the Revision Committee for the Union Prayer-Book, and one of the governors of the Hebrew Union College, Cincinnati.

Gustav Gottheil.

The broad catholicity of Dr. Gottheil's sympathies and interests is evidenced by his connection with various non-Jewish institutions as well as by many of his sermons and writings. He was one of the founders of the New York State Conference of Religions, assisting in the editing of its "Book of Common Prayers"; and a founder and for many years vice-president of the Nineteenth Century Club. In 1892 Gottheil was one of the representatives of the Jews at the Parliament of Religions held in Chicago during the World's Fair. He published "Sarah"; and "Sun and Shield" (New York, 1896), a survey of Judaism as he saw it. Essays by Dr. Gottheil have appeared in various periodicals and collections. He was retired as rabbi emeritus of Temple Emanu-El in October, 1899. In honor of his seventy-fifth birthday a "Gustav Gottheil Lectureship in Semitic Languages" was founded at Columbia University.

Bibliography: Markens, *The Hebrews in America*, New York, 1888; *The Reformer and Jewish Times*, New York, Oct. 25, 1878, pp. 4-5; *Who's Who in America*, 1901-02; *Jewish Chronicle*, May 1, 1903, p. 21; May 15, 1903, p. 16; *American Hebrew*, April 17, 1903; April 24, 1903; *New York Times*, April 16, 1903.

A. F. H. V.

GOTTHEIL, PAUL EDUARD: German Protestant missionary; born at Fraustadt, April 5, 1818; died at Stuttgart in 1893. A convert to Christianity, in 1848 he entered the service of the British Society for the Propagation of the Gospel Among the Jews, with which he was connected until the end of his life. He was for many years minister of the English church at Cannstadt, near Stuttgart, and then minister of the Diakonissenhaus in Stuttgart. As a missionary he was very successful. Some of those whom he instructed and baptized at Nuremberg, Cannstadt, and Stuttgart have become ministers of the gospel or missionaries among the Jews. He published "Blätter für die Evangelische Mission Unter Israel," 1850–58; "Der Messias, Israels Hoffnung und Aller Völker Verlangen," 1863 (translated into English); "Mischan Lechem, Lebensbrot für Gottes Volk aus Gottes Wort" (Hebrew and German), 1871; (Yiddish and German), 1873; "Die Arbeit an den Einzelnen," in "Nathanael," 1891, No. 6. He was a brother of Rabbi Gustav Gottheil.

Bibliography: Zuchold, *Bibliotheca Theologica*, s.v.; De le Roi, *Geschichte der Evangelischen Juden-Mission*, ii. 266; article *Gottheil*, in *Der Freund Israels*, Basel, 1893; Dunlop, *Gospel Triumphs*.

S. B. P.

GOTTHEIL, RICHARD JAMES HORATIO: American Orientalist; professor of Semitic languages, Columbia University, New York; born in Manchester, England, Oct. 13, 1862; son of Gustav Gottheil; educated at Chorlton High School, England, and at Columbia College, New York. He was graduated from Columbia College in 1881, and continued his studies abroad at the universities of Berlin, Tübingen, and Leipsic (Ph.D. 1886). On his return to America he was appointed instructor in the Syriac language and literature at Columbia College (Nov. 1, 1886). When the chair of rabbinical literature at Columbia was endowed, Oct. 7, 1887, Gottheil was elected to it by the board of trustees. On the retirement of Professor Peck in 1889, the work of the section of Semitic languages was transferred to Gottheil (June 3), first as instructor and later (April 4, 1892) as professor, a position he still holds (1903). He has published: "The Syriac Grammar of Mar Elia of Zobha," Berlin, 1887; "Jewish History in the Nineteenth Century"; and numerous articles in educational works, including the "World's Best Literature," "Johnson's Encyclopedia," and the "International Encyclopedia." He has edited two volumes of "Persian Classics" in English for the Colonial Press; is permanent editor of the "Columbia University Oriental Series" and (with J. Jastrow, Jr.) of the "Semitic Study Series" (Leyden). In 1898 he was elected president of the American Federation of Zionists, and chief of the Oriental Department of the New York Public Library. Professor Gottheil is a member of the Central Committee of the Zionist organization, and in the capacity of delegate attended the Zionistic congresses held at Basel in 1898, 1899, and 1903 (see Basel Congress) and at London in 1900; he is also a member of various learned societies. He is a member of the council of the American Oriental Society, and president (1903) of the Society of Biblical Literature and Exegesis; he was one of the founders and the first vice-president of the "Judæans"; founder and president of the (Jewish) Religious School Union in New York; and is connected with the Jewish Chautauqua Society.

Bibliography: *Who's Who*, 1903-05; *American Israelite*, Dec. 11, 1903, p. 5.

A. F. H. V.

GOTTHEIL, WILLIAM S.: American physician; born in Berlin Feb. 5, 1859; eldest son of Rabbi Gustav Gottheil. He was educated at Chorlton High School, Manchester, England; New York University, and Cornell University (A.B. 1879); and took his special training at the College of Physicians and Surgeons, New York (M.D. 1882). From 1882 to 1883 he held the post of house surgeon of the Charity Hospital, New York; and from 1885 to 1888 he lectured on dermatology at the New York Polyclinic. In 1890 Gottheil was appointed professor of pathology at the New York College of Veterinary Surgeons, and in 1893 professor of dermatology at the New York School of Clinical Medicine. In the following year he published a "Manual of General Histology," and in 1897 "Illustrated Skin Diseases." Gottheil was editor of "The Clinical Recorder" in 1898, and has conducted the department of dermatology in "Progressive Medicine." He is consulting dermatologist of Beth Israel Hospital, and visiting dermatologist at the Charity and Lebanon hospitals, New York. In 1896 he was elected president of the Eastern Medical Society, and in 1899 president of the Manhattan Dermatological Society.

A. F. H. V.

GÖTTINGEN: City in the province of Hanover, Germany; formerly capital of the principality of Grubenhagen under the dominion of the Guelfic dukes. Jews settled in Göttingen in the thirteenth century, as is shown by a document dated March 1, 1289, by which Dukes Albrecht and Wilhelm permitted the council of the city to receive the Jew Moses and his legal heirs and grant them the rights of citizenship. On March 10, 1348, at the time of the Black Death, Duke Ernest issued a patent of protection to the Jews of Göttingen; but they did not escape persecution. On Dec. 24, 1350, the house which had been the Jewish "Schule" was given to the city by the same duke. Jews settled once more in Göttingen, and the city council in 1370 announced its willingness to protect them, but demanded that the Jews on their part should perform their civic duties. A Jew named Meyer is mentioned as of Göttingen in a record dated Oct. 1, 1385; and in 1394 three Jews lived in the city, and, according to an entry in the registry of receipts, had to pay three marks annually as protection-money. The amount paid as protection-tax for the year 1399–1400 was 6 marks 14 pfennigs. When Duke William took over the government of the territory of Göttingen (April 18, 1437), and pledged himself to pay 10,000 florins for the debts and engagements of Duke Otto, leaving to the latter the Jewish protection-money, the city of Göttingen, as regards the Jewish tribute, was excluded from the agreement.

From the Thirteenth to the Fifteenth Century.

In records of the fourteenth and fifteenth centuries there is mention of a long and a short Jews' street ("de lange Joedenstrate," "de korte Joedenstrate"; the latter was also called "die Kipper"). The houses on these streets, among them the Jewish school, were often damaged, especially on New-Year's eve and Shrove Tuesday, when the young members of the Bourse Society, whose place of meeting was in the neighboring Barfüssenstrasse, went through the city committing all sorts of depredations, until the Jews appealed to the magistracy for aid. In 1447 they obtained a decree to the effect that the depredations against them should cease; and in return each Jewish house and the Jewish school paid a stoop and a half of wine to the members of the Bourse.

On July 11, 1457, the council of Göttingen applied to the council of Hildesheim in behalf of the Jew Naḥman Cynner for a safe-conduct for his mother, Gele Cynner, and his sister, who desired to sojourn for two months in Hildesheim. In the latter city, also, lived Meier (Meyer, Meyger, Meiger) of Göttingen (1423–47), and a woman from Göttingen called "Michelsche" (1429–34). When on June 28, 1591, Duke Heinrich Julius issued an edict revoking the protection and safe-conduct even of those Jews whose patents explicitly extended over a longer period, the council of Göttingen tried to defend its rights. On Aug. 13 of the same year it addressed to the governor, chancellor, and counselors at Wolfenbüttel a remonstrance concerning the proposed expulsion of the Jews, in which it pointed out that by the charter granted to the preceding council there were still some years of sojourn legally due to these Jews, and that, moreover, the proposed expulsion would be a hardship for the indigent citizens of Göttingen in that it would not allow them sufficient time to redeem their pledges from the Jews. The governor, Wolf Ernst, Count of Stolberg, sent a very ungracious answer (Aug. 18).

From the Fifteenth to the Eighteenth Century.

In the following century only a few Jews lived in Göttingen, among them Eliezer Liepmann Göttingen, father of Judah Berlin (Jost Liebmann) and of Rabbi Wolf, author of "Naḥalat Binyamin." One of his two sisters was Leah, mother of Liepmann Cohen (Leffmann Behrens) of Hanover. The seven Jews enumerated by Freudenthal in "Monatsschrift," 1901, p. 480, as having attended the Leipsic fairs between the years 1678 and 1699, probably lived in Göding, Moravia. The respected Gumprecht ha-Levi (*c.* 1720) and Elijah Magdeburg (*c.* 1737) lived in Göttingen. The latter is lauded as a benefactor by Wolf Ginzburg, who studied medicine in the same place.

Light is thrown on the social conditions existing at the beginning of the eighteenth century by an edict promulgated Jan. 5, 1718, which declared that no Jew could own a house in the duchies of Göttingen and Grubenhagen. During the first few years after the founding of Göttingen University (1737) there were only three Jewish families in the city; and the authority of the university was requisite for the issue of almost all patents of protection. Gradually the number of Hebrews increased to ten or eleven families. In 1786 the Göttingen Jews held a patriotic celebration at the "festival of thanksgiving for the deliverance of his Majesty . . . George III."

Most of the Jews of Göttingen attained a certain prosperity through their financial dealings with the students, to whom they gave credit and loaned money on pledges, although they were forbidden, under penalty of losing their right of protection, to go to the students' rooms, or to address them on the street or in public places in regard to money matters. As certain Jews were accused of having contributed to the ruin of students by advancing money for which the notes given by the latter exceeded the amount actually received, it was decreed in 1796 that only three Jewish families might live in the university city. The chancellor ("Grossvogt"), Von Beulwitz, energetically executed this decree, expelling even those against whom no complaint had ever been made.

In the Nineteenth Century.

At the time of the Franco-Westphalian dominion (1806–13) Reuben Meyer from Göttingen was one of the Jewish deputies presented to Minister Siméon by Jacobson at Cassel. In 1812 the district ("Syndikat") of Göttingen included about 160 families, of which only three were resident in the city itself. August Wilhelm Niander, ecclesiastic historian, formerly David Mendel, was born in Göttingen. Moritz Abraham Stern, appointed professor of mathematics at Göttingen University in 1859, was the first Jew to be appointed to a full professorship in a German university. In 1902 there were 600 Jews in the community of Göttingen, which now includes the towns of Gaismar and Rösdorf, and belongs itself to the district rabbinate of Hildesheim. The present rabbi is Dr. B. Jacob. He was preceded by Dr. Loevy. Persons bearing the name "Göttingen" have lived in various places, *e.g.*, in Frankfort-on-the-Main, Halberstadt, Hamburg, Altona, Hildesheim, and Hanover.

The community possesses a synagogue and the following institutions: Israelitischer Brüderschaftsverein, which cares for the sick and buries the dead; Israelitischer Frauenverein; and Benfey'sches Stipendium, for the support of the poor and of students.

Bibliography: *Zeit- und Geschicht-Beschreibung der Stadt Göttingen*, Hanover and Göttingen, 1734, part i., book ii., p. 61; 1736, part ii., book i., p. 63; Jung, *De Jure Recipiendi Judæos*, p. 150, Göttingen, 1741; *Beiträge zur Statistik von Göttingen*, pp. 65, 246 *et seq.*, Berlin, 1785; *Auszug aus Einigen Chur-Hannoverischen Landes-Ordnungen Bestätigten Statuten und Observanzen der Stadt Göttingen*, 1790, p. 57, § 164; p. 58, § 165b (*Zinsen der Juden*); Billerbeck, *Gesch. der Stadt Göttingen*, 1797, p. 25; Brandes, *Ueber den Gegenwärtigen Zustand der Universität Göttingen*, 1802, pp. 294, 298; Cohen, *Ueber die Lage der Juden*, etc., p. 17, Hanover, 1832; Schmidt, *Urkundenbuch der Stadt Göttingen bis zum Jahre 1400*, passim; idem, *Urkundenbuch der Stadt Göttingen vom Jahre 1401 bis 1500*, p. 127, Nos. 179, 419, note 33; Oesterley, in *Hannoverisches Magazin*, 1836, No. 83, p. 659; Havemann, *Gesch. der Lande Braunschweig und Lüneburg*, i. 637; idem, in *Zeitschrift des Historischen Vereins für Niedersachsen*, 1857, p. 206; Wiener, in *Jahrbuch für die Gesch. der Juden*, i. 170, 173, 213 (note 7), 214 (note 12); idem, in *Zeitschrift des Histor. Vereins für Niedersachsen*, 1861, pp. 260, 287; *Hansische Geschichtsblätter*, 1878, p. 13; Doebner, *Urkundenbuch der Stadt Hildesheim*, iv. and vi., passim; vii., No. 277; Thimme, *Die Inneren Zustände des Kurfürstentums Hannover*, etc., 1895, ii. 229; Horwitz, *Die Israeliten unter dem Königreich Westfalen*, pp. 9, 99; Bodemeyer, *Die Juden*, 1855, p. 7; Landshuth, *Toledot Anshe Shem*, p. 2; Kaufmann, *Die Memoiren der Glückel von Hameln, 1645–1719*, p. 79, remark 1; Lewinsky, in *Monatsschrift*, 1900, p. 372; Jacob Emden, *She'ilat Ya'bez*, i., responsum 41; Maggid, *Sefer Toledot Mishpahot Ginzburg*, p. 52, St. Petersburg, 1899; Roest, *Cat. Rosenthal. Bibl.* i. 677, s.v. *Levy*; Horowitz, *Frankfurter Rabbiner* . . . iii. 95, iv. 35; idem, *Die Inschriften des Alten Friedhofs der Israelitischen Gemeinde zu Frankfurt-a.-M.* p. 709, s.v. *Göttingen* and *Gautingen*; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 107, Halberstadt, 1866.

G. A. Lew.

GOTTLIEB, ABRAHAM: Civil engineer and contractor; born at Tauss, Bohemia, June 17, 1837; died in Chicago, Ill., Feb. 9, 1894. Gottlieb graduated from the University of Prague in 1861, and was at once employed on the Kaiser Francis-Joseph Railroad, then in process of construction. Though promoted to the position of principal assistant to the chief engineer of construction, he emigrated in 1866 to the United States and settled in Chicago, Ill., where, in 1868, he was appointed chief engineer of the American Bridge Works.

In 1873 Gottlieb became Western agent of the Keystone Bridge Company; in 1877 he was elected president of the company, removing to Pittsburg. During his presidency he constructed the Susquehanna River bridge at Havre de Grace for the Baltimore and Ohio Railroad; the Point Pleasant bridge over the Ohio River for the Ohio Central Railroad; the Plattsmouth bridge over the Missouri River for the Burlington and Missouri River Railroad (the first steel-truss bridge erected in America); the Missouri River bridge at Blair Crossing, Nebraska; the New River Viaduct for the Cincinnati Southern Railway; the Monongahela River bridge at Pittsburg for the Pittsburg, Cincinnati, Chicago and St. Louis Railroad; the Madison Avenue bridge, New York city; the train-shed at Broad Street Station, Philadelphia; the Mexican Government Exposition and Mining Building at the New Orleans Exposition; the Sixth Avenue Elevated Railroad, New York city; and the New York approach to the East River bridge.

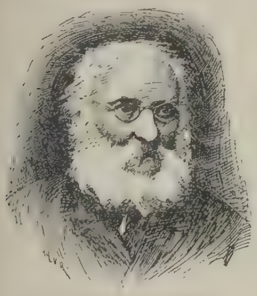
In 1884 Gottlieb resigned the presidency and returned to Chicago to engage in civil engineering and contracting and to act as consulting engineer and Western agent of the Edgemoor Bridge Works. In Chicago he supplied the ironwork for the Masonic Temple, the Tattersall Horse Market, and the Administration and Fine Arts buildings of the Columbian Exposition. In 1890, when work on the World's Fair was begun, Gottlieb was appointed consulting engineer, and was afterward appointed chief engineer of the construction department, which position he resigned in September, 1891, when his plans had been largely carried out and the more important buildings eventually erected in Jackson Park were well under way.

Gottlieb became a member of the American Society of Civil Engineers in 1872, and at the time of his death was one of its directors; he was a charter member and twice president of the Engineers' Society of Western Pennsylvania; president of the Western Society of Engineers; president of Rodeph Shalom congregation of Pittsburg; and president of Zion congregation, Chicago.

Bibliography: *Transactions of American Society of Civil Engineers*, 1894; *Columbian Exposition Dedication Ceremonies*, Chicago, 1893; Joseph Stolz, *In Memoriam of Abraham Gottlieb*, Chicago, 1894.

A. J. Sto.

GOTTLOBER, ABRAHAM BAER (pseudonyms, **Abag** and **Mahalalel**): Russian-Hebrew poet and author; born at Starokonstantinov, Volhynia, Jan. 14, 1811; died at Byelostok April 12, 1899. His father was a cantor who sympathized with the progressive movement, and young Gottlober was educated in that spirit to the extent of receiving instruction in Biblical and modern Hebrew as an addition to the usual Talmudical studies. At the age of fourteen he married the daughter of a wealthy "Ḥasid" in Chernigov, and settled there. When his inclination for secular knowledge became known, his father-in-law, on the advice of a Ḥasidic rabbi, caused the young couple to be divorced, and Gottlober, who had joined the Ḥasidim after his marriage, now became their bitter enemy. He married again, but found his second wife unbearable and soon divorced her. In 1830 he married for the third time and settled in Kremenetz, where he formed a lasting acquaintance with Isaac Bär Lewinsohn.



Abraham Baer Gottlober.

Traveling and Teaching.

Gottlober traveled and taught from 1836 to 1851, when he went to Jitomir and passed the teachers' examinations at the rabbinical school. After teaching for three years at a government school for Jewish boys in Kamenetz-Podolsk, he was transferred to a similar position in his native city, where he remained for about eleven years. In 1865 he became a teacher in the rabbinical school in Jitomir, and remained there until it was closed by the government in 1873. He then settled in Dubno with his son-in-law, Bornstein, who was the official rabbi of that town. Thence he removed to Kovno, and subsequently to Byelostok, where the aged poet, who in later years had become blind, ended his days in poverty and neglect.

His Works.

Gottlober was a prolific writer and one of the foremost of Neo-Hebrew poets. The first collection of his poems, which was entitled "Pirḥe ha-Abib," appeared in Yozefov in 1836. A second collection, entitled "Ha-Niẓanim" (Wilna, 1850), was followed by "'Anaf 'Eẓ Abot," three poems, on the death of Emperor Nicholas I., on the peace of 1856, and on the coronation of Alexander II., respectively (*ib.* 1858). Soon afterward he visited Austria, where he published "Shir ha-Shirim," a translation of a Passover sermon delivered by Adolph Jellinek (Lemberg, 1861), and "Mi-Miẓrayim," a translation of Ludwig August Frankl's account of his travels in the Orient, with an appendix by Max Letteris (Vienna, 1862). His next important work was the "Biḳḳoret le-Toledot ha-Ḳara'im," a critical investigation of the history of the Karaites, with notes by Abraham Firkovich (Wilna, 1865). In the same year were published his "Yerushalayim," a translation of Mendelssohn's "Jerusalem," with an introduction, and his allegorical drama "Tif'eret li-Bene Binah" (Jitomir, 1867), modeled after Moses Ḥayyim Luzzatto's "La-Yesharim Tehillah." His "Iggeret Ẓa'ar Ba'ale Ḥayyim" (*ib.* 1868) is a polemic against Kovner's critical work "Ḥeḳer Dabar." His "Toledot ha-Ḳabbalah weha-Ḥasidut" (*ib.* 1869), which purports to be a history of Cabala and of Ḥasidism, is only a diatribe against Cabala in which the history of Ḥasidism is scarcely mentioned. He also wrote several short Hebrew novels, and translated Lessing's "Nathan der Weise," to which he added a biography of the author (Vienna, 1874).

Gottlober was the founder and editor of the Hebrew monthly "Ha-Boḳer Or," to which some of the best contemporary writers contributed poems, articles, and stories. It had an interrupted existence of about seven years, first appearing in Lemberg (1876–1879) and then in Warsaw (1880–81), in which place also the last five numbers were issued in 1885–86. His most important contribution to this magazine was undoubtedly his autobiography "Zikronot mi-Yeme Ne'urai," containing much material for the culture-history of the Jews of Russia, which was reprinted in book form at Warsaw, 1880–81. The last collection of his poems is entitled "Ḳol Shire Mahalalel," 3 vols., Warsaw, 1890.

Like Levinsohn, Gordon, and other leaders of the progressive movement, Gottlober wrote in Yiddish for the masses. Among his works in that dialect are: "Das Lied vun'm Kugel," Odessa, 1863; "Der Seim," Jitomir, 1869; "Der Decktuch," a comedy, Warsaw, 1876; and "Der Gilgul," Warsaw, 1896. Most of these works were written a long time before the dates of their publication.

Bibliography: *Ha-Asif*, iii. 430-439; *Sefer Zikkaron*, p. 14, Warsaw, 1890; *Ahiasaf*, 5660 (= 1900), pp. 386-388; Sokolov, *Sefer ha-Shanah*, 5660, pp. 308–314; Wiener, *Yiddish Literature in the Nineteenth Century*, Index, New York, 1899.

H. R. P. Wi.

GOTTSCHALK, LOUIS MOREAU: American pianist; born at New Orleans May 8, 1829; died at Rio de Janeiro Dec. 18, 1869. He completed his musical education at Paris (1841–46), and was but sixteen when he wrote his well-known compositions "Le Bananier," "La Savane," "La Bamboula," and "La Danse Ossianique." From 1845 to 1852 he made successful tours through France, Switzerland, and Spain. In 1853 he traveled through many parts of the United States, playing and conducting his own compositions; and such was the success of these concerts that Max Strakosch engaged him for a tour extending through the United States, the West Indies, and Spanish America. Among other decorations, Gottschalk was honored with the Order of Carlos III., presented to him by the Spanish minister at Washington at the request of Queen Isabella.

Gottschalk was the first American pianist to attain to cosmopolitan fame. The original element in his compositions was derived from the Spanish, Cuban, and negro folk-songs, and certain dances, which he had heard in his boyhood; and this material he skilfully developed into a distinctive genre. His principal orchestral works are: two operas, "Charles IX." and "Isaura de Salerno" (never performed); two symphonies, "La Nuit des Tropiques" and "Montevideo"; "Gran Marcha Solemne" (to the Emperor of Brazil); "Escenas Campestres Cubanas"; and "Gran Tarantella." His pianoforte works, about ninety in number, include: "Jota Aragonesa" (banjo), "Caprice Espagnol," "Caprice Americain," "Last Hope," "Marche de Nuit," "Marche Solennelle," "Berceuse," and "Pasquinade."

Bibliography: Luis Ricardo Fors, *Gottschalk* (in Spanish), Havana, 1880; W. J. Henderson, in the *Nation*, xxxiv. 16; *Music*, ii. 117–132; Baker, *Biog. Dict. of Musicians*.
s. J. So.

GOTTSTEIN, ADOLF: German physician; born at Breslau Nov. 2, 1857. He was educated at the gymnasium of his native town, and at the universities of Breslau, Strasburg, and Leipsic, obtaining from the last-named the degree of doctor of medicine in 1881. In the same year he became assistant at the hospital of the city of Breslau, which position he resigned in 1883. He then removed to Berlin, where he is still practising (1902).

He has written several essays in the medical journals, especially on bacteriology and epidemiology. Gottstein is also the author of "Epidemiologische Studien über Diphtherie und Scharlach," Berlin, 1895, and of "Allgemeine Epidemiologie," Leipsic, 1897.

Bibliography: Pagel, *Biographisches Lexikon*, s.v.
s. F. T. H.

GOTTSTEIN, JACOB: German physician; born at Lissa, Austria, Nov. 7, 1832; died at Breslau, Prussian Silesia, Jan. 10, 1895; graduated (M.D.) from the University of Breslau in 1856. Gottstein devoted himself especially to diseases of the throat and ear, giving up his general practise in 1864. Admitted in 1872 to the medical faculty of his alma mater as privat-docent, he received the title of professor in 1890. He is the author of "Die Krankheiten des Kehlkopfes und der Luftröhre," Vienna and Leipsic, 1st ed. 1884, 4th ed. 1893.

Among his contributions as a specialist to the medical journals may be mentioned: "Ueber Ozaena und eine Einfache Behandlungsmethode Derselben," in "Berliner Klinische Wochenschrift," 1878; "Ueber die Abtragung der Adenoiden Vegetation," *ib.* 1886.

Bibliography: Pagel, *Biographisches Lexikon*, s.v.
s. F. T. H.

GÖTZ, JOSEPH ISSACHAR BAER BEN ELHANAN: German rabbi; born at Frankfort-on-the-Oder about 1640; died at Jerusalem after 1701. In 1675 he was rabbi of his native town, and in 1687 became rabbi of Kremsir, in Moravia, where in 1694, with David Oppenheim as associate rabbi, he organized the district rabbinate. In 1696 he resigned the rabbinate of Kremsir, and started toward Jerusalem by way of Nikolsburg and Vienna. At Vienna he spent a short time at the house of Samson Wertheimer. Leaving Vienna, he spent two years at Venice before reaching Jerusalem. He wrote: "Arba' Ḥarashim," cabalistic discourses and comments on the earlier Prophets, Frankfort-on-the Oder, 1680; "Sheloshah Sarigim," comments on the Hafṭarot, Venice, 1701.

Bibliography: Frankl-Grün, *Gesch. der Juden in Kremsier*, p. 81, Breslau, 1896; Steinschneider, *Cat. Bodl.* col. 1455; Buber, *Ḳiryah Nisgabah*, p. 49, Cracow, 1903.
K. B. Fr.

GOUDCHAUX, ABRAHAM. See Metz, Typography.

GOUDCHAUX, MICHEL: French statesman; born at Nancy March 18, 1797; died at Paris Dec. 27, 1862. After having been established for some time as banker in his native town, he settled in Paris in 1826. His reputation for probity and philanthropy won for him the confidence of his coreligionists in Paris, and he was soon elected vice-president of the Central Consistory of France. A democrat by nature and education, Goudchaux was soon involved in the political movements of his time, and became one of the founders of the "National," a paper established in the interests of the working classes. He took an active part in the Revolution of July (1830), and fought at the barricades. In 1831 the government of Louis Philippe appointed him paymaster-general at Strasburg, a position which he resigned in 1834, being dissatisfied with the policy of the government. In 1848, urged by Lamartine and Arago, Goudchaux accepted the portfolio of minister of finance in the provisional government, but resigned his office ten days later. Recalled by General Cavaignac, he remained in the ministry until Dec. 20 of the same year. As the representative of Paris in the Constituent Assembly, he opposed the politics of the Elysée. In 1857 he was elected deputy to the legislature, but did not take his seat because of his refusal to swear allegiance to Napoleon III.

Bibliography: *La Grande Encyclopédie*; Carmoly, in *Arch. Isr.* 1863, p. 608, where the year of Goudchaux's birth is given as 1789; *Univ. Isr.* 1863, p. 200.
s. I. Br.

GOUDSMIT, JOEL EMANUEL: Dutch jurist; born in Leyden June 13, 1813; died there March 17, 1882. He graduated in law May 12, 1842. After practising law for some time he was, on the recommendation of his former teacher, Van Assen, appointed professor of Roman law at the University of Leyden (Dec. 31, 1858). As a writer Goudsmit is especially known through his "Pandect System," the first volume of which appeared in 1866, the second in 1880. This work was never completed; it was the first to treat the system in the Dutch language, and was translated into the French, English, and Russian languages. In 1873 Goudsmit made a tour of the United States, and described his impressions and experiences, especially those of New York, in "De Gids," 1874, ii. 79. He was made a member of the Dutch Royal Academy of Sciences, the Utrecht Society, the Society of Literature (Leyden), and the Academy of Jurisprudence (Madrid), and a knight of the Order of the Netherlands Lion. Goudsmit was also active in all Jewish matters; in 1863 he addressed an open letter on the Jewish question to J. J. L. van d. Brugghen, and he also exerted his efforts in behalf of the Jews of Rumania. He was president of the board of examiners of rabbis and Hebrew teachers in Leyden, and chairman of the Society for the Promotion of the Interests of the Jews of Holland.

Bibliography: J. A. Levy, in *Mannen van Beteekenis in Onze Dagen*; *Allg. Zeit. des Jud.* 1882, pp. 231–232; A. Winkler Prins, *Geïllustreerde Encyclopedie*, vii.
s. A. R.

GOURD. See Botany.

GOVERNMENT.—Biblical Data: The only kind of political institution extant among the Israelites before the time of the Kings was the division into tribes, according to tradition twelve in number corresponding to the sons of Jacob, who were regarded as the respective progenitors of the tribes. Organized, therefore, like the modern Bedouins, the pastoral Hebrews held the theory, also found in the genealogies of the ancient Arabs, that the family grows into the clan by natural accessions; the clan develops into the tribe; and the tribe becomes a people and splits up into several constituent tribes. This theory is based among the Hebrews and Arabians on the correct assumption that the tribe is not held together by some external bond of union, but primarily by the sense of blood relationship. "Our blood has been spilled," they say when one of them has been slain; and the duty of avenging the blood was originally not confined to the next of kin, in the true sense of the word, but was incumbent upon all the members of the tribe. Blood relationship, however, was not necessarily natural; it was regarded as existing also among persons that had entered into the "blood covenant."

The family also enlarges through the acquisition of slaves, the accession of freedmen, and the absorption of isolated families; all these "artificial" adoptions, taking the tribal name, regard and revere the father of the tribe as their progenitor. Tribes having their fixed pasture districts entertain close relations with neighboring clans and families that share with them the privileges of watering their flocks at certain wells. Moreover, a permanent or accidental community of other interests occasionally unites entire tribes into one body, called "ḥilf," existing for a longer or shorter period. A tribe of this kind has no actual organized government; its head is a sheik, whose authority, however, is largely moral. In case of war only, the sheik assumes command, and determines, together with the divan of the heads of families, when and where the tents shall be pitched or camp broken. But the sheik is without authority in time of peace. The members of the tribe listen to his counsel because he is respected, and he is called upon to decide disputes because his wisdom is recognized; but his decision is final only if both parties are willing to submit to it; he can not enforce it against the will of either, since there is no executive body to carry out his commands. The family one of whose members commits any offense must judge in the matter. Furthermore, each family is perfectly free and independent, as regards the tribe, in time of peace, and may at any time secede from it. But in time of war it is a measure of security to remain within the tribe.

The tribes of Israel were probably organized along these lines at the time of their entry into Canaan. The bond that united them more strongly than any sense of a common origin could was the worship of Yhwh and his cult (see Theocracy), which endured notwithstanding all differences of secular interests. The sense of unity among all the worshipers of Yhwh was more or less strong; the wars that Israel waged were Yhwh's wars, and hence a matter of common concern (Judges v. 23). This common religion held the tribes together, even after the period of settlement and the resultant wars.

Settlement in Canaan.

Many things connected with the settlement in Canaan tended to increase the difficulties of this tribal union, and to favor its final dissolution. The idea of blood relationship became more and more secondary. As the Canaanites continued to live among the new settlers (Judges ii. 3 *et seq.*), many mixed marriages occurred, and the two peoples were at last peaceably fused into one. Naturally the sense of community of interest among the inhabitants of a given locality asserted itself and led to the instituting of local governments; in fact, the Canaanites had developed such before the Israelitish invasion. The heads of the most prominent families of a city constituted its administration as elders of the city ("ziḳne ha-'ir"; Judges viii. 14). The fact that cities and villages are frequently designated in their interrelations as "mother" and "daughter," and that cities and "their" villages are mentioned (Num. xxi. 25, 32; Josh. xvii. 11; II Sam. xx. 19), indicates that the beginnings of the territorial organization of Israel go back to the earliest time, and were adopted from the Canaanites. The surrounding smaller villages were in some way dependent on the cities that in time of need offered protection behind their walls to those who dwelt in the open country. This, in time, resulted in a closer political organization, but tended to weaken the national consciousness, since local interests divided the country into separate communities. The physical features of the country were more favorable to segregation, as, for instance, in the case of the tribes in the east-Jordanic districts, where, owing to the character of the land, the dwellers remained nomadic herdsmen to a greater extent and for a longer period of time than their neighbors across the stream, which was difficult to cross. These circumstances contrived to loosen the bond of union between the tribes on each side of the river (comp. Judges v. 16 *et seq.*, viii. 4 *et seq.*, xii. 1 *et seq.*). But among the tribes in the country west of the Jordan the feeling of union also weakened greatly after their settlement, and even a war of Yhwh like that to which Deborah summoned the people did not unite them all (Judges v. 16 *et seq.*).

Notwithstanding the fact that the bond that united the several tribes was the common worship of Yhwh, there was great danger that Israel might split up into a number of small "kingdoms," such as existed among the Canaanites. The El-Amarna tablets show that before the advent of the Israelites a number of these petty princes recognized the King of Egypt as their common overlord, though they waged wars among themselves frequently. The story of Gideon illustrates the prevalence of similar disintegrating tendencies in Israel. For the fact is emphasized that he succeeded in retaining rulership over his tribe even in time of peace, while other so-called "judges" were leaders only in time of war.

The check to this disintegrating tendency was due mainly to external influences. So long as the Israelites had to contend only with the nomadic hordes on the east and south, the Midianites, Amalekites, etc., as in the wars in the time of

Origin of the Kingdom.

the Judges, the strength of a single tribe or of several united tribes sufficed for repulsing the enemy. But the scattered forces of the Israelites were not a match for the organized armies of the Philistines advancing upon them from the west. After the battle of Aphek, many of their districts fell under Philistine control (I Sam. *passim*). These reverses evoked a decided feeling in favor of a stronger national union, and when Saul, a nobleman from the tribe of Benjamin, had been presented by Samuel to the people as a suitable chief of the state, and had proved his fitness in the war with the Ammonites, the people unanimously elected him king. In its origin, therefore, the Israelitish national kingdom does not differ essentially from the tribal kingdom established by Gideon, for the people primarily demanded from the king aid against a foreign enemy (see King). But Saul in time of peace acted also as judge for his subjects. Under the oak at Gibeah he judged the controversies that they brought before him. In order to assure the security of the throne it became necessary that the power of the old family and tribal chiefs, and hence that of the tribes themselves, should be broken; for the rivalry among the tribes did not die out, even when the idea of nationality became dominant for the nonce and resulted in the establishment of the kingdom. This rivalry flashed up in the refusal of the Judahites to recognize the Benjamite house of Saul, and the uprising of Ephraim together with the other tribes against the Judean family of David.

Under David and Solomon the government was put on a firmer basis, for now there were a small standing army, officials, taxes, etc. (see Army).

Officials.

There is little information regarding the king's officials ("sarim"). A list of them, preserved in II Sam. xx. 23 *et seq.*, is headed by the general of the army ("sar 'al ha-ẓaba") or the commander of the royal bodyguard. Among the administrative officials the "mazkir" occupies the first position; as the title implies ("who brings into remembrance"), he was a kind of chief councilor, corresponding to the modern grand vizier in the Oriental states (II Kings xviii. 18, 37; Isa. xxxi. 3, 22; II Chron. xxxiv. 8). His assistant was the secretary of state ("sofer"), who had to attend to the king's correspondence. The overseer of labor is also mentioned in the list of David's officials (II Sam. viii. 15 *et seq.*, xx. 23 *et seq.*). The high priest likewise belonged to the royal officials. It appears from other allusions that there was also a minister of the palace (I Kings iv. 6; II Kings xviii. 18; Isa. xxii. 15), who is perhaps identical with the "soken" (Isa. xxii. 15). "'Ebed ha-melek" (servant of the king) also seems, according to II Kings xxii. 12, to have been the title of a high dignitary, perhaps the chief eunuch. Among the inferior officials were the prefects ("neẓibim") of the 12 provinces (I Kings iv. 7); and at the court itself, the cupbearer ("mashḳeh"; I Kings x. 5), the keeper of the robes (II Kings x. 22), the treasurer ("sar ha-rekush"; I Chron. xxvii. 25 *et seq.*), and the chamberlain ("saris"; I Kings xxii. 9; II Kings vii. 6, ix. 32 *et seq.*).

With the exception of the first ministers of the king, no such difference was made in assigning work to the officials as obtains in modern times. The government was not divided into different departments. Every official was in his district a sort of representative of the king, exercising the latter's prerogatives as military commander, governor, tax-collector, and judge. According to the Prophets, it appears that these officials often abused the power placed in their hands; they combined bribery, oppression, and cruelty toward their subordinates with servility toward their superiors (II Sam. xi. 14 *et seq.*; I Kings xii. 10 *et seq.*).

The details that are known regarding the administration of internal affairs relate almost entirely to the collection of taxes. David made a census of the people evidently for the purpose of having a basis for apportioning the taxes and for recruiting (II Sam. xxiv. 1 *et seq.*). Solomon divided the country into districts; in the passage referring to this measure (I Kings iv. 7), it is expressly connected with the imposts for the court. In the list of the twelve districts Judah is omitted; it is uncertain whether because Judah was exempt, as the tribe to which the royal house belonged, or because the narrator made a mistake. It is in any case noteworthy that the ancient division into tribes was ignored in this new division. The amount of these taxes is unknown; under Solomon the people regarded them as an oppressive burden. The tithe is apportioned to the king in the so-called "King's Law" (I Sam. viii. 17); this "King's Law," however, may be of later origin. Crown lands, which the king eventually gave to his servants as fiefs, are mentioned at an early date (I Sam. viii. 13). Traders' caravans had to pay toll (I Kings x. 15); lands of the condemned were seized in some cases by the king (I Kings xxi. 1 *et seq.*). The first cut of fodder went to the support of his chariot-horses (Amos vii. 1). Poll and income taxes seem to have been levied only in times of special need (II Kings xxiii. 35).

Constitution.

There was no regular constitution determining the rights of the king and his subjects. The so-called "King's Rights" which Samuel laid before the people (I Sam. viii. 10 *et seq.*) is not a legal document determining the rights and prerogatives of the king, but a somewhat prejudiced account of what the kings actually did. The "King's Law" (Deut. xvii. 14–20), on the other hand, contains moral and religious precepts rather than legal enactments: the king shall diligently study the Law, and shall not possess much silver or gold, many wives, or many horses. The principle of heredity, also, was not legally established, although from the beginning it was accepted as a matter of course. When the Judeans raised David upon the shield, in opposition to Esh-baal, and when the northern tribes chose Jeroboam, these acts were considered as rebellions against the legitimate royal house. On the other hand, it is evident that for a long time the people retained the idea that the king existed for the sake of the people, and not vice versa.

The communal government was at all times nearly unrestricted. The royal government had a greater sway only at Jerusalem, the capital, where of necessity it coincided with the city government, and where a royal officer was appointed as governor of the city (I Kings xxii. 26). Otherwise the royal officers do not seem to have interfered much officially in the affairs of the communities so long as the taxes were promptly paid. The ziḳne ha-'ir (see above), the elders of the community, constituted the local government, and still retained their judicial functions (Deut. xix. 12, xxi. 2 *et seq.*, xxii. 15 *et seq.*); no details, however, are known regarding this local council. The number of its members corresponded to that of the prominent families of the place; *e.g.*, the 77 elders of the small city of Succoth are mentioned (Judges viii. 14).

Constitution Under Persian Rule.

The ancient tribal constitution was revived during the Exile, after the national kingdom had perished; and the heads of the families appear again as the representatives of the community (Ezra viii. 1, x. 1). The return to Palestine was also a matter of the various families or communities (comp. Ezra i. 5); and after the Exile this democratic family organization naturally was revived among the Jews. The Persian king did not intend to restore national autonomy; the country remained with the Persian empire as a part ("medinah"; Neh. vii. 6; Ezra ii. 1) of the west-Euphratic province (Ezra v. 3). There was, at least part of the time, a special Persian governor ("peḥah," "tirshata") for Judea, under the satrap of the province. Nehemiah speaks of himself as being such a governor (Neh. v. 15 *et seq.*), but no mention is made of any of his successors. The Persian officer, who resided at Samaria, seems to have had a representative at Jerusalem (Neh. xi. 24).

These Persian satraps in any case did not interfere greatly in the internal affairs of the people, having no reason for doing so as long as the tribute-money and their salaries were paid regularly. They gave attention only to the building of temples and walls. The freedom of worship granted to the Jews entailed necessarily great freedom in the government, and especially in the administration of justice. The courts and the police were in the hands of the Jewish provincial authorities, designated as "sabe Yehudaye" (elders of the Jews), who represented the people before the Persian governor (Ezra v. 9 *et seq.*, vi. 7 *et seq.*); it is not known whether this body is identical with the frequently mentioned "seganim" (prefects). In addition to them, the ancient local form of government was revived under the elders of the towns, who administered justice as in olden times. In relation to them the so-called college of the "elders of Judah" at Jerusalem may have constituted a certain supreme authority. It is noteworthy that the priests and the Levites did not belong to this body (comp., *e.g.*, Neh. viii. 9, 38; x. 37).

Hellenic Time.

The development of the government from Ezra to the Greek period is shrouded in darkness. But the basis on which it rested was the law that came into force in 444 B.C. through Ezra-Nehemiah. It is not known how much time elapsed before this constitution was completely enforced; in the Hellenic period affairs were arranged as prescribed by that law. The high priest was the head of the entire community; he was the president of the gerusia, the ancient aristocratic senate, the assembly of the elders. The Ptolemies and Seleucids recognized him as ethnarch. He was empowered to levy taxes, and was responsible for the tribute of the people (Josephus, "Ant." xii. 4, §§ 1 *et seq.*). In view of this importance the Ptolemies and Seleucids claimed the right of appointing and dismissing the high priest. But otherwise these overlords, like the Persians, so long as their supremacy was recognized, interfered little in the inner affairs of the people.

The rise of the Hasmonean house marked no change in government. From the time of Jonathan, except during war, when the Maccabees exercised a sort of dictatorship, its members took their places at the head of the people as high priests (I Macc. xi. 27), for which, however, they did not have the legal qualifications. The gerusia continued to exist in the meanwhile (I Macc. xi. 23; xii. 6, 35; xiii. 36, etc.), although its influence was greatly diminished. Nor was the constitution actually changed when Aristobulus (105–104 B.C.) took the title of king; the fact that the Hasmoneans called themselves kings was merely an external indication that the spiritual implications of their office had long since become for them a minor matter. The gerusia had little power under rulers like Hyrcanus and Jannæus, but its authority under Alexander was very great. It is not known when the term "Sanhedrin" first came into use.

Roman Period.

Under the Romans the high priest, excepting for a short time, was also ethnarch, and again shared his functions with the gerusia. But it soon became apparent that strong rulers like Antipater and Herod had complete control of this body; Herod simplified matters for himself by removing his opponents in council (Josephus, "Ant." xiv. 9, § 4; comp. xv. 1, § 2).

Soon after Herod's death Archelaus was deposed as King of Judea and the country changed into a Roman province under a procurator, who in some instances was under the governor of the province of Syria, but had entire control of military and civil affairs. The Romans left the Jews full freedom in their internal affairs. The Sanhedrin then had more power than it had formerly possessed under the native princes. The office of high priest was no longer hereditary after the time of Herod. He as well as the Romans appointed and deposed high priests in quick succession, and thus this office lost more and more its political importance, as did the gerusia (the Sanhedrin), over which the high priest continued to preside. See SANHEDRIN.

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E. G. H. I. BE.

——**In Rabbinical Literature:** The Mishnah (B. B. i. 5) says: "They force him [any citizen] to build for the town walls, gate, doors, and bolts. How long must one have been there to become liable as a citizen? Twelve months; but one who buys a dwelling-house in the town becomes a citizen at once." Thus there is a local authority which can and should levy taxes in money or work for the common defense. The Talmud (*ib.* 7b–11a) throws no light on the question whence the judicial body which enforces the tax derives its appointment or upon whose initiative it acts. It says that the "disciples of the wise" should be free from all taxes for the security of the place; but that all are bound for the cost of wells or aqueducts, and of paving the streets and squares. It also speaks of a tax for poor-relief; but this must not be imposed on the estate of fatherless minors. It shows that some at least of the burdens of the citizen must be borne by all who have dwelt within the town for thirty days.

There is no trace in the Mishnah or Talmud of any popular elections for local purposes, nor is there any of elections of kings or high priests by the body of the people. It is probable that the administrative offices, corresponding to those of the mayor and council and taxing officers of modern towns, the non-judicial elders, as distinguished from "the elders of the court" (Soṭah ix. 6), were handed down in certain families from father to son (Keritot 5b). Upon the measure or method of taxation which the king might employ for the purposes of the state the Mishnah is silent; the Talmud intimates that it might be in the nature of a tithe on the products of the soil (Sanh. 20b). In connection with the exemption from taxes claimed by the learned class (B. B. 8a) these imposts are cited as the supposed equivalents of those mentioned in Ezra vii. 24; namely, gifts to the king, which were of Persian institution; a capitation tax; and the "arnona" (Latin "annona"), a contribution in grain, fruits, etc., in the nature of a tithe.

E. C. L. N. D.

GOVERNORS, ROMAN, OF JUDEA. See Procurators.

GOY. See Gentile.

GRACE, DIVINE: One of the attributes of God, signifying His loving-kindness and mercy, and particularly His compassion for the weak, the unfortunate, and the sinful. It is in contrast with the attribute of justice, inasmuch as grace is granted even to the undeserving. The most significant Scriptural passage is in Exodus (xxxiv. 6): "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." The relation of this attribute of grace to God's justice is not always clearly defined in the Old Testament. Righteousness, however, is taken to be so comprehensive that it includes all moral perfection, of which all virtues are a necessary corollary. Often grace and justice are used in parallel construction (Ps. lxxxix. 15; ci. 1; ciii. 6, 8). Jonah found it difficult to reconcile grace and righteousness (see Hamburger, "R. B. T." i., *s.v.* "Gnade und Barmherzigkeit"; Jonah iii. 8–9; iv. 2, 11), and the divine answer states that grace divine is extended not only to the chosen people, but also to the heathen; it is conditioned, however, on sincere repentance. The Book of Jonah is particularly intended to teach divine grace in its universal aspect (see Driver, "Introduction to the Literature of the Old Testament," p. 303). However, the other books of the Bible are als replete with this idea, as Deuteronomy, where th existence of divine grace is cited as a guarant that God will keep His covenant with Israel (iv. 31) and grace is promised as a result of obedience (xiii 18–19).

The Prophets, while emphasizing God's judgmen and righteousness, also proclaim His mercy. Isaia repeatedly teaches that divine grace will be grante to the repentant (lx. 7), God's loving-kindness t Israel (lxiii. 7–9). Jeremiah and Ezekiel, while denouncing Judah for its sins, hold before it th same picture of divine forgiveness (Jer. xviii. 8 Lam. iii. 32; Ezek. xxxiii. 11). Joel expressl states that sincere repentance is the price of divin grace and mercy (ii. 13; comp. Hosea xiv. 2–9) Amos, while speaking burning words to sinful Israel still promises divine grace to the saving remnant o Joseph (v. 15; comp. Micah vii. 18–20).

The Psalms abound in expressions of hope for an confidence in divine grace. It is found in conjunction with righteousness (cxvi. 5) and mercy (ciii. 8 and compassion (cxi. 4; comp. lxxxv. 10, wher there may be an effort toward harmonizing the tw attributes of God, grace and righteousness). In th Psalms there can be traced a gradual extension o the bestowal of divine grace from the anointed kin and his seed (xviii. 50) to the poor and the need (cxiii. 7), then to all Israel (cxxx. 7), to all the nation (cxvii.), and finally to all creatures (cxlv. 9). Divine grace is accorded because God desires to kee His covenant (cvi. 45), and also out of consideratio for human weakness (lxxviii. 39). It is vouchsafe to the persecuted (ix. 13), to the fatherless, th widow, and the stranger (cxlvi. 9).

The apocryphal writings, too, commemorate an appeal to this divine attribute. Divine grace is extended over all; "the mercy of the Lord is upo all flesh" (Ecclus. [Sirach] xviii. 13) out of compassion to weak, sinful, and short-lived man. Grac is given to those who forgive the wrongs done t them by their fellow men (*ib.* xxviii. 2, 5).

In the Talmud.

In the Talmud divine grace is designated by th term מדת הרחמים, the attribute of mercy, in contradistinction to מדת הדין, the attribute of justice. I creating the world God combined the two attributes "Thus said the Holy One, blesse be His name! 'If I create the worl with the attribute of mercy, sin wil abound; and if I create it with the attribute of justice, how can the world exist? Therefore I create it with both attributes, mercy and justice, and may it thus endure'" (Gen. R. xii. 15) The same is asserted about the creation of man (Gen R. xxi. 8). This interpretation is based on the supposition, often expressed by the sages, that "Elohim" implies the quality of justice, and the Tetragrammaton the attribute of mercy (see Ex. R. vi. 2 Ber. 60b). God is sometimes called על הרחמים ("the Merciful One": Lev. R. xvii. 4).

According to the sages, divine grace is given t those who are merciful to their fellow men (Gen. R xxx. 3; Shab. 151b); about those who study the La God draws a cord of grace (חוט של חסד) in th future world (Ḥag. 12b). Grace is given to som because of the merit of their ancestors, to others be cause of the merit of their descendants (Gen. R. xxix. 5). The righteous have the power to change the attribute of justice to the attribute of mercy (*ib.* xxxiii. 4). The contrast between man's cruelty and God's grace is shown in Men. 99b; 'Er. 19a. As laws of grace and mercy are interpreted Lev. xxii. 27, 28; xxv. 6; Deut. xxii. 7 (see Deut. R. vi. 1). Rabbi Jose, however, declares that these commandments are not founded on grace, but are divine decrees for which no reason may be given (Ber. 33b; Meg. 25a).

From the above it is clear that the frequent assertion that the idea of divine grace is not fully expressed in the Old Testament and in the Talmud has no foundation. As to the Paulinian idea of grace see CHRISTIANITY and SAUL OF TARSUS. The medieval Jewish philosophers treating of the attributes of God did not mention grace. Saadia, the first to treat of attributes, enumerates only those which express the very essence of God without infringing upon the idea of His unity. The other philosophers followed Saadia's example. Judah ha-Levi, however, mentions the attributes חנון ורחום ("merciful and gracious") among the so-called "active attributes" ("Cuzari," ed. Cassel, pp. 87 *et seq.*).

The Jewish liturgy is full of the idea of divine grace. It is expressed in praise and adoration, in supplication ("Ahabah Rabbah"), and in thanksgiving ("Shemoneh 'Esreh"). God is addressed as "merciful God," "merciful Father," and "merciful King." The long prayer recited on Mondays and Thursdays, beginning "Wehu Raḥum," is particularly a prayer for grace in times of persecution. The liturgy for the New-Year and the Day of Atonement is permeated with this idea.

BIBLIOGRAPHY: Hamburger, *R. B. T.* i. 483; Hastings, *Dict. Bible*, ii. 254.

K. M. M. E.

GRACE AT MEALS: Benedictions before and after meals. In the prayer-book of the Spanish Jews grace after meals is called "*bendicion de la mesa*" (benediction of the table); the German Jews speak of "benschen," a corruption of the Latin "benedictio."

The duty of saying grace after the meal is derived from Deut. viii. 10: "And thou shalt eat and be sated and shalt bless the Lord thy God for the goodly land which he has given thee." Verse 8 of the same chapter says: "The land of wheat and barley, of the vine, the fig and the pomegranate, the land of the oil olive and of [date] syrup." Hence only bread made of wheat (which embraces spelt) or of barley (which for this purpose includes rye and oats) is deemed worthy of the blessing commanded in verse 10; bread made of rice, millet, or Indian corn is not included. Preparations of wheat or barley other than bread, and grapes, figs, pomegranates, olives, dates, wine, and oil do indeed come within the Scriptural command; but the grace after eating or drinking such articles is condensed into one benediction out of the three (or four) that are spoken after a meal which includes bread proper.

When three or more men (a boy over thirteen is reckoned as a man) eat together, one of them, according to the Mishnah, says grace for all; in modern practise he only leads, the others joining. Two men of proper age and a boy old enough to have ideas about God are deemed by others sufficient; also two men who have had their meal and a third man who has eaten with them any food the size of an olive.

The leader, after asking permission in the words "by permission [bi-reshut] of my masters" or "of my father and my masters" or "of the master of the house and my masters," opens thus: "Let us bless Him of whose bounty we have eaten." The others answer: "Blessed be He of whose bounty we have eaten and through whose goodness we live." The leader repeats this, and then proceeds with the benedictions. When ten are at the table the formula contains also the name of God, running thus: "Let us bless our God of," etc., and "Blessed be our God of," etc.

A baraita (Ber. 45b; 'Ar. 3a) teaches that three women may in like manner choose a leader and have the like address and response among themselves; but this custom has fallen into disuse in modern times. When ten men meet at a wedding-meal they add after "our God" the words "in whose dwelling there is joy" (see Ber. vii. 1, 2, 3, and Gemara on same).

The Benedictions.

The grace probably consisted originally of three benedictions: (1) The benediction closing "blessed," etc., "who feedest all," an acknowledgment of God as provider and sustainer of the world. It has no reference to Israel, to its history or Law, and it may be recited by men of any race or creed who believe in God. (2) The benediction closing "blessed be Thou, O Lord, for the land and for the food," and containing Deut. viii. 10. It opens with words of thanks for the heritage of the Holy Land, for the deliverance from Egypt, for the Covenant and the Law; lastly, for the food. Special thanks for the "miracles and salvation" that are remembered on Purim and Ḥanukkah are introduced here. (3) The benediction calling for God's mercy on Israel, on Jerusalem, on the kingdom of the house of David, and on the Temple; it proceeds with a request for plentiful and honorable maintenance, and lastly with one for the building of the Holy City, and closes: "Blessed be thou, O Lord, who in Thy mercy buildest Jerusalem. Amen." On the Sabbath a petition for rest undisturbed by sadness or sorrow is inserted; on festivals and new moons the same formula ("ya'aleh we-yabo"), which on these days forms a part of the "'amidah" or prayer proper (see SHEMONEH 'ESREH).

These three benedictions are spoken of in the Talmud as of high antiquity. The words "who buildest Jerusalem" do not militate against this; they occur in the 147th Psalm. There is a fourth benediction of later origin and growth. According to a tradition, it was instituted after the massacre of the brave defenders of Bethar; when the Jews received permission to bury their bleaching bones, the fourth benediction, "who is good and doeth good," already in use upon the receipt of good news, was added to the grace, and was soon enlarged to a length equaling that of the three others, especially by a number of petitions beginning: "The Merciful" (הרחמן).

Grace as printed in prayer-books of either the German or Sephardic ritual runs up to over 350 Hebrew words, aside from the insertions for Sabbath, new moons, etc. Maimonides gives in his "Order of Prayer" (part of his code) a much shorter form, each benediction being abridged, and the petitions commencing "The Merciful" being cut down to three. Baer in his prayer-book "'Abodat Yisrael" (p. 562, Rödelheim, 1888) also gives another short form of grace, especially composed for the benefit of "male and female servants and other people who have not sufficient time to read the long grace with proper devotion"; while the Kol Bo has a form of grace still shorter. But one of the Babylonian worthies, Benjamin the Shepherd, contracted the whole of grace into five Aramaic words: "Berik raḥamana, mara dehai pitta"—Blessed be the Merciful, the master of this bread (Ber. 40b)—and it was thought that in doing so he complied with his Scriptural duty. This formula is used by children.

In the house of mourning a modified grace, as given in the "Siddur Rab Amram," is recited. The address runs: "Let us bless the Comforter of mourners," etc.; the first and second benedictions are greatly shortened; the third reads thus: "Comfort, O Lord our God, those that mourn, the mourners for Zion and the mourners in this sad infliction; comfort them after their grief, gladden them after their sorrow, as it is said: 'Like a man whom his mother comforteth, so I will comfort you, and in Zion you shall be comforted.' Blessed," etc., "the comforter of mourners and builder of Jerusalem. Amen." In the fourth benediction the words "the truthful judge," used upon the receipt of sad news, are inserted; otherwise it is much shortened.

At the festive breakfast following a circumcision grace is usually chanted with many poetical additions; these are of no great antiquity.

Grace may be spoken in any language (Soṭah vii. 1). It should always be recited at the table at which the meal was taken.

Grace before meals is spoken on eating the first morsel of bread and runs thus: "Blessed be Thou, O Lord our God, King of the world, who bringest bread forth from the earth."

For the wine after the meal see Cup of Benediction; for the "seven benedictions" at a wedding-meal see Marriage Ceremonies; for melodies used in reciting grace see Zemirot.

Bibliography: *Oraḥ Ḥayyim*, §§ 184–201; *Yad*, *Berakot* and *Seder Tefillot*; Dembitz, *Jewish Services*, bk. v., ch. 3.

S. S. L. N. D.

GRACIA MENDESIA NASI. See Mendesia Gracia.

GRACIAN (Hebr. "Ḥen"): A prominent Spanish Jewish family descended from Judah ben Barzilai, the members of which are known to have lived chiefly at Barcelona from the thirteenth to the sixteenth century. Most of the members used the name "Ḥen"; one of them, Solomon ben Moses, signed himself twice "Solomon b. Moses Ḥen" ("Minḥat Ḳena'ot," pp. 154, 157) and once "Solomon Gracian" (*ib.* p. 163). Several members of this family signed in 1305, together with Solomon Adret, the protestation against the teaching of philosophy (*ib.* pp. 61, 74, 154, 157, 162, 163). The following are the principal members of the family:

Astruc Vidal Gracian: Flourished at the end of the fourteenth century. There is a responsum of his on the subject of taxes to be paid by persons who left Gerona and settled at Perpignan (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2218^{4e}).

Bonseñor Gracian: Contemporary of Astruc Vidal Gracian; wrote a responsum on the same subject (*ib.*).

Elijah Ḥen: Flourished at Candia in the sixteenth century; mentioned by Jacob ha-Levi in his Responsa, No. 38, and by Joseph di Trani in his Responsa, ii., No. 15 (Conforte, "Ḳore ha-Dorot," pp. 47a, 48b).

Isaac Ḥen: Lived at Candia in the sixteenth century; mentioned in the Responsa of Joseph b. Loeb, iii., Nos. 2, 102 (*ib.* p. 38a).

Isaac b. Moses ben Shealtiel Ḥen: Signer of the protestation of 1305 ("Minḥat Ḳena'ot," p. 61).

Jacob en Shealtiel Ḥen: Signer of the protestation of 1305 (*ib.* pp. 61, 162).

Judah b. Immanuel Ḥen: Flourished at Candia in the sixteenth century, frequently mentioned in the Responsa of Joseph Caro (Conforte, *l.c.* 36b).

Makir ben Sheshet Ḥen: Signer of the protestation of 1305 ("Minḥat Ḳena'ot," pp. 61, 157).

Shealtiel Ḥen. See Gracian, Shealtiel.

Shealtiel ben Samuel: Probably a grandson of the preceding.

Sheshet b. Shealtiel Ḥen: Signer of the protestation of 1305.

Solomon ben Moses Ḥen. See Gracian, Solomon ben Moses.

Zerahiah ben Isaac b. Shealtiel Ḥen. See Gracian, Zerahiah ben Isaac ben Shealtiel.

Zerahiah ben Sheshet Ḥen: Signer of the protestation of 1305 ("Minḥat Ḳena'ot," p. 157).

Bibliography: Zunz, *Notes on Benjamin of Tudela*, ed. Asher, ii. 5.

G. M. Sel.

GRACIAN, SHEALTIEL (ḤEN): Rabbi of Barcelona; flourished in the beginning of the thirteenth century. During the lifetime of R. Nissim Gerondi, Shealtiel Gracian was rabbi of Fraga, Spain. Owing to his great learning, he was nominated rabbi at Alcala, and the Jews of that town made him swear that he would never leave them. Shealtiel afterward regretted his oath, and applied to R. Nissim and his pupil, Isaac ben Sheshet, to absolve him from it. Both refused; yet afterward, probably after R. Nissim's death, Shealtiel is found at Barcelona. Isaac b. Sheshet applied to him to be the mediator between his daughter and her father-in-law. MS. No. 2218 of the Bodleian Library (p. 156b) contains a responsum signed by Shealtiel Ḥen, together with seven other rabbis. He is besides frequently mentioned by Isaac b. Sheshet in his responsa.

Bibliography: Weiss, *Dor Dor we-Dorshaw*, i. 161; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2218^{4e}; Zunz, *Notes on Benjamin of Tudela*, ed. Asher, ii. 5.

G. M. Sel.

GRACIAN, SOLOMON BEN MOSES (ḤEN): Talmudist of Barcelona; lived at the end of the thirteenth and beginning of the fourteenth centuries; died in 1307. He was one of the synod that signed with R. Solomon b. Adret the decree of excommunication against Maimonides' partizans.

He was also one of those who, after Bedersi's letter to Adret, tried to reconcile the two parties (see Jew. Enc. ii. 626). His name occurs three times in the "Minḥat Ḳena'ot," under letters 81, 83, and 87.

Bibliography: *Minḥat Ḳena'ot*, letters 81, 83, 87; Grätz, *Gesch. d. Juden*, 3d ed., vii. 241.

G. M. Sel.

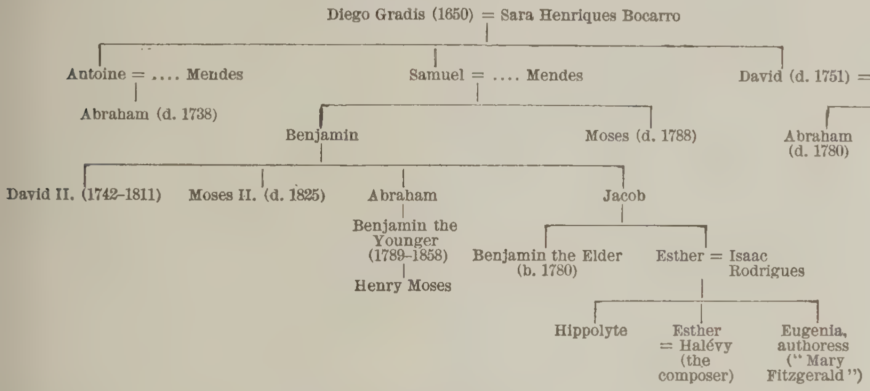
GRACIAN, ZERAHIAH BEN ISAAC BEN SHEALTIEL (ḤEN): Physician, philosopher, translator, Hebraist; flourished about the end of the thirteenth century; born either at Barcelona or at Toledo. Confounded with Zerahiah b. Isaac ha-Levi Saladin, a translator. Zerahiah went to Rome about 1277, and wrote all his works there before 1290. In writing to the physician Hillel of Verona he makes the point that while commenting upon the difficult passages of the "Moreh" he followed the criticisms of Naḥmanides. It may be inferred from his commentary to Job that Arabic was his native language. He wrote a philosophical commentary to Proverbs, finished Nov. 28, 1288; another to Job, in which he derives many words from the Arabic. Both commentaries were published by Schwarz: the former in "Ha-Shaḥar" (ii. 65–80, 105–112, 169–176, 209–240, 281–288, 300–314) under the title of "Imre Da'at"; the latter in his "Tiḳwat Enosh" (Berlin, 1868). He wrote also a commentary on difficult passages of the "Moreh" of Maimonides, comparing the work with that of Aristotle. Zerahiah was a prolific translator from Arabic into Hebrew of philosophical and medical works. Among his translations are the following:

(1) Aristotle's "Physics" under the Hebrew title "Sefer ha-Ṭeba'"; (2) "Metaphysics" under the title of "Mah she-Aḥar ha-Ṭeba'"; (3) "De Cœlo et Mundo" under the title of "Ha-Shamayim weha-'Olam"; (4) "De Anima" under the title of "Sefer ha-Nefesh"; (5) "De Causis" under the title of "Ha-Bi'ur ha-Ṭob ha-Gamur"; (6) Averroes' Middle Commentaries to Aristotle's "Physics," "Metaphysics," and "De Cœlo et Mundo," and the commentary of Themistius to the last-named work; (7) the first two books of Avicenna's "Canon"; (8) Al-Farabi's "Risalah fi Mahiyyat al-Nafs" (Treatise on the Substance of the Soul), the Hebrew title of which is "Ma'mar be-Mahut ha-Nefesh" (published by Edelmann in his "Ḥemdah Genuzah," Königsberg, 1856); (9) a medical work of Galen under the title of "Sefer he-Ḥola'im weha-Miḳrim" (The Book of Diseases and Accidents), from the Arabic of Ḥunain ibn Isḥaḳ; (10) three chapters of Galen's Καταγενή, with the same title in Hebrew characters; (11) Maimonides' treatise on sexual intercourse ("Fi al-Jima'"); (12) the "Aphorisms" of Maimonides ("Fuṣul Musa"), terminated at Rome in 1277. Zerahiah's translations were mostly made for Shabbethai b. Solomon in 1284.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 111–114, 125, 146, 160, 262, 295, 652, 764, 765; idem, *Hebr. Bibl.* iv. 125, viii. 89, x. 50, xi. 42, 91, 136, xii. 43, 47, xvi. 86; Zunz, *G. S.* iii. 269; idem, *Notes on Benjamin of Tudela*, ed. Asher, ii. 32; *Ozar Neḥmad*, ii. 229–245, iii. 109–111; Geiger, in *Jüd. Zeit.* vii. 149; Carmoly, *Revue Orientale*, i. 443–445; Michael, *Or ha-Ḥayyim*, p. 370; Fuenn, *Keneset Yisrael*, pp. 337, 338.

G. M. Sel.

GRADIS: Name of a family of prominent merchants in southern France, originally from Spain; flourished in Bordeaux in the eighteenth century. The following family tree indicates the relationship of the members of the great Bordeaux firm:



H. Gut.

David Gradis: Naturalized in Bordeaux in 1731; died in 1751. In 1696 he had established the great mercantile house whose trade relations extended to England, Holland, southern France, Canada, and the French West Indies, nearly all the transoceanic trade being in its hands. In return for sugar and indigo, the firm exported to Cayenne, Martinique, and Santo Domingo cargoes of alcohol, linen, meal, pickled meat, and wine. The serious financial crises of the years 1715 and 1719 did not materially injure any of the firm's commercial interests. In 1724 David Gradis, known as "the Portuguese merchant," opened a branch in Santo Domingo, despite the antagonism toward Jews on the island, where the Jesuits held sway. The influence of the firm of Gradis soon stifled all race feeling, and when **Samuel Gradis,** son of David and the representative of the family at St. Pierre, Martinique, died there, in 1732, he was buried in the garden of the Brothers of Mercy.

Abraham Gradis: Eldest son of David, who on his father's death became the senior member of the firm. He is described as a man of great genius, who not only maintained but vastly increased the prestige of the firm of Gradis in the commercial world. He became intimate with personages of the highest official rank, M. Maurepas, confidant of Louis XVI., among them. In the wars between England and France he despatched vessels carrying valuable cargoes of war supplies to Canada at the expense of the firm, being reimbursed only in part after hostilities had ceased. In 1748 he founded the Society of Canada, a commercial organization under the auspices of the French government, and erected magazines in Quebec. In 1758 the trade of the firm with the French colonies alone aggregated 2,369,326 francs. From 1759 to 1763, after Canada had ceased to be a French possession, the export trade of the firm amounted to 9,000,000 francs. Nor is it unimportant to mention the activity of the firm of Gradis in the exchange of French prisoners held in England; these prisoners were supplied with food and clothing at the expense of the firm through agents stationed in London.

The coffers of the state having been depleted owing to the cost of the wars, the house of Gradis was more than once seriously embarrassed. Upon one occasion, being hard pressed for funds, Abraham Gradis urged Minister Berryer to honor his claims. The latter insinuating that the request was but a pretext to extort payment, Gradis proudly replied: "The name of Gradis, better known in the four quarters of the globe than that of the minister of France, is free from dishonor." Berryer relented, presented his claims, and they were duly honored, Louis XV., through his minister, acknowledging in glowing terms Gradis' services to the state. Exceptional privileges were granted him and his family in the colonies; full civil rights were accorded him in Martinique in 1779. The abbé Grégoire, in commenting upon Gradis' generosity and benevolence, urged, as one of his pleas in favor of Jewish emancipation, the fact that during the fearful famine in the French colonies Gradis had despatched seventeen shiploads of supplies to the sufferers.

The insurrections in Santo Domingo and Martinique, where the firm of Gradis owned considerable property, together with losses at home occasioned by the French Revolution, caused the downfall of the house. Their West-Indian estates, estimated at 3,000,000 francs, were utterly ruined. The other members of the firm involved in the fall of the house were **Benjamin, David** (the second), and **Moses Gradis.**

Bibliography: Henri Gradis, *Notice sur la Famille Gradis et sur la Maison Gradis et Fils de Bordeaux*, 1875; Grätz, *Die Familie Gradis*, in *Monatsschrift*, xxiv. 447–459; *ib.* xxv. 78–85; idem, *Gesch.* xi. 190, 200, 202, 223, Leipsic, 1870; Abraham Cahan, *Les Juifs de la Martinique au XVII^e Siècle*, in *R. E. J.* ii. 93; George A. Kohut, *Enterprise and Influence of the Gradis Family in the West Indies, and During the Canadian Wars*, in S. Wolf's *The American Jew as Patriot, Soldier, and Citizen*, pp. 476–482, Philadelphia, 1895; Jacobs, *Sources*, xiii.–xiv. 5; R. Gottheil, in *J. Q. R.* xv. 233.

D. G. A. K.

GRAES, ORTUIN DE (called also **Ortuinus Gratius**): Anti-Jewish writer of the sixteenth century; born at Holtwick in Westphalia in 1491; died at Cologne May 21, 1542. He was the son of a priest, and became one of the chiefs of the Dominican party in Cologne. Ortuin was a rabid Jew-hater, and wrote much against the Jews. He took sides with Pfefferkorn during the latter's controversy with Reuchlin, and with the assistance of Victor von Karben, a baptized Jew, wrote "De Vita et Moribus Judæorum" (1504); he afterward translated it into German. This book is a fanatical diatribe against Jews and Judaism. Ortuin translated Pfefferkorn's anti-Jewish writings into Latin.

Bibliography: Grätz, *Gesch.* ix., *passim*; L. Geiger, *Reuchlin's Leben und Werke*, in *Ulr. Hutteni Opera*, iii. 359–361, Leipsic, 1871; *idem*, in *Allg. Deutsche Biographie*, ix. 600–602; Kohut, *Gesch. der Deutschen Juden*, p. 466.

D. A. M. F.

GRAETZ, HEINRICH (HIRSCH): German historian and exegete; born Oct. 31, 1817, at Xions, province of Posen; died at Munich Sept. 7, 1891. He received his first instruction at Zerkov, whither his parents had removed, and in 1831 was sent to Wollstein, where he attended the yeshibah up to 1836, acquiring secular knowledge by private study. The "Neunzehn Briefe von Ben Uziel" (see Samson Raphael Hirsch) made a powerful impression on him; and he resolved to prepare himself for academic studies in order to champion the cause of Orthodox Judaism. His first intention was to go to Prague, to which place he was attracted by the fame of its old yeshibah and the facilities afforded by the university. Being rejected by the immigration officers, he returned to Zerkov and wrote to S. R. Hirsch, then rabbi of Oldenburg, intimating his desire. Hirsch offered him a home in his house. Graetz arrived there May 8, 1837, and spent three years with his patron as pupil, companion, and amanuensis. In 1840 he accepted a tutorship with a family at Ostrowo, and in Oct., 1842, he entered the University of Breslau.

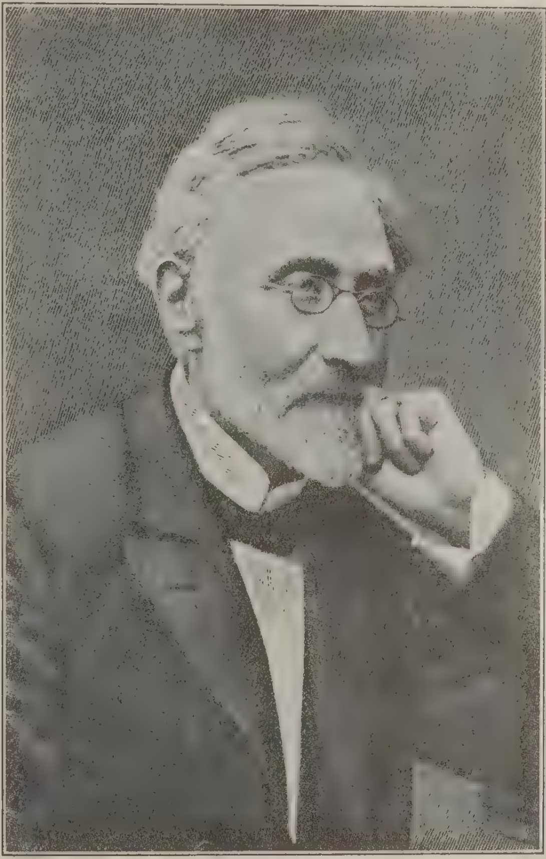
Orthodox Champion.

At that time the controversy between Orthodoxy and Reform was at its height, and Graetz, true to the principles which he had imbibed from Hirsch, began his literary career by contributions to the "Orient," edited by Julius Fürst, in which he severely criticized the Reform party, as well as Geiger's textbook of the Mishnah ("Orient," 1844). These contributions and his championship of the Conservative cause during the time of the rabbinical conferences made him popular with the Orthodox party. This was especially the case when he agitated for a vote of confidence to be given to Zacharias Frankel after he had left the Frankfort conference because of the stand which the majority had taken on the question of the Hebrew language. After Graetz had obtained his degree of Ph.D. from the University of Jena (his dissertation being "De Auctoritate et Vi Quam Gnosis in Judaismum Habuerit," 1845; published a year later under the title "Gnosticismus und Judenthum"), he was made principal of a religious school founded by the Conservatives. In the same year he was invited to preach a trial sermon before the congregation of Gleiwitz, Silesia, but failed completely ("Allg. Zeit. des Jud." 1845, p. 683).

He remained in Breslau until 1848, when, upon the advice of a friend, he went to Vienna, purposing to follow a journalistic career. On the way he stopped at Nikolsburg, where S. R. Hirsch was residing as Moravian chief rabbi. Hirsch, who then contemplated the establishment of a rabbinical seminary, employed Graetz temporarily as teacher at Nikolsburg, and afterward gave him a position as principal of the Jewish school in the neighboring city of Lundenburg (1850). In Oct., 1850, Graetz married Marie Monasch of Krotoschin. It seems that Hirsch's departure from Nikolsburg had an influence on Graetz's position; for in 1852 the latter left Lundenburg and went to Berlin, where he delivered a course of lectures on Jewish history before rabbinical students. They do not seem to have been successful (*ib.* 1853, p. 506). Meantime his advocacy of Frankel's course had brought him into close contact with the latter, for whose magazine he frequently wrote articles; and accordingly in 1854 he was appointed a member of the teaching staff of the seminary at Breslau, over which Frankel presided.

Professor at Breslau.

In this position he remained up to his death, teaching history and Bible exegesis, with a preparatory course in Talmud. In 1869 the government conferred upon him the title of professor, and thenceforward he lectured at Breslau University.



Heinrich Graetz.

In 1872 Graetz went to Palestine in the company of his friend Gottschalck Levy of Berlin, for the purpose of studying the scenes of the earliest period of Jewish history, which he treated in volumes i. and ii. of his history, published in 1874–76; these volumes brought that great work to a close. While in Palestine he gave the first impetus to the foundation of an orphan asylum there. He also took a great interest in the progress of the Alliance Israélite Universelle, and participated as a delegate in the convention assembled at Paris in 1878 in the interest of the Rumanian Jews. Graetz's name was prominently mentioned in the anti-Semitic controversy, especially after Treitschke had published his "Ein Wort über Unser Judenthum" (1879–1880), in which the latter, referring to the eleventh volume of the history, accused Graetz of hatred of Christianity and of bias against the German people, quoting him as a proof that the Jews could never assimilate themselves to their surroundings.

Attacked by Treitschke.

This arraignment of Graetz had a decided effect upon the public. Even friends of the Jews, like Mommsen, and advocates of Judaism within the Jewish fold expressed their condemnation of Graetz's passionate language. It was due to this comparative unpopularity that Graetz was not invited to join the commission created by the union of German Jewish congregations (Deutsch-Israelitischer Gemeindebund) for the promotion of the study of the history of the Jews of Germany (1885). On the other hand, his fame spread to foreign countries; and the promoters of the Anglo-Jewish Exhibition invited him in 1887 to open the Exhibition with a lecture. The seventieth anniversary of his birthday was the occasion for his friends and disciples to bear testimony to the universal esteem in which he was held among them; and a volume of scientific essays was published in his honor ("Jubelschrift zum 70. Geburtstage des Prof. Dr. H. Graetz," Breslau, 1887). A year later (Oct. 27, 1888) he was appointed an honorary member of the Spanish Academy, to which, as a token of his gratitude, he dedicated the third edition of the eighth volume of his history.

The summer of 1891 he spent as usual in Carlsbad; but alarming symptoms of heart-disease forced him to discontinue the use of the waters. He went to Munich to visit his son Leo, a professor at the university of that city, and died there after a brief illness. He was buried at Breslau. Besides Leo, Graetz left three sons and one daughter.

To posterity Graetz will be chiefly known as the Jewish historian, although he did considerable work in the field of exegesis also. His "Geschichte der Juden" has superseded all former works of its kind, notably that of Jost, in its day a very remarkable production; and it has been translated into English, Russian, and Hebrew, and partly into Yiddish and French. The fourth volume, beginning with the period following the destruction of Jerusalem, was published first. It appeared in 1853; but the publication was not a financial success, and the publisher refused to continue it. Fortunately the publication society Institut zur Förderung der Israelitischen Litteratur, founded by Ludwig Philippson, had just come into existence, and it undertook the publication of the subsequent volumes, beginning with the third, which covered the period from the death of Judas Maccabeus to the destruction of

His History of the Jews.

the Temple. This was published in 1856 and was followed by the fifth, after which the volumes appeared in regular succession up to the eleventh, which was published in 1870 and brought the history down to 1848, with which year the author closed, not wishing to include living persons.

In spite of this reserve he gravely offended the Liberal party, which, from articles that Graetz contributed to the "Monatsschrift," inferred that he would show little sympathy with the Reform element, and therefore refused to publish the volume unless the manuscript was submitted for examination. This Graetz refused; and the volume therefore appeared without the support of the publication society. Volumes i. and ii. were published, as stated above, after Graetz had returned from Palestine. These volumes, of which the second practically consisted of two, appeared in 1872–75, and completed the stupendous undertaking. For more popular purposes Graetz published later an abstract of his work under the title "Volksthümliche Geschichte der Juden" (3 vols., Leipsic, 1888), in which he brought the history down to his own time.

A translation into English was begun by S. Tuska, who in 1867 published in Cincinnati a translation of part of vol. ix. under the title "Influence of Judaism on the Protestant Reformation." The fourth volume was translated by James K. Gutheim under the auspices of the American Jewish Publication Society, the title being "History of the Jews from the Downfall of the Jewish State to the Conclusion of the Talmud" (New York, 1873).

Translations.

A new translation into English of the complete work, in five volumes, by Bella Löwy, was published in 1891–92 in London, and was republished by the Jewish Publication Society of America (Philadelphia, 1891–98), with an additional volume containing a copious index (lacking in the German original) to the whole work, made by Henrietta Szold; it also contains an extensive biography of the author by Philipp Bloch. In this translation the foot-notes and appendixes to the original are omitted. The French translation is fragmentary. Moses Hess, an admirer of Graetz, published the third volume under the title "Sinai et Golgotha" (Paris, 1867), and the sixth volume under the title "Les Juifs d'Espagne" (*ib.* 1872). From 1888 onward the translation was continued by L. Wogue and Moïse Bloch. The first Hebrew translation, undertaken by Kaplan, gave only the third volume, under the title "Dibre Yeme ha-Yehudim" (Vienna, 1875). A translation of the first ten volumes, with very valuable original notes by Harkavy, was published in eight volumes at Warsaw, 1890–98. It is the work of S. P. Rabbinowicz. The eleventh volume the translator would not translate, because he considered it too biased.

A great number of historical essays were published by Graetz in the annual reports of the Breslau Seminary and in the "Monatsschrift," to which he contributed from the beginning, and of which he was the editor from the time of Frankel's retirement (1869) until he abandoned its publication (1887).

As Exegete.

Graetz's historical studies, extending back to Biblical times, naturally led him into the field of exegesis. As early as the fifties he had written in the "Monatsschrift" essays dealing with exegetical subjects, as "Fälschungen in dem Texte der LXX." (1853) and "Die Grosse Versammlung: Keneset Hagedola" (1857); and with his translation of and commentaries on Ecclesiastes and Canticles (Breslau, 1871) he began the publication of separate exegetical works. A commentary and translation of the Psalms followed (*ib.* 1882–83). Toward the end of his life he planned an edition of the whole Hebrew Bible with his own textual emendations. A prospectus of this work appeared in 1891. Shortly before the author's death, a part of it, Isaiah and Jeremiah, was issued in the form in which the author had intended to publish it; the rest contained only the textual notes, not the text itself. It was edited, under the title "Emendationes in Plerosque Sacræ Scripturæ Veteris Testamenti Libros," by W. Bacher (Breslau, 1892–94).

The most characteristic features of Graetz's exegesis are his bold textual emendations, which often substitute something entirely arbitrary for the Masoretic text, although he always carefully consulted the ancient versions. He also determined with too much certainty the period of a Biblical book or a certain passage, when at best there could only be a probable hypothesis. Thus his hypothesis of the origin of Ecclesiastes at the time of Herod, while brilliant in its presentation, is hardly tenable. His textual emendations display fine tact, and of late they have become more and more respected and adopted.

Other Literary Work.

Graetz's activity was not limited to his special field. He enriched other branches of Jewish science, and wrote here and there on general literature or on questions of the day. His essay "Die Verjüngung des Jüdischen Stammes," in Wertheimer-Kompert's "Jahrbuch für Israeliten," vol. x., Vienna, 1863 (reprinted with comments by Th. Zlocisti, in "Jud. Volks-Kalender," p. 99, Brünn, 1903), caused a suit to be brought against him by the clerical anti-Semite Sebastian Brunner for libeling the Jewish religion. As Graetz was not an Austrian subject the suit was nominally brought against Kompert as editor, and the latter was fined (Dec. 30, 1863). Within the Jewish fold the lawsuit had also its consequences, as the Orthodox raised against Graetz the accusation of heresy because he had denied the personal character of the prophetic Messiah. To the field of general literature belongs also his essay on "Shylock," published in the "Monatsschrift," 1880. In the early years of the anti-Semitic movement he wrote, besides the articles in which he defended himself against the accusations of Treitschke, an anonymous essay entitled "Briefwechsel einer Englischen Dame über Judenthum und Semitismus," Stuttgart, 1883. To supplement his lectures on Jewish literature he published an anthology of Neo-Hebraic poetry under the title "Leḳeṭ Shoshannim" (Breslau, 1862), in which he committed the mistake of reading the verses of a poem horizontally instead of vertically, which mistake Geiger mercilessly criticized ("Jüd. Zeit." i. 68–75). A very meritorious work was his edition of the Palestinian Talmud in one volume (rotoschin, 1866). A bibliography of his works s been given by Israel Abrahams in "The Jewish uarterly Review" (iv. 194–203).

His History ritically onsidered.

The facts that Graetz's history has become very pular, that it has held undisputed rank as an auority, that it has been translated into three languages, and that some volumes have been edited three or four times—a very rare occurrence in Jewish literature—are in themselves proofs of the worth of the work. The material for Jewish history being so varied, the urces so scattered in the literatures of all nations, d the chronological sequence so often interrupted, ade the presentation of this history as a whole a ry difficult undertaking; and it can not be denied at Graetz performed his task with consummate ill, that he mastered most of the details while not sing sight of the whole. Another reason for the pularity of the work is its sympathetic treatment. is history of the Jews is not written by a cool server, but by a warm-hearted Jew. On the other nd, some of these commendable features are at e same time shortcomings. The impossibility of astering all the details made Graetz inaccurate many instances. A certain imaginative faculty, hich so markedly assisted him in his textual ementions of the Bible, led him to make a great numr of purely arbitrary statements. Typical in this spect is the introductory statement in the first lume: "On a bright morning in spring nomadic bes penetrated into Palestine," while the Bible, hich is his only source, states neither that it was in ring nor that it was on a bright morning. His ssionate temper often carried him away, and cause of this the eleventh volume is certainly arred. Graetz does not seem to possess the fairss necessary for a historian, who has to understand ery movement as an outgrowth of given conditions, when he calls David Friedländer a "Flachpf" (xi. 173) and "Mendelssohn's ape" (*ib.* p. 0), or when he says of Samuel Holdheim that since e days of Paul of Tarsus Judaism never had such bitter enemy (*ib.* p. 565). His preconceived opins very often led him to conclusions which were t borne out and were even frequently disproved the sources. His feelings often led him to make warranted attacks on Christianity which have ven rise to very bitter complaints. All these shortmings, however, are outbalanced by the facts that e work of presenting the whole of Jewish history as undertaken, that it was executed in a readable rm, and that the author enriched Jewish history the discovery of many an important detail.

BLIOGRAPHY: Rippner, in the third edition of the first volume of Graetz's *Geschichte*; Abrahams, as above; Ph. Bloch, in he Index volume of the English translation of Graetz's work, *History of the Jews*, Philadelphia, 1898; M. Wiener, *Zur Würdigung des Verfahrens G. . .*, in *Ben Chananja*, 1863, Nos. 22, 23.

s. D.

GRAETZ, LEO: German physicist; son of einrich Graetz; born at Breslau Sept. 26, 1856. raduating from the Elizabeth gymnasium at Bresu in 1875, he studied physics and mathematics at eslau, Berlin, and Strasburg, taking his degree h.D.) at the first-named university in 1879. In 1882 he became privat-docent in physics at the University of Munich; in 1893 he was appointed professor. His scientific papers, published chiefly in the "Annalen der Physik und Chemie," include treatises on the conduction and radiation of heat, on mechanics and hydrodynamics, but principally on electricity. He originated a method, now much used, for converting alternate into continuous currents, and was the first to experiment on the dispersion of electric waves. He contributed a number of articles to A. Winkelmann's "Handbuch der Physik," especially to the part dealing with heat and electricity.

Among his larger works are: "Die Elektricität und Ihre Anwendung" (Stuttgart, 1st ed. 1883, 10th ed. 1903), the most popular work on electricity in Germany; "Kurzer Abriss der Elektricität" (*ib.* 3d ed. 1903); "Compendium der Physik" (Leipsic and Vienna, 3d ed. 1902); "Das Licht und die Farben" (Leipsic, 1900).

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GRAISIVAUDAN. See Dauphiné.

GRAMMAR, HEBREW: Although Hebrew grammar, together with Hebrew lexicography—the two constituting Hebrew philology, and aiming at the systematic investigation and presentation of Biblical Hebrew—originated as an auxiliary science to Bible exegesis, and was studied as such, it soon acquired an independent character that found expression in important literary works. It may be considered as the only science originated by the Jewish intellect of the Middle Ages. Cultivated by Jews alone for centuries, it was brought by them to a high degree of perfection. The historic task of the Jewish people—to preserve the sacred literature that they themselves had originated, and to assure to it a correct interpretation—is perhaps nowhere else seen so clearly as in the fact that Hebrew philology is a product of the Jewish mind. The stimulus for the study of Hebrew philology was, it is true, strengthened by external influence, namely, the example furnished by Arabic philology, which continued to influence materially the character of the Hebrew science; and it was the Arabic model which, being that of a kindred language, directed the development of Hebrew philology into the right path and led it to permanent results. But, notwithstanding this foreign stimulus, Hebrew philology retained its independence and its own character, to which its connection with the Masorah, the peculiar collection of old traditions regarding the spelling and pronunciation of the Biblical text, contributed not a little.

The term applied to Hebrew grammar as a scientific study is "diḳduḳ." In the tannaitic tradition this word, the "nomen actionis" of the verb דקדק (from the root דקק), means the details of religious law as found by careful investigation of the Biblical text; for example: "diḳduḳ eḥad" (Sanh. 99a); "diḳduḳe Torah" (Suk. 28a); "diḳduḳe ha-parashah" (Sifra, Lev. xviii. 5, xx. 8); "diḳduḳe miẓwot" (Ḥul. 4a). On "diḳduḳe soferim" see Bacher, "Die Aelteste Terminologie der Jüdischen Bibelexegese," p. 24. The verb דקדק was also used to designate the exact and correct pronunciation of the text of the Bible (see Ber. ii. 3; Yer. Ber. 4d, 42), corresponding to the Aramaic "dayyeḳ lishana" ('Er. 53b); and it was the latter meaning of the word which gave rise to its subsequent use as the term for the grammatical investigation of Hebrew, the language of the Bible.

Probable Early Use of "Diḳduḳ."

It is possible that the term "diḳduḳ," in the sense of the careful reading of the Bible text, with all the subtleties which were handed down concerning it, was in use among the Masorites and the teachers of the Bible at a very early period. Later, when, under the influence of Arabic grammar, Hebrew grammar grew out of the Masoretic rules for reading, this expression offered itself as a designation for the new science. Although it is not proved that Saadia Gaon knew the word, it may be assumed that he did; for in the century after him "diḳduḳ" was the generally accepted term for "grammar," both among the Karaites and among the Rabbinites. Japheth b. Ali, the great Karaite exegete, calls grammarians "ahl al-diḳduḳ" (the people of the diḳduḳ), and grammar, "diḳduḳ" (see introduction to Bargès' edition of Japheth b. Ali's Commentary on Canticles, p. xvi.). A contemporary of Japheth, Abu Yaʻḳub Joseph b. Noah, wrote a grammar entitled "Al-Diḳduḳ" (see "R. E. J." xxx. 251; on the date of the author see "J. Q. R." viii. 699, ix. 439; "R. E. J." xxxiii. 215). The Hebrew expression is therefore used also in Arabic texts as a fixed term. Abu al-Faraj Harun, the "grammarian of Jerusalem," as he is known to Abraham ibn Ezra, speaks of the "method of the language and of the diḳduḳ" ("ṭariḳat al-lughah wal-diḳduḳ"; "R. E. J." xxx. 254). In a geonic responsum, perhaps by Sherira or his son Hai ("Responsen der Gaonen," pp. 200, 376), the expression "min ha-diḳduḳ" (from the grammatical side) is used in a grammatical explanation.

Mentioned by Various Authors.

Abu al-Walid Merwan ibn Janaḥ calls the science of grammar "ʻilm al-diḳduḳ" ("Lumaʻ," p. 320, line 14 = "Riḳmah," p. 195, line 32), and a large work consisting of a grammar and a dictionary he calls in Arabic "Kitab al-Tanḳiṭ," remarking that the Arabian "tanḳiṭ" means the same as the Hebrew "diḳduḳ," that is, "examination" and "investigation" ("Lumaʻ," p. 17, line 14 = "Riḳmah," p. xiv. line 8; comp. "Kitab al-Uṣul," 13, 8). For the use of the word "diḳduḳ" in Spain before the time of Abu al-Walid, see the quotations from Menahem b. Saruḳ, Dunash ben Labraṭ, and their pupils, in Bacher, "Die Grammatische Terminologie des Ḥajjug," p. 12; *idem*, "Leben und Werke des Abulwalid," etc., p. 34; *idem*, "Die Anfänge der Hebräischen Grammatik," p. 114. Moses ibn Gikatilla, in the first line of his translation of Ḥayyuj's work, speaks of "diḳduḳ lashon Yehudit." Abraham ibn Ezra prefers the full form "diḳduḳ ha-lashon" (see Bacher, "Abraham ibn Ezra als Grammatiker," p. 40). In his list of the masters of Hebrew philology in the introduction to the "Moznayim" he calls works on grammar "sifre ha-diḳduḳ." His commentary to the Pentateuch is "bound in the fetters of the diḳduḳ," that is, it is based throughout on grammatical explanations. One of his text-books on grammar he calls "Yesod Diḳduḳ" (Basis of Grammar; see "Abraham ibn Ezra als Grammatiker," pp. 10 *et seq.*). Ibn Ezra's Karaite contemporary, Judah Hadassi, calls works on grammar "sifre ha-diḳduḳim" ("Monatsschrift," xl. 69).

Mention may also be made of Judah ibn Tibbon's use of the word "diḳduḳ" in his translation of Abu al-Walid's dictionary (see the index in Bacher's edition of the "Sefer ha-Shorashim," p. 562). Joseph Ḳimḥi, in the introduction to his Hebrew grammar, mentions both the Latin and the Arabic names of the science of grammar ("grammatica," "al-naḥw"), but not the Hebrew term "diḳduḳ." David Ḳimḥi gave to the first part of his "Miklol" the title "Ḥeleḳ ha-Diḳduḳ," and designated the three sections of this part "Diḳduḳ ha-Peʻalim"; "Diḳduḳ ha-Shemot"; and "Diḳduḳ ha-Millim" (Grammar of the Verbs; Grammar of the Nouns; Grammar of the Particles). For the use of the word in titles of the works of Hebrew grammarians, see Benjacob, "Oẓar ha-Sefarim," pp. 111 *et seq.* On דייקות as a synonym for דקדוק see Zunz, "Z. G." p. 201; Steinschneider, "Jewish Literature," p. 327.

Masorah.

The Masorah was the cradle proper of Hebrew grammar. The Masorites, as subsequently the grammarians, had to differentiate between the several forms of the words found in the Biblical text, to unite the similar ones into groups, to register the peculiarities of the text, and to formulate rules for spelling and reading. But their work shows no traces of grammatical categories, nor of any examination of the forms of the language as such. The care that the bestowed upon the faithful preservation of the Biblical text drew their attention to the most delicat shades of pronunciation, for the preservation o which they finally introduced punctuation; bu they were interested only in the correct reading o the traditional orthography of the text, and did no intend to investigate the language and its laws The Masorah, however, paved the way for grammar; Masoretic vocalization and the invention of th various signs enabled the grammarians to determin the laws of Hebrew phonetics and etymology. Th Masorah, which flourished even after the science o grammar came into existence, was actually considered by the grammarians as a necessary foundatio and, in a way, a constituent part of grammar; an the later representatives of the Masorah, the so-calle "naḳdanim," occupied themselves with gramma also.

The old Jewish Bible exegesis, the Midrash, likewise, did not consciously deal with Hebrew grammar. The voluminous traditional literature, throug which is known the Biblical exposition of the Tannaim and the Amoraim, furnishes only a smal number of very general designations of linguisti categories, which were incorporated later into th grammatical terminology. The details of that exegesis, from which it has been assumed that its authors were acquainted with grammar, show merel that they were thoroughly acquainted with the language and that they closely studied its idioms; bu neither the Tannaim nor the Amoraim made an attempt to study the language as such, or to determine the principles of word-formation. The Midras and the Masorah—those two great branches of Bibl study which flourished within Judaism during th long period in which the traditional literature originated—kept the knowledge of the Biblical languag alive, and preserved with minute care the text o the Bible; but it remained for a subsequent age t create, by a systematic treatment of the Biblical language, a new basis for Biblical study.

Long before Hebrew had become a subject o grammatical study there appeared what may be regarded as the earliest products within Judaism o reflection on the elements of the language; namely the classification of the consonants (letters), which i found as part of the peculiar cosmogony of the "Sefer Yeẓirah," and the classification of the vowels as seen in the Masoretic system of punctuation Both classifications passed into the later grammar that of the vowels, which fixed the vowel-marks being the most important legacy that the Masorite bequeathed to the grammarians. Ben Asher, the great Masorite of Tiberias, who formulated the Masoretic notes to the Bible text and laid down general rules, dealt in particular with the consonant and vowels; but in his work, "Diḳduḳe ha-Ṭeʻamim," the theory of forms is laid down in a few sentences that already show the influence of Arabi grammar. In Ben Asher Hebrew grammar appears as it were, in its shell, a witness to the fact tha grammar proceeded from the Masorah.

Ben Asher's contemporary, the gaon Saadia (d. 942), transformed Hebrew grammar into a science independent of the Masorah. He wrote his "Kitab

Saadia.

l-Lughah" (Book of the Language) in Arabic and nder the influence of Arabic philology, for the purose of "explaining the grammatical inflection "i'rab"] of the language of the Hebrews." This work, no longer extant, consisted of twelve parts, the substance of which can be largely gathered from refernces in Saadia's own works, and especially from hose of his pupil, Dunash ben Labraṭ. Saadia made ontributions to grammar in his other writings also, specially in his commentary to the "Sefer Yeẓirah" nd in the introduction to "Agron," his first philoogical work. Saadia's division of the letters into oot and functional letters is of primary importance, nd was adopted by all his successors: it is the funlamental principle of the theory of word-formation, eading, on the one hand, to a knowledge of the oot as the essential and permanent part of the word-orm, and, on the other, to the exact determination f the grammatical functions of the other elements hereof. One of the twelve books of Saadia's work lealt with the inflections of the verb, giving a sysematic review of the forms that may be produced y inflection and affixion from the several root-vords. These are the first paradigms in Hebrew rammar, and Saadia used as the paradigm-word the erb שמע. Saadia also dealt in his work with the nomalies of grammar, to which much attention was evoted by later grammarians.

Karaites.

It is impossible, since all data are lacking, to deermine at present how much Karaite scholars conributed to the beginnings of Hebrew grammar. Even before the time of Saadia there may have been Karaites who treated Hebrew from a grammatical oint of view in the manner of Arabic philology; ut so far no predecessors of Saadia in this field ave been discovered. The first Karaite to whom he title of "grammarian" ("medaḳdeḳ") is given is Abu Ya'ḳub Joseph ibn Baḥtawi, who must have een a younger contemporary of Saadia and identical with Abu Ya'ḳub Joseph ibn Nuḥ (Noah). He wrote a Hebrew grammar in Arabic under the title Al-Diḳduḳ" ("R. E. J." xxx. 257; "J. Q. R." viii. 98 *et seq.*, ix. 438 *et seq.*). His pupil, Sa'id Shiran, vrote a grammatical work under the same title as Saadia's "Kitab al-Lughah" ("J. Q. R." viii. 698). Abu al-Faraj Harun was another pupil of Ibn Nuḥ see "J. Q. R." ix. 439), whose work, "Al-Mushtamil" (That Which Comprehends), finished in 1026, leals with several divisions of grammar. This Karaite linguist was included as "grammarian of erusalem" in the list of the earliest Hebrew grammarians made by Abraham ibn Ezra, but at the vrong place and without being designated as a Karaite ("R. E. J." xxx. 232–256). All the Karaite rammarians evidence Saadia's influence, even those vho attack him; and the same remark applies to he Karaite exegetes of the tenth and eleventh cenuries who touch upon grammar in their Bible exeesis, as well as to the greatest lexicographer of the Karaites, David b. Abraham of Fez, whose "Agron," ike all works of this kind, contains much grammatcal material.

The works of the Karaites did not influence the ubsequent development of Hebrew grammar. This was carried further, some decades after Saadia's death, in Arabic Spain, where the intellectual efflorescence of Judaism stimulated primarily grammatical studies. These studies were especially promoted by two men of African origin who lived in Spain: Dunash ben Labraṭ and Judah b. David Ḥayyuj. In North Africa Judah ibn Ḳuraish of Tahort, an elder contemporary of Saadia, had appeared as early as the beginning of the tenth century. He emphasized, even more than Saadia, the comparative study of the kindred Semitic languages; in his work dealing with the comparison of Biblical Hebrew with the Neo-Hebrew of the Mishnah, Aramaic, and Arabic, he treats of the relation between the grammatical forms of Hebrew and Arabic. Dunash b. Tamim, a pupil of the philosopher and physician, Isaac Israeli of Kairwan, follows along the same lines. Dunash ben Labraṭ of Fez, mentioned above, made a specialty of the philological examination of the Bible text. He exerted an extraordinary influence on the shaping of the Hebrew literature of the Middle Ages by introducing Arabic meters into Hebrew poetry; and he occupies a prominent place in the history of Hebrew grammar, especially through his criticism of Menahem b. Saruḳ's lexicon.

Menahem b. Saruḳ and Dunash.

Menahem b. Saruḳ, the first to employ Hebrew itself in treating Hebrew philology (his predecessors having written in Arabic), offers only a few notes that may be called grammatical in his lexicon ("Maḥberet"). He is primarily occupied with determining the roots of all the words contained in the Bible, carrying to the extreme the differentiation, introduced by Saadia, between the radical and the other parts of a word. All other grammatical material appears in chaotic juxtaposition, without a trace of any systematic conception of the forms of the language and their mutations, although he himself constantly refers to the fixed laws of the language and to the regularity of its various forms. Dunash's criticism of Menahem's lexicon, also in Hebrew and partly in metrical form, marks a decided advance in the knowledge of roots as well as in the more strict separation of the root-forms. Fundamentally important is especially the use of the term "mishḳal" (weight), which was destined to take a prominent place in Hebrew grammar, Dunash designating by it the grammatical model, either of the verb or the noun. In the introduction to his criticism he drew up a plan which he considered should have been followed in a work like Menahem's lexicon, and in which grammatical categories and themes stand in the foreground as a table of contents for a Hebrew grammar. In another, incomplete, work Dunash undertook to criticize Saadia's writings, especially from a grammatical point of view. In this work the nature of the weak vowel-roots is first pointed out, though it was left for a pupil of Menahem to develop this point more fully.

Dunash's criticism of Menahem gave occasion for a controversy between the latter's pupils and a pupil of Dunash. Although the two polemical treatises expressing the views of the respective parties did not materially extend grammatical knowledge beyond the point reached by Menahem and Dunash,

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they are highly important as evidences of unusual intellectual activity and interest in grammatical problems. The polemical treatise of Menahem's three pupils is especially remarkable from the fact that one of them, Judah b. David, was none other than Dunash's countryman Judah ben David (Abu Zechariah Yaḥya) Ḥayyuj, who finally, after the beginnings which have been described in the foregoing paragraphs, placed Hebrew grammar on a firm, permanent basis. In his two works discussing the weak and the double verb-roots Ḥayyuj at once put an end to all arbitrariness and chaos in dealing with linguistic phenomena. He applied to these roots the law of triliteralness, methodically carried out the laws of vowel-mutation, and separated the grammatical forms from one another. Creating in this way a scientific grammar of the most important and most difficult part of the Hebrew language, he became the creator of scientific Hebrew grammar as a whole, which his disciples and successors in Spain in the eleventh century developed zealously and with brilliant success. In his small work entitled "Tanḳiṭ" (Punctuation = "Niḳḳud") Ḥayyuj made some contributions to the grammar of the noun, and to the rules on vowels and accent. Ḥayyuj's works are written in Arabic, and Hebrew grammars continued to be written in that language in Spain. The influence of Arabic grammar became evident also in the terminology borrowed from it.

Ibn Janaḥ.

According to the well-founded assertion of the old historian Abraham ibn Daud, Abu al-Walid Merwan ibn Janaḥ (R. Jonah) completed the work begun by Ḥayyuj. His first book, "Al-Mustalḥaḳ," was a criticism and supplement to Ḥayyuj's two main works. His own chief work he named "Al-Tanḳiṭ" (minute examination or investigation), the Arabic equivalent of the Hebrew word "diḳduḳ"; but it is better known under the separate designations of its two parts, lexical and grammatical respectively. The latter is called "Al-Luma'" (in the Hebrew translation, "Riḳmah"), meaning the book of the "variegated flower-beds," because, in view of their diversified contents, the sections resemble such beds. In this standard book Abu al-Walid treats of all the branches of grammar proper, and he furnishes valuable contributions to syntax, rhetoric, and Biblical hermeneutics. In smaller preceding works, also, he touched on some questions of grammar. In the polemical work "Al-Tashwir," which has unfortunately been lost, he defended himself against the attacks of Samuel ibn Nagdela, the Nagid, in the so-called "Circular Letter of the Friends" ("Rasa'il al-Rifaḳ"). As Abu al-Walid said himself, he had occasion in this book "to touch upon many linguistic laws and to elucidate many principles of Hebrew grammar."

Grammarians of the 12th Century.

Samuel ibn Nagdela, the statesman and scholar, and a pupil of Ḥayyuj, wrote, in addition to the above-mentioned polemical treatises, other grammatical works, twenty in all, which, under the comprehensive name "Kitab al-Istighna'" (Hebr. "Sefer ha-'Osher"), were at one time among the standard works on Hebrew philology, but were lost at an early date. The zeal with which grammar was studied at the time of Samuel and his great antagonists in Spain is evident from the didactic poem, written in the form of an acrostic "ḳaṣidah," and entitled "'Anaḳ," which Solomon ibn Gabirol devoted to this science. A century later another great poet and thinker, Judah ha-Levi, devoted a portion of his "Cuzari" to phonetics and the grammatical structure of Hebrew. From the middle of the eleventh to the first half of the twelfth century there were a number of philologists among the leading Jews of Spain, who continued along the lines laid down by Ḥayyuj and Abu al-Walid, treating larger or smaller portions of the grammar in independent works. The most important grammarian among these immediate successors of Abu al-Walid was Moses ibn Gikatilla (Chiquitilla), called also Moses ha-Kohen, who wrote a book on grammatical gender, and translated Ḥayyuj's writings for the first time into Hebrew, adding comments and notes. His literary opponent, Judah ibn Bal'am, wrote, in addition to lexical works, a book on the Masoretic rules of vowels and accents. Isaac ibn Yashush of Toledo, known for his daring exegesis, wrote a book on the inflections; David ibn Hagar, rabbi at Granada, one on the vowels; and Levi ibn al-Tabban of Saragossa, a grammatical work under the title "Al-Miftaḥ," while Ibn Barun, his pupil, pointed out the grammatical relation between Hebrew and Arabic in his "Kitab al-Muwazanah," on the relation between the two languages—the most important monograph on this subject, part of which has been preserved. Another Spanish grammarian of the first half of the twelfth century is Abraham ibn Kamnial of Saragossa.

Abraham ibn Ezra.

As the grammatical works of the Spanish philologists were written in Arabic, they could exert no influence in countries speaking a different language. Hence Menahem and Dunash remained the grammatical authorities in northern France, where in the second half of the eleventh and in the first half of the twelfth century Bible exegesis became an independent science dealing with the literal sense of the text. The same holds good for Italy, where Menahem b. Solomon also treated grammar in his "Eben Boḥan," a manual for the study of the Bible, completed in 1143. Abraham ibn Ezra, the genial and many-sided writer, was the first to carry the grammatical knowledge that had been perfected in Spain to the other European countries that offered him refuge between 1140 and 1167; namely, Italy, southern and northern France, and England. He offered full and interesting information, in pure Hebrew diction, not only in his exegetical works, in which the grammatical comments at times become entire treatises, but also in special grammatical works. The most popular of these are "Moznayim," written about 1140 at Rome, where he translated Ḥayyuj's works; and "Sefer Ẓaḥot," a work on linguistic "purity" or "correctness," written in 1145 at Mantua. His other grammatical works are: "Yesod Diḳduḳ" (*c.* 1145); "Safah Berurah," written in southern France; "Yesod Mispar"; the "Sefer ha-Shem," in part grammatical; and "Sefat Yeter," a defense of Saadia against Dunash. Ibn Ezra's grammatical works, the first of this kind written in Hebrew, although based for the greater part on his Arabic sources, bear the stamp of his original mind. They also have the merit of presenting the essentials of grammar within a small compass and in an interesting way.

The Ḳimḥis.

Next to Ibn Ezra's works, Joseph Ḳimḥi's grammar (*c.* 1150) is the first exposition of Hebrew grammar in Hebrew. His "Sefer Zikkaron" surpasses Ibn Ezra's works in the methodical clearness of the presentation and in the even treatment of the whole material, and was the first real manual of Hebrew grammar. It marked an epoch by introducing the division of vowels into five long and five short ones, a division derived by Ḳimḥi from Latin grammar, which he mentions. This new vowel system, which it is difficult to reconcile with the old vowel system of the Masorah, came to be accepted in Hebrew grammar, especially through the manuals of Ḳimḥi's two sons. The elder, Moses Ḳimḥi, wrote the "Mahalak," a manual very well adapted to didactic purposes; it was the first condensed text-book of Hebrew grammar, giving the most essential rules and definitions, and containing in addition only paradigms. This text-book subsequently took an important place in the Hebrew studies of non-Jews in the sixteenth century. It may be noted that Moses Ḳimḥi introduced as model form the verb פקד, which was used for the paradigms of the strong verb down to recent times (Joseph Ḳimḥi, following Ibn Ezra, had used שמר for this purpose). Moses Ḳimḥi wrote also another grammatical text-book, "Sekel Ṭob," which has recently come to light again after having been lost for a long period ("R. E. J." xxviii., xxx.). More important than the text-books of his father and brother was the "Miklol" of David Ḳimḥi. As in the case of Abu al-Walid's chief work, this contained a lexicon in addition to the grammar, the latter forming the first part of the work, and being subsequently designated separately by the title of the whole work. David took the material for his grammar chiefly from Ḥayyuj and Abu al-Walid; but he arranged it independently, and worked it over with scholarly insight, adopting the paradigmatic method of his brother, and giving evidence throughout of the gift of teaching which he had inherited from his father. David Ḳimḥi's Hebrew grammar became in the following centuries the source from which the results of the classic Jewish philology of the Middle Ages were drawn, the works of the founders of this science having been forgotten. It is characteristic that the author of the latest historico-critical work on the Hebrew language, Ed. König, draws solely upon Ḳimḥi's grammar, although its sources, Ḥayyuj and Abu al-Walid, have long since become accessible in the Arabic originals and in the Hebrew translations.

Contemporaneously with the Ḳimḥis, other scholars continued Ibn Ezra's work, providing aids in Hebrew for the study of Hebrew grammar. Solomon ibn Parḥon (1160) prefaced his lexicon by a grammatical summary; Judah ibn Tibbon translated Abu al-Walid's chief work (1171); Isaac ha-Levi, otherwise unknown, wrote a grammatical text-book under the title "Sefer ha-Maḳor"; and Moses b. Isaac, in England, prefixed to his lexicon "Shoham" a grammar entitled "Leshon Limmudim." Moses' teacher was Moses b. Yom-Ṭob of London, called also Moses ha-Naḳdan, who wrote "Sefer ha-Niḳḳud," on punctuation, and notes to Joseph Ḳimḥi's grammar. The interest in grammatical studies which arose in northern France is evident in the work of the greatest Talmudist of his time, Jacob b. Meïr Tam, a grandson of Rashi, who defended Menahem against Dunash, at the same time presenting a complete theory of the classification of root-words. His "Hakra'ot" is attacked by Joseph Ḳimḥi from a more advanced scientific standpoint in his "Ha-Galui." The East produced no great grammarians in the twelfth century, though there has been preserved a grammar by the "Babylonian grammarian" Abraham (ha-Babli), which was quoted as early as Ibn Ezra. The Karaite Judah Hadassi of Constantinople incorporated rules of grammar in his encyclopedic work "Eshkol ha-Kofer" (*c.* 1148), which he took without acknowledgment from Ibn Ezra's "Moznayim" ("Monatsschrift," 1896, xl. 68 *et seq.*). The grammar of another Karaite author of Constantinople may be mentioned here, namely, that of Aaron b. Joseph (end of thirteenth century) entitled "Kelil Yofi," published at Constantinople in 1581—the only Hebrew grammar by a Karaite that has been printed.

The Epigoni.

With the thirteenth century begins for Hebrew grammar the epoch of the Epigoni, whose works but rarely evince any independence. Judah al-Ḥarizi wrote a grammar, of which only the title, "Ha-Mebo li-Leshon ha-Ḳodesh," is known. An anonymous grammatical work, "Petaḥ Debarai," called after the initial words of Ps. cxix. 130, was written about the middle of the thirteenth century by a Spanish scholar, whose name was probably David. This well-written grammar shows the influence of the valuable text-book of David Ḳimḥi, to whom the work has been erroneously ascribed. The thirteenth century also produced another anonymous grammar (edited by Poznanski in 1894; see "Monatsschrift," xxxviii. 335). Jacob b. Eleazar of Toledo, who lived at the beginning of this century, wrote "Al-Kamil," which includes a grammar and a lexicon; it is now known only from quotations. Isaac ha-Levi b. Eleazar, who lived in the same century at Bagdad, wrote a work under the title "Sefat Yeter," for which the works of Ḥayyuj together with the "Supplementer" of Abu al-Walid were used. Grammar was studied in the thirteenth century in Germany also. The "naḳdanim" (punctuators), prominent among whom are Samson and Jekuthiel (called also Solomon), wrote grammatical text-books, in which also the Spanish authorities were quoted. Mordecai b. Hillel, the halakist, wrote two Masoretico-grammatical didactic poems, in which he mentions the rules ("hilkot sefarad") formulated by Ḥayyuj.

To the beginning of the fourteenth century belongs a grammatical treatise intended to serve as an introduction to the larger grammatical manuals. This "Introduction" ("Haḳdamah"), which was afterward frequently printed together with Moses Ḳimḥi's grammar, was written by Benjamin b. Judah of Rome, who also wrote a complete summary of Hebrew grammar under the title "Mebo ha-Diḳduḳ." Another Roman of the same time, the poet Immanuel b. Solomon, discussed, like Menahem b. Solomon's work of the same title mentioned above, grammatical subjects in his "Eben Boḥan," a handbook of Biblical hermeneutics. In the first third of the fourteenth century the prolific Joseph ibn Caspi of Provence wrote a synopsis of logic as a guide to correct speaking, as well as a grammar; he censured philologists who preceded him for neglecting logic. Solomon b. Abba Mari Yarḥi of Lunel wrote a grammar under the title "Leshon Limmudim," in which for the first time there appeared, with exception of the "po'el," the seven verbal-stems (conjugations) which later came into general use. Samuel Benveniste is mentioned as an "excellent grammarian" of the fourteenth century, although the name of the work in which he attacked David Ḳimḥi is not known. The summary in Arabic of the theories of punctuation and accentuation which is extant in Yemen manuscripts, and of which the material is taken from grammatical works, probably dates also from the fourteenth century, as does another, larger, work of this kind in Hebrew, a "handbook for the Bible reader" ("manuel du lecteur"), as it was called by its editor, J. Derenbourg.

Profiat Duran.

At the beginning of the fifteenth century (1403) Profiat Duran wrote his grammar, "Ma'aseh Efod," in which an attempt is made to carry out Joseph Caspi's idea of basing the study of language on logic. He also undertakes to refute the erroneous opinions of later grammarians, especially those of David Ḳimḥi. Duran's grammar influenced David ibn Yaḥya's grammar, "Leshon Limmudim," written toward the end of the century at Lisbon, and which is remarkable for its adequate and methodical arrangement of the material. Duran also influenced Moses b. Shem-Ṭob ibn Ḥabib, who had gone to southern Italy from Portugal before 1488, and who wrote a larger grammar, "Peraḥ Shoshan," besides a smaller text-book on language, in the form of a catechism, entitled "Marpe Lashon." In 1517 Elisha b. Abraham of Constantinople wrote his grammatical work, "Magen Dawid," in defense of David Ḳimḥi against Duran and David ibn Yaḥya. Mention must be made of two other grammatical manuals of the fifteenth century, written by Italian scholars, and extant only in manuscript; namely, Joseph Sarco's "Rab Pe'alim," and the large work "Libnat ha-Sappir," by Judah b. Jehiel (Messer Leon), the author of the Biblical rhetoric "Nofet Ẓufim."

The Reformation.

The Reformation marks a great change in the history of Hebrew grammar. The study of the holy language became a part of Christian scholarship and, because of the return to Scripture demanded by the Reformation, an important factor in the religious movement by which Germany was the first to be affected and transformed. The transfer of the leadership in the field of Hebrew grammar from the Jews to the Christians is in a way personified in Elijah Levita (1469–1549), of whom Sebastian Münster, one of the most prominent of the Christian Hebraists, writes in 1546: "Whoever possesses to-day solid knowledge of Hebrew owes it to Elijah's work or to the sources proceeding from it." Levita's textbook on grammar, called "Sefer ha-Baḥur" after Levita's cognomen, is confined to the theory of the noun and the verb, while he treats the theory of vowels and other special grammatical subjects in four partly metrical treatises entitled "Pirḳe Eliyahu." He also wrote a commentary to Moses Ḳimḥi's brief grammar, which through him became one of the most popular manuals. Levita's works were especially useful in the schoolroom, as he avoided on principle all abstract discussions of grammatical categories, on the ground that he was "a grammarian and not a philosopher." Five years after Levita's grammar had appeared at Rome there was published in Venice (1523) the work "Miḳne Abram," by Abraham Balmes, the last independent work of this period based on thorough knowledge and criticism of its predecessors. Balmes' presentation of grammatical questions may in a certain sense be designated as historico-critical. He attempts to apply the methods and terms of Latin grammar to Hebrew, and adds to phonetics and morphology a treatise on syntax, for which he coins the Hebrew name "harkabah." The book was, however, very complex and clumsy, and its terminology difficult to understand; and although it was issued at the same time in a Latin translation, it did not have much influence on the early Hebrew studies of the Christians.

Johann Reuchlin.

The great humanist, Johann Reuchlin, "is honored by history as the father of Hebrew philology among the Christians" (Gesenius). His "Rudimenta Linguæ Hebraicæ," published in 1506, was the first successful work of its kind written by a Christian to introduce Christians to the Hebrew language, the attempt made by Conrad Pellican two years previously having been entirely inadequate. Reuchlin, who honored as his teachers two Jewish scholars, Jacob Jehiel Loans and Obadiah Sforno, took the material for his work from David Ḳimḥi's "Miklol"; and for a long time thereafter Christian writers on Hebrew grammar owed their knowledge to Jewish teachers and Jewish works. The works of Christians, even in early times, differed from the works of Jewish authors only in the Latinized terminology (introduced in part by Reuchlin) and in the method of presentation.

It is not the object of this article to describe the development of Hebrew grammar and the related literature which has been produced by Christian scholars during the last four centuries; but the list which follows after a short notice of the principal works of this period, and which includes the titles of nearly 400 Hebrew grammars, many of which have passed through a number of editions, will give an idea of the extent of this literature, and hence of the great importance of the study of Hebrew philology in the non-Jewish world.

Of greatest importance in the sixteenth century were the works of Sebastian Münster ("Epitome Hebr. Gram." 1520; "Institutiones Grammaticæ," 1524), who, following Elijah Levita, perfected the science of Hebrew grammar as regards both its material and its methods of presentation. In the sev-

From the 16th to the 20th Century.

enteenth century the grammar of the elder Buxtorf, "Præcepta Gram. Hebr." (1605), enjoyed a high reputation. W. Schickard's "Horologium Hebr." (1623), on account of its brevity and pleasing arrangement, passed through even a greater number of editions. The grammar by Glass ("Instit. Gram. Hebr.") was distinguished by its treatment of syntax. In Holland, Alting's "Fundamenta Punctationis" (1654) was the favorite work after the middle of the seventeenth century. Opitz's manual, "Atrium Linguæ Sanctæ" (1674), although based entirely on Wasmuth's "Hebraismus Restitutus" (1666), passed through many editions in the course of an entire century. A great influence was exerted by Danz, who, in addition to his "Compendium" (1699), wrote various treatises in which he carried out a system of vowel-mutation of his own. In the eighteenth century Schultens wrote his epoch-making "Institutiones" (1737), in which he put the treatment of grammar on a new basis and introduced the comparison of kindred languages, especially Arabic. He was succeeded by Schröder, whose grammar, "Institutiones ad Fund. Ling. Hebr." (1766), was much used. Vater, in his "Hebr. Sprachlehre" (1797), prefixed "philological introductions" to the main divisions of the grammar.

The greatest advance since the beginning of this period was made by the grammar of W. Gesenius (1813), which became the most popular and useful manual of Hebrew philology of the nineteenth century, and was several times translated (since 1874 ed. by Kautzsch). The new method of studying language as an organism, introduced at the beginning of the century, was applied by Ewald to Hebrew grammar, his "Kritische Grammatik" (1827) and "Grammatik der Hebr. Sprache" (1829) enjoying with the work of Gesenius the greatest popularity. Olshausen, in his "Lehrbuch der Hebr. Sprache" (1861), treated Hebrew grammar throughout with reference to Arabic. Böttcher's manual, "Ausführliches Lehrbuch der Hebr. Sprache" (1866), is distinguished by thorough and detailed treatment, as are also more recently König's "Lehrgebäude" and "Historisch-Comparative Syntax" (1881–95, 1897). Stade's "Lehrbuch" (1879) has not been completed. Strack's grammar (1883) is very popular on account of its brevity and superior critical method.

The lion's share in the subjoined list belongs to Germany, where after the Reformation Hebrew philology received an unusual degree of attention, especially as an integral part of the science of theology; and where in modern times it has been given its proper place also in general philology, so that Germany still retains the leadership in this branch of science. The first Hebrew grammars written in languages other than Latin appeared at the end of the sixteenth century; namely, one in Italian by Franchi, a converted Jew, "Sole della Lingua Sancta" (1591), and one in English by Udall, "The Key of the Holy Tongue" (1593). A Hebrew grammar in German, "Teutsche Dikduk" (1613), was written by Josephus, a converted Jew. But far into the eighteenth century Latin remained the principal language of these manuals, primarily designed to assist the learned in their studies.

The following is a chronological list of manuals of Hebrew grammar written by Christians from the beginning of the sixteenth to the beginning of the twentieth century. It is based chiefly on Steinschneider's "Bibliographisches Handbuch" (Leipsic, 1859), with corrections and additions both by him ("Centralblatt für Bibliothekswesen," 1896, xiii. 345–379, 441–489) and by Porges (*ib.* 1898, xv. 493–508, 566–578). For the period covering the last fifty years it was necessary to seek the titles elsewhere, and the list does not pretend to completeness. The date first given is that of the first publication of the book; dates of later editions are given in parentheses. Authors who were baptized Jews are indicated by an asterisk.

1504. Pellican, Conr.—De Modo Legendi et Intelligendi Hebræum. Strasburg (in Reusch's Margarita Philos. Nova; reedited by Nestle, Tübingen, 1877).
1506. Reuchlin (Capnio), Joh.—Rudimenta Linguæ Hebraicæ Una cum Lexico. Pforzheim. (Ed. Seb. Münster, 1537. Comp. Gramm. Hebr. 1581.)
1508. Tissardus, Franc.—Gramm. Hebraica et Græca. Paris.
1513–21. Guidaccerius, Agathius.—Institutiones Gr. Hebr. Rome. (Paris, 1529, 1539, 1546; see Benjacob, Oẓar ha-Sefarim, p. 368, No. 2170.)
1516. Capito, W. F.—Institutiuncula in Hebr. Linguam. Basel.
1518. Capito, W. F.—Hebraicarum Institutionum Libri Duo. Basel. (Strasburg, 1525.)
1518. Boeschenstein, Joh.—Hebraicæ Grammaticæ Institutiones. Wittenberg. (Cologne, 1521.)
1520. Münster, Seb.—Epitome Hebr. Grammaticæ. Basel.
1520. Pagninus, Sanct.—Institutiones Hebraieæ. Lyons. (1526; Paris, 1549.)
1522. Anonymous.—Rudimenta Hebr. Gramm. Basel.
1524. Münster, Sebastian.—Institut. Gramm. in Hebr. Lingu. Basel.
1525. Aurigallus, Matthew.—Compendium Hebr. Chaldææque Gramm. Wittenberg.
1526. Zamorensis, Alphonsus*.—Introductiones Artis Gramm. Hebr. Complutum.
1528. Campensis (van Campen), Joh.—Ex Variis Libellis Eliæ . . . Quidquid ad Gr. Hebr. Est Necessarium. Louvain. (Paris, 1539, 1543.)
1528. Fabricius, Theod.—Institutiones Linguæ Sanctæ. Cologne.
1528. Pagninus, Sanct.—Inst. Hebr. Abbreviatio. Lyons. (Paris, 1546, 1556.)
1529. Clenardus, Nic.—Tabulæ in Gr. Hebr. Louvain. (Paris, 1534, 1540, 1550, 1555, 1556, 1557, 1559, 1564, 1567, 1571, 1574, 1582, 1591.)
1530. Sebastianus, Augustus (Nouzenus).—Gramm. Linguæ Ebr. Marburg.
1535. Bibliander (Buchmann), Theod.—Inst. Gram. de Lingua Hebr. Zurich.
1535. Münster, Sebastian.—Isagoge Elementalis in Hebr. Linguam. Basel. (1540.)
1541. Caligniis, Alanus Reffaut de.—Instit. Hebr. Paris. (1545.)
1541. Tremellius, Emanuel*.—Rudimenta Linguæ Hebr. Wittenberg.
1541. Uranius, Henricus.—Compendium Hebr. Gramm. Basel. (1545, 1548, 1559, 1568, 1570.)
1542. Bibliander, Theod.—De Optimo Genere Grammaticorum Hebræorum Commentarius. Basel.
1542. Münster, Sebastian.—Opus Grammaticum Consummatum. Basel. (1544, 1549, 1556, 1563, 1570, 1576.)
1543. Artopœus (Bekker), Petrus.—Lat. Græc. et Hebr. Linguæ Gramm. Basel. (1545, 1558.)
c. 1545. Vallensis, Joannes.—Gramm. Hebr. Paris.
1547. Quinquarboreus, Joannes.—De Re Grammatica Hebraica Opus. Paris. (1549, 1556, 1582, 1588, 1609.)
1547. Stancarus, Franciscus.—Ebr. Grammaticæ Institutio. Basel. (1555.)
1548. Martinez, Martinus.—Institutiones in Linguam Hebr. et Chald. Paris. (Salamanca, 1571.)
1552. Kyberus, David.—De Re Gr. Hebr. Linguæ. Basel.
1552. Placus, Andreas.—Instit. Gr. Hebr. Vienna.
1553. Isaacus, Joannes (Johanan Levi*).—Absolut. in Hebr. Lingu. Institutiones. Cologne. (1554; ed. iv., Antwerp, 1564, 1570.)
1554. Baynus, Rudolphus.—Compendium Michlol Hebr. Gr. Davidis Cimḥi. Paris.

1558. Prætorius, Abdias.—Gramm. Hebr. Libri viii. Basel.
1559. Quinquarboreus, Joannes.—Linguæ Hebr. Instit. Paris. (1582, 1609, 1621.)
1560. Cavallerius (Chevalier), Antonius R.—Rudimenta Hebr. Linguæ. Geneva. (1567; Wittenberg, 1574; Leyden, 1575; Geneva, 1590.)
1560. Kerssenbroich, Hermanus.—Epitome Gr. Hebr. Cologne.
1561. Aretius, Benedictus.—Partitiones Methodicæ Gramm. Hebr. Basel.
1561. Happelius, Wigand.—Linguæ S. Canones Gramm. Basel.
1562. Avenarius (Habermann), Joannes.—Gramm. Hebr. Wittenberg. (1570, 1575, 1581, 1597, 1623.)
1568. Martinius, Petrus.—Gramm. Hebr. Libri ii. Paris. (1580; Leyden, 1590, 1591, 1597, 1603, 1612, 1618, 1621, 1684.)
1569. Osiander, Luc.—Comp. Hebr. Gramm. Wittenberg. (1579, 1581, 1589, 1612, 1623.)
c. 1570. Fortius, Hortensius*.—Gramm. Hebr. (in Hebrew). Prague.
1573. Clajus, Joannes.—Elementa Linguæ Hebr. Wittenberg. (1577, 1581, 1597.)
1575. Schindlerus, Valentinus.—Instit. Hebr. Libri v. Wittenberg. (1581, 1596, 1603, 1612.)
1578. Bellarminus, Robertus.—Instit. Linguæ Hebr. Rome. (1580, 1585, 1596, 1606, 1609, 1616, 1618, 1619, 1622, 1640, 1642.)
1580. Junius, Franciscus.—Gr. Hebr. Linguæ. Frankfort. (1590, 1596.)
1580. Marinus, Marcus.—Hortus Eden sive Grammatica Linguæ Sanctæ. Basel. (1585, 1593.)
1584. Selneccerius, Nicolaus.—Isagoge in Libros Gramm. Ling. Hebr. Leipsic.
1585. Brunnerus, Jos.—Rudimenta Hebr. L. Freiburg. (1605.)
1586. Mellissander, Casparus.—Prima L. Hebr. Elementa. Antwerp.
1586. Reudenius, Ambrosius.—Comp. Gramm. Hebr. Wittenberg.
1587. Blebelius, Thom.—Gramm. Hebr. Sanct. Linguæ Institutiones. Wittenberg. (1594.)
1589. Neander, Conradus.—Isagoge Linguæ Sanctæ. Wittenberg. (1591.)
1590. Gualtperius, Otto.—Grammatica Linguæ Sanctæ per Quæstiones et Responsiones. Wittenberg. (1611.)
1590. Rosenbergius.—Gramm. Hebr. Wittenberg.
1591. Franchi, Guglielmo*.—Sole della Lingua Sancta. Bergamo. (1594, 1603, 1800.)
1591. Schadæus, Elias.—Gramm. L. Sanctæ. Strasburg.
1591. Wolderus, David.—Donatus Hebraicus, Cont. Rudimenta Ling. Hebr. Hamburg.
1592. Weiganmeier, Ge.—Inst. Hebraicæ Linguæ per Tabulas Digestæ Libri ii. Strasburg. (1603.)
1593. Udall, John.—The Key of the Holy Tongue (transl. from Martinius). Leyden.
1600. Hutterus, El.—Prima Elementa Gr. Hebr. Nuremberg.
1600. Knowlles, Richardus.—Gramm. Ling. Græcæ et Hebr. Compendium. London. (1655.)
1600. Wasers, Casp.—Archetypus Gramm. Hebr. Basel. (1611, 1612, 1625.)
1602. Beringerus, Michael.—Gramm. Hebr. Præcepta. Tübingen.
1602. Schindlerus, Valentinus.—Comp. Gr. Hebr. Wittenberg. (1613.)
1603. Gibelius, Abr.—Gramm. Sanct. Ling. Hebr. Wittenberg.
1604. Reudenius, Ambrosius.—Isagoge Gramm. in Linguam Hebraicam. Wittenberg.
1605. Buxtorf, Johann (the elder).—Præcepta (Epitome) Gramm. Hebr. Basel. (1613, 1616, 1620, 1629, 1632, 1640, 1645, 1646, 1647, 1652, 1658, 1665, 1666, 1669, 1672, 1675, 1701, 1705, 1710, 1716.)
1605. Otto, Julius Conradus*.—Gramm. Hebr. Nuremberg.
1606. Aslacus, Conradus.—Gramm. Hebr. Libri ii. Copenhagen. (1608, 1684.)
1606. Trilles, Vincentius.—Instit. Linguæ Hebr. Valencia.
1607. Meelführer, Joannes.—Compendiosa Institutio Grammaticæ Ebraicæ. Anspach. (Jena, 1623; Nuremberg, 1626.)
1608. Blancaccius, Benedictus.—Institutiones in Ling. Sanct. Hebr. Rome.
1608. Helvicus, Christophorus.—Compendiosa Institutio Linguæ Ebraicæ. Wittenberg. (Giessen, 1609, 1618, 1626.)
1609. Buxtorf, Johann (the elder).—Thesaurus Gramm. Ling. Sanct. Basel. (1615, 1620, 1629, 1650, 1651, 1663.)
1610. Frischlin, Nicodemus.—Gramm. Hebr. Strasburg.
1612. Drusius, Jo. (the elder).—Gramm. Ling. Sanct. Nova. Franeker.
1613. Josephus, Paul*.—Teutsche Dikduk. Nuremberg.
1614. Schickardus, Wilh.—Methodus Linguæ Sacræ. Tübingen.
1615. Rachelius, Joach.—Compendiosa Linguam Sanctam Addiscendi Via. Rostock.
c. 1615. Schramm, David (Agricola).—Libri iv. de Gr. Hebr.
1616. Calasius, Mar.—Canones Generales L. H. Rome.
1616. Mayr, George.—Inst. L. Hebr. Partibus vi. Augsburg. (1622, 1623, 1624, 1649, 1652, 1659, 1693.)
1618. Rosselius, Paul.—Canones Hebr. (Wittenberg, 1621.)
1619. Hambræus, Jonas.—Institutio Hebr. Comp. Rostock.
1621. Erpenius, Thom.—Grammatica Ebraica Generalis. Leyden. (1627, 1651, 1659.)
1623. Glassius, Sal.—Inst. Gr. Hebr. Jena. 1634.—Philologia Sacra Lib. iii. et iv., in Quibus Gr. Sacra Comprehenditur. Jena. (1635.)
1623. Schickardus, Wilhelm.—Horologium Hebraicum. Tübingen. (1624, 1625, 1626, 1633, 1636, 1639, etc.; 43d ed. Nova et Plenior Gramm. Hebr. 1731.)
1624. Hamius, Jac.—'Ραδιομάθεια Linguæ Hebr., h. e., Gramm. Hebr. Compendiosissima. Hamburg.
1625. Alstedius, Joh. Henr.—Gramm. Hebr. Frankfort. (1642, 1649.)
1625. Amama, Sixtus.—Gramm. Hebr. Martinio-Buxtorfiana. Amsterdam. (1634, 1637, 1677.)
1625. Blankenburgius, Fridericus.—Gramm. L. S. per Quæst. et Resp. Strasburg.
1625. Keckermannus, Balth.—Systema Gr. Hebr. Hanau.
1626. Dieu, Ludov. de.—Comp. Gr. Hebr. Leyden. (1650.)
1626. Faber, George.—Inst. Hebr. Gr. Libri iv. Nuremberg.
1626. Kromayer, Jo.—Comp. Gr. Hebr. Jena.
1627. Petræus, Nic.—Compend. Gr. Hebr. Copenhagen. (1633.)
1627. Schickardus, Wilh.—Der Hebräische Trichter. Tübingen. (1630, 1633.)
1627. Trostius, Martinus.—Gramm. Hebr. Universalis. Copenhagen. (Wittenberg, 1632, 1637, 1643, 1653, 1655, 1664, 1666.)
1628. Dieu, Ludov. de.—Gramm. Linguarum Orientalium, Hebr. Chald. et Syrorum. Leyden. (1683.)
1631. Vallensis, Theophilus.—Enchiridion L. S. Hebr. Gramm. Leipsic.
1635. Bythnerus, Victorinus.—Lingua Eruditorum sive Instit. Methodica L. Sacræ. London. (1638, 1639, 1645, 1650, 1664, 1670, 1675; English, 1847, 1853.)
1635. Altstedius, J. H.—Rudimenta Linguæ Hebr. et Chald. Albæ Juliæ (Gyulafehérvár).
1636. Baldovius, Jo.—Medulla Gramm. Hebr. Leipsic. (1664.)
1636. Bohemus, Johann.—Comp. Gramm. Hebr. Wittenberg. (1652.)
1636. Hanewinkel, Gerhardus.—Elementa Gr. Hebr. Bremen.
1637. Ron, Jo.—Inst. L. Hebr. Comp. London. (1644, 1649.)
1639. Mylius, Andreas.—Syntaxis Hebr. Königsberg.
1642. Dufour, Thom.—Linguæ Hebr. Opus Gramm. Paris.
1642. Petræus, Severus.—Gramm. Hebr. Copenhagen.
1643. Waltherus, Michael.—Gramm. Linguæ Sacræ. Nuremberg.
1643. W. (Weszelin), Kis-Mariai Paulus.—Brevis Institutio ad Locutionem L. Hebr. Franeker.
1645. Abrahamus, Nicolaus.—Epitome Rudim. Linguæ Ebr. Versibus Latinis. Paris.
1645. Mitternacht, Jo. Seb.—Comp. Gr. Hebr. Jena. (1666.)
1646. Bohlius, Samuelis.—Gramm. Hebr. Rostock. (1658.)
1646. Realis, Andr.—Brevis ac Facilis Introd. ad Linguam Sacram. Leyden.
1646. Vasseur, Joshua le.—Gramm. Hebr. Sedan.
1647. Gezelius, Jo.—Comp. Gr. Hebr. Dorpat.
1648. Knollys, Hanserd.—Rudiments of the Hebrew Grammar. London.
1651. Slonkovic, Martinus.—Synopsis Gr. Hebr. Cracow.
1653. Robertson, William.—A Gate or Door to the Holy Tongue Opened in English. London.
1654. Altingius, Jac.—Fundamenta Punctationis Ling. Sanct. seu Gramm. Ebr. Groningen. (1658, 1675, 1686, 1687, 1692, 1701, 1717, 1730; Claudiopolis, 1698; Dutch, 1664.)
1654. Csipkés-Comáromi, Georgius.—Schola Ebraica. Utrecht.
1656. Davis, Johannus.—English translation of Buxtorf's Præcepta. London.
1658. Fœcklerus, Jo.—Fundamenta ad Ling. Sanct. Accurate Docendam. Amsterdam.
1660. Scherzer, Joh. Adam.—Nucleus Grammaticarum Hebr. Leipsic.
1662. Parschitius, Daniel.—Octo Tabulæ Gramm. Ling. Sanct. Rostock.
1665. Diest, Henricus van.—Gr. Hebr. cum Rudim. Ling. Chald. et Syr. Daventriæ.
1666. Wasmuth, Mattheus.—Hebraismus . . . Restitutus (Nova Grammatica). Kiel. (1669, 1675, 1695, 1713.)

1667. Szathmár-Némethi, Michael.—Tyrocinium Hebraicum. Franeker.
1670. Hulsius, Antonius.—Comp. Regularum Gr. Hebr. Leyden.
1670. Koolhaas, Jo. Christoph.—Gramm. Hebr. . . . sive Ebräischer Trichter. Coburg.
1670. Nicolai, Joh. Fr.—Hodegeticum Orientale Harmonicum (ii., Gramm.). Jena.
1674. Opitius, Henr.—Atrium Linguæ Sanctæ. Jena. (1681, 1687, 1692, 1699, 1704, 1706, 1710, 1725, 1739, 1740, 1745, 1769.)
1677. Pilarik, Esaias.—Summarium Linguæ Sanctæ. Wittenberg.
1681. Anonymous.—Rudimenta Gramm. Hebr. Venice.
1681. Cellarius, Chr.—Gramm. Hebr. in Tabulis Synopticis. Giessen. (1684, 1699.)
1684. Clodius, Dav.—Gramm. Ling. Hebr. Giessen. (1729.)
1685. Viweg, Chr.—Hodegeta Didacticus Ebræus. Jena. (1688, 1706.)
1686. Hooght, Ever. van der.—Janua Ling. Sanct. (Dutch). Amsterdam.
1688. Kümmel, Casp.—Schola Hebraica. Würzburg.
1691. Maius, Jo. Henr.—Institutio Ling. Hebr. Frankfort. (1705, 1715.)
1692. Paulinus, Simon.—Grammatica Hebræa. Abo.
1692. Riesser, Joh.—Comp. Gramm. Hebr. Marburg.
1694. Hardt, Hermanus van der.—Brevia atque Solida Hebr. Ling. Fundamenta. Helmstadt. (1698, 1700, 1707, 1725, 1739.)
1694. Ludwig (Ludovicus), Chr.—Hebraismus Compendiarius. Leipsic. (1699.)
1698. Michaelis, Joh. Heinr.—Gründliche Anweisung zur Hebr. Sprache. Halle.
1699. Burcklinus, Ge. Chr.—Institutio L. Hebr. Frankfort.
1699. Danzius, Jo. Andr.—Compendium Gr. Ebr.-Chald. Jena. (1706, 1735, 1738, 1742, 1748, 1751, 1765, 1773.)—1686. Nucifrangibulum. Jena.—1694. Literator Hebr.-Chald. Jena.—1694. Interpres. Hebr.-Chald. (Syntax) Jena.
1699. Slaughter, Ed.—Gramm. Hebr. Amsterdam. (1760, 1834, 1843.)
1702. Michaelis, Joh. Heinr.—Erleichterte Hebr. Grammatik. Halle. (1708, 1723, 1731, 1733, 1738, 1759; Latin, Breslau, 1748.)
1704. Reineccius, Christ.—Gramm. Hebr.-Chald. Leipsic. (1778.)
1705. Levi, Philipp*.—A Compendium of Hebrew Grammar. Oxford.
1705. Starkius (Starke), Henr. Bened.—Lux Gr.-Hebr. Leipsic. (1713, 1717, 1737, 1764.)
1707. Hureus, Car.—Grammaire Sacrée. Paris.
1707. Ruschat, Abraham.—Gramm. Hebr. Nova Eaque Facili Methodo Digesta. Leyden. (1711.)
1708. Arnd, Carol.—Grammatica Analysi Hebr. Inserviens. Rostock.
1708. Schmidt, Joach. Frid.—Manuductio Grammaticalis ad Linguam Ebraicam. Frankfort.
1708. Knipe.—H. Gr. Rudimenta. Oxford.
1709. Schünnemann, Chr. Heinr.—Leichte Anweisung zur Hebr. Grammatik. Leipsic.
1711. Hillerus, Matth.—Institutiones Ling. Sanct. Tübingen. (1760.)
1716. Masclefius, Franc.—Grammat. Hebr. a Punctis Libra. Paris. (1730, 1743, 1750, 1781.)
1716. Schaaf, Carol.—Epitome Gr. Hebr. Leyden.
1717. Anonymous.—Hebr. Gramm. Rud. in Usum Scholæ Westmonaster. London.
1717. Bongetius, Jo.—Rud. Grammat. Hebr. Rome. (1740, 1748.)
1721. Pasinus, Jos.—Gramm. Ling. Sanct. Padua. (1739, 1756, 1779.)
1722. Anonymous.—Fundamenta Ling. Hebr. Berlin. (1732.)
1722. Bernard, Christ. David*.—Hütte Davids . . . Alle Gramm. Regeln der Hebräischen Sprache (Hebrew and German). Tübingen.
1724-26. Guarin, Petr.—Gramm. Hebr. et Chald. 2 vols. Paris.
1726. Bennet, Thom.—Gramm. Hebr. London. (1728, 1731.)
1727. Braemson (or Brunchmann), Andr. Henrikson.—Gramm. Hebr. Copenhagen. (1733.)
1728. Vieira, Eman.—Comp. Gramm. Hebr. Leyden.
1729. Jetzius, Paul.—Rudimenta Linguæ Hebræ. Stettin.
1731. Speidelius, Jo. Chr.—Nova et Plenior Gr. Hebr. Tübingen.
1733. Engestroem, Jo.—Gramm. Hebr. Biblica. Lund.
1733. Quadros, Didacus de.—Enchiridion seu Manuale Hebr. Rome.
1735. Monis, Judah*.—A Grammar of the Hebrew Tongue. Boston. (The first Hebrew grammar printed in America.)
1735. Wachner, Andr. Ge.—Gründliche Grammatik der Hebräischen Sprache. Göttingen.
1735. Hertel, W. Chr.—Anweisung zur Hebräischen Sprache. Gratz.
1737. Schultens, Alb.—Institutiones ad Fundam. L. H. Leyden. (1743, 1750, 1753, 1756; Claudiopolis, 1743.)
1738. Grey, Richard.—A New and Easy Method of Learning Hebrew Without Points. London. (1739, 1751.)
1738. Le-Long, Jac.—Nouvelle Méthode pour Apprendre Facilement les Langues Ebr. et Chald. Paris.
1739. Rau, Joach. Just.—Kurzgefasste Anfangsgründe der Hebräischen Grammatik. Königsberg. (1749, 1777, 1780.)
1739. Burell, Andrew.—A New Method to Obtain the Knowledge of the Hebrew Tongue. London.
1739. Lizel, Ge.—Epitome Gr. Hebr. Speyer.
1740. Koch, Fried. Christ.—Fundamenta L. Hebr. . . . seu Gramm. Hebr. Philosophica. Jena.
1742. Anonymous.—Inst. Hebr. Fundamenta. Hildburghausen.
1745. Michaelis, Jo. Dav.—Hebräische Grammatik. Halle. (1748, 1753, 1768, 1778.)
1747. Sisti Gennaro.—Lingua Santa. Venice. (1777.)
1747. Steinersdorff, Jo. Christ.—Gramm. Hebr. Breviter. Halle. (1752, 1772.)
1748. Büttner, Christoph. Andr.—Gramm. Hebr. Stettin.
1750. Hase, Christ. Gottfr.—Versuch eines Lehrgebäudes der Hebräischen Sprache. Halle.
1751. Bate, Jul.—A Hebrew Grammar. London.
1751. Hübschmann, I. Matth.—Geschwinder Hebräer. Eisenach.
1751. Steinersdorff, Jo. Christ.—Hebräische Grammatik. Halle. (1767, 1790.)
1752. Kypke, George Dav.—Hebräische und Chaldäische Grammatik (after Danz). Breslau. (1784.)
1753. Calcio, Ignazio.—Linguæ S. Rudimenta. Naples.
1753. Steinweg, Ge. Friedr.—Erleichterte Hebräische Grammatik. Stuttgart.
1755. L'Advocat, Jean Bapt.—Gramm. Hebr. Paris. (1822.)
1755. Traegard, E.—Comp. Gramm. H. Bibl. Greifswalde.
1756. Zeleny, Franc.—Institutiones L. S. Prague.
1756. Hardt, Ant. Jul. van der.—Gramm. Hebr. Helmstadt.
1756. Wartha, Jo. Paul.—Gramm. Nova Hebr.-Chald. Styria.
1757. Sonnenfels, Alois *.—Lapis Lydius, sive Instit. H. L. . . . Prüfstein (Latin and German). Vienna.
1758. Kals, Jo. Gul.—Gramm. Hebræo-Harmonica cum Arab. et Aram. Amsterdam.
1758. Müller, Jo. Mart.—Anfangsgründe der Hebräischen Sprache. Hamburg.
1758. Robertson, Jac.—Gramm. L. Hebr. Edinburgh. (1764.)
1758. Gireandeau, Bonar.—Abrégé de la Gramm. Hébr. Paris. (1777.)
1758. Engotler, Jos.—Institutiones Linguæ Sacræ. Gratz. (1778.)
1760. Kalmar, Geo. (Hungarus).—Genuina Linguæ Hebr. Grammatica. Geneva.
1762. Biedermann, Jo. Gottlieb.—Anfangsgründe der Hebräischen Sprache. Leipsic. (1785.)
1763. Ashworth, Caleb.—A Concise Hebrew Grammar. Cambridge. (7th ed., 1846.)
1764. Ussermann.—Compendium Syntax. Hebr. Salisbury.
1765. Bahrdt, Chr. Fried.—Comp. Grammar Hebr. Leipsic.
1766. Schröder, N. W.—Institutiones ad Fundamenta Linguæ Hebr. cum Syntaxi. Groningen. (1772—Claudiopolis, 1775, 1778, 1785, 1792, 1810, 1824.)
1767. Hoffmann, Jo. Ge.—Gr. H. Princip. Giessen. (1776.)
1767. Vogel, Ge. Joh. Lud.—Institutio Hebraica in Scholis Suscipienda. Halle.—1769. Anfangsgründe der Hebräischen Sprachkunst. Halle.
1770. Bosch, Jac.—Onderwijz in d. H. Taalkunst. Leeuwarden.
1774. Barker, W. H.—Grammar of the Hebrew Language. London.
1774. Bayly, Anselm.—A Plain and Complete Grammar of the Hebrew Language. London.
1775. Rota, Orazio.—Gramm. della Lingua Santa. Venice.
1776. Hempel, Ernst Wilh.—Prima L. H. Elementa. Leipsic. (1789.)
1776. Sancto Aquilino (Eisentraut).—Opus Gram. Hebr. et Chald. Heidelberg.
1777. Hetzel, Wilh. Friedr.—Ausführliche Hebräische Sprachlehre. Halle.
1778. Diederichs, Jo. Christ. Wilh.—Hebräische Grammatik für Anfänger. Lemgo. (1785.)
1778. Patzschius, H. D.—Institutio L. Hebr. Lüneburg.
1780. Pfeiffer, Aug. Fr.—Hebräische Grammatik. Erlangen. (1790, 1803.)
1782. Güte, Heinr. Ernst.—Anfangsgründe der Hebräischen Sprache. Halle. (1791, 1820.)

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1782. Bayley, C.—Entrance into the Sacred Language. London.
1783. Klemm, Jac. Friedr.—Hebräisches Elementarbuch. Tübingen.
1784. Tirsch, Leopold.—Gramm. Hebr. Prague.
1784. Uri, Johannes.—Pharus Artis Gramm. Hebr. Oxford.
1786. Hasse, Jo. Gottfried.—Die Hebräische Sprachlehre nach den Leichtesten Grundsätzen. Jena.
1787. Fessler, Ign. Aur.—Institutiones L. Hebr. Breslau.
1787. Hetzel, W. Fr.—Kürzere Hebräische Sprachlehre. Duisburg.
1787. Ries, Dan. Christ.—Institutiones Hebr. Mayence.
1788. Haas, Jo. Gottfried.—Kurze und Fassliche Anweisung zur Hebräischen Sprache. Leipsic.
1788. Otto, Gottlieb.—Der Kürzeste Weg Hebräisch zu Lernen. Leipsic.
1788. Volborth, Jo. Car.—Primæ Lineæ Gramm. Hebr. Leipsic.
1789. Schmidt, Karl Benjamin.—Praktischer Unterricht in der Hebräischen Sprache. Lemgo.
1790. Jehne, Lebr. H. S.—Hebräische Sprachlehre. Altona.
1791. Kaszaniczki, Adam (de Nagy Selmecz).—Gramm. Linguæ Sacræ Inst. Vienna.
1791. Seidenstücker, Jo. Heinr.—Philologischer Leitfaden für den Ersten Unterricht in der Hebräischen Sprache. Helmstadt.
1792. Anonymous.—The Hebrew Grammar. London. (5th ed., 1823.)
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1795. Thiele, E. E.—Anleitung zur Erlernung der Hebräischen Sprache. Jena. (1812.)
1795. Bulman, E.—Introduction to the Hebrew Language. London.
1796. Wetzel, Jo. Chr. Frid.—Hebräische Sprachlehre. Berlin.
1796. Bloch, Sören Nikl. Joh.—Rudimenta Inst. L. Hebr. Copenhagen.
1797. Dowling, Ed. Dowman.—The Elements and Theory of the Hebrew Language. London.
1797. Jacobi, J. Ad.—Elementarbuch der Hebräischen Sprache. Jena.
1797. Vater, Jo. Sever.—Hebräische Sprachlehre. Leipsic. (1814.)
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1798. Hartmann, Jo. Melch.—Anfangsgründe der Hebräischen Sprache. Marburg. (1819.)
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1799. Fitz-Gerald, Gerald.—A Hebrew Grammar. Dublin.
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1802. Wittig, Jo. Sigm.—Hebräische Sprachlehre. Wittenberg.
1802. Bloch, S. N. J.—Det Hebraiske Sprogs Formlære. Copenhagen. (1819.)
1803. Smith, John.—Boston.
1804. Hetzel, W. Friedr.—Neue Hebr. Sprachlehre für Anfänger. Dorpat.
1805. Audran, Prosper Gabr.—Grammaire Hébraïque en Tableaux. Paris. (1818.)
1805. Valperga, Tommaso.—Prime Lezioni di Gramm. Hebr. Turin. (1820.)
1808. Mall, Sebastian.—Hebräische Sprachlehre. Landshut.
1808. Newton, James William.—Hebrew Language upon the Plan of Grammar in General. London. (1809.)
1812. Dereser, Thadd. Ant.—Lateinisch-Hebräische Grammatik. Freiburg.
1813. Frey, Jos. S. Chr. Fr.*—A Hebrew Grammar in the English Language. London. (1815, 1823.)
1813. Gesenius, Fr. Heinr. Wilh.—Hebräisches Elementarbuch (Hebräische Grammatik). Halle. (1816, 1817, 1819, 1820, 1823, 1824, 1826, 1828); rewritten 1831 (1834, 1839, 1842); revised by Rödiger 1845 (1848, 1851, 1854, 1857, . . . 21st ed. 1872); worked over by E. Kautzsch, 22d ed. 1878 (1881, 1887, 1889, 1896, . . . 27th ed. 1902).
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1814–16. Gyles, J. F.—A New Hebrew Grammar, in Two Parts. London.
1814. Setiers, L. P.—Grammaire Hébraïque. Paris.
1817. Gesenius, Fr. H. W.—Ausführliches Grammatisch-Kritisches Lehrgebäude der Hebräischen Sprache. Leipsic.
1819. Anonymous.—Grammaire Hébraïque par un Professeur du Séminaire d'Avignon. Avignon.
1820. Bolaffey, H. V.—An Easy Grammar of the Primeval Language. London.
1820. Cellérier, Jac. Elisée.—Eléments de la Grammaire Hébraïque. Geneva. (1824.)
1821. Stuart, Moses.—A Hebrew Grammar with a Copious Syntax. Andover. (1823, 1831, 1838.)
1822. Doeleke, W. H.—Kleine Hebräische Grammatik. Leipsic.
1822. Lindberg, Christian.—Hebraisk Grammatik. Copenhagen.
1824. Boeckel, E. G. Ad.—Anfangsgründe der Hebräischen Sprache. Berlin.
1825. Barnard, Sam.—A Polyglot Grammar of the Hebrew, Chaldee, etc. Philadelphia.
1825. Keyworth, Thom.—The Analytical Part of the Principles of Hebrew. London.
1825. Reyher, C.—Formenlehre der Hebräischen Sprache. Gotha.
1825. Salome, S. C.—A Grammar of the Hebrew Tongue. London.
1826. Bekker, Ge. Jo.—Rudimenta Linguæ Hebr. Löwen.
1826. Benzelin.—Nouvelle Méthode pour Etudier l'Hébreu. Paris.
1826. Boettcher, F.—Hebräisches Elementarbuch für Schulen. Dresden.
1826. Chiarini, L. A.—Grammatyka Hebrayska. Warsaw.
1827. Ewald, Ge. Heinrich Aug.—Kritische Grammatik der Hebräischen Sprache. Leipsic.
1827. Lee, Sam.—A Grammar of the Hebrew Language. London. (1832, 1841, . . . 1844.)
1827. Uhlemann, Fried.—Hebräische Sprachlehre. Berlin.
1828. Szigmondy, Sam.—Gramm. Hebr. Usui Scholarum. Vienna.
1829. Ewald, G. H. A.—Grammatik der Hebräischen Sprache des A. T. Leipsic. (1835, 1838; Engl. transl. by J. Nicholson; see below.)
1829. Pettersson, J.—Fullständig Hebraisk Grammatica. Lund.
1830. Philipps, Wilh. Thomas.—Elements of Hebrew Grammar. Bristol.
1830. Schubert, Heinr. Fr. W.—Grammatik der Hebräischen Sprache. Schneeberg.
1831. Roorda, Taco.—Grammatica Hebræa. Leyden. (1833.)
1831. Lindberg, Jo.—Hovedreglerne af den Hebraiske Grammatik. Copenhagen. (1837; Swedish. Upsala, 1843, 1844.)
1832. Glaeser, Jos.—Grammatik der Hebräischen Sprache. Ratisbon. (1838, 1842, 1844.)
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1832. Noble, James.—Rudiments of the Hebrew Language. Glasgow. (1848.)
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1832. Wilson, John.—Rudiments of Hebrew Grammar in Marathi. Bombay.
1833. Stier, Rud.—Neugeordnetes Lehrgebäude der Hebräischen Sprache. Leipsic. (1849.)
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1834. Scots, David.—Elements of Hebrew Grammar. Edinburgh.
1834. Tullberg, Hamp. Kr.—Hebraisk Språklära. Lund. (1835.)
1834. Willis, Arthur.—An Elementary Grammar for the Use of Shrewsbury School. London.
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1835. Freytag, Georg Wilh.—Kurzgefasste Grammatik der Hebräischen Sprache. Halle.
1835. Johannson, Th. Carl.—Hebraisk Formlære. Copenhagen.
1835. Riegler, G.—Hebräische Sprachschule. Part i., Hebräische Sprachlehre. Bamberg.
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1837. Sebestyén, István.—Kézikönyvecske. Buda.
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1838. Prosser, James.—A Key to the Hebrew Scripture, with a Hebrew Grammar. London.

1839. Bush, George.—A Grammar of the Hebrew Language. New York.
1839. Conant, T. I.—Gesenius' Hebrew Grammar Translated. London. (1840, 1846, 1857.)
1840. Baillie, William.—A Grammar of the Hebrew Language. Dublin.
1841. Hupfeld, Hermann.—Ausführliche Hebräische Grammatik (only the first part, 128 pp., appeared). Cassel.
1841. Stengel, Lib.—Hebräische Grammatik. Freiburg.
1842. Ewald, G. H. E.—Hebräische Sprachlehre für Anfänger. Leipsic. (1855.)
1842. Thiersch, H. Wilh. Jos.—Grammatisches Lehrbuch für den Ersten Unterricht in der Hebräischen Sprache. Erlangen.
1843. Beeston, William.—Hieronymian Hebrew, or a Grammar of the Sacred Language on the System . . . of St. Jerome. London.
1843. Rohrbacher.—Eléments de Grammaire Hébraïque. Metz.
1844. Ewald, G. H. E.—Ausführliches Lehrbuch der Hebräischen Sprache des Alten Bundes. 5th ed., Leipsic. (1855, 1863, 1870.)
1845. Seffer, G. A.—Elementarbuch der Hebräischen Sprache. Leipsic. (1854, 1868, 1874, 1881; 9th ed., 1891.)
1846. Davies, Benj.—Gesenius' Hebrew Grammar Translated. London. (1852, 1869.)
1846. Dietrich, Fr. E. Chr.—Abhandlungen für Hebräische Grammatik. Leipsic.
1846. Stuart, Moses.—Gesenius' Hebrew Grammar Translated. Andover.
1847. Burgh, William.—A Compendium of Hebrew Grammar. Dublin.
1847. Prüfer, K. E.—Kritik der Hebräischen Grammatologie. Leipsic.
1847. Veth, P. J.—Beknopte Hebr. Spraakkunst. Amsterdam. (1852.)
1850. Wheeler, H. M.—Hebrew for Self-Instruction. London.
1852. Schauffler, W. G.—Grammatica de la Lengua Santa. Smyrna.
1853. Ransom, Samuel.—A Hebrew Grammar. London.
1854. Vosen, C. H.—Kurze Anleitung zum Erlernen der Hebräischen Sprache. Freiburg. (18th ed., 1900.)
1856. Nägelsbach, Carl W. E.—Hebräische Grammatik. Leipsic. (1862.)
1856. Ballagi Mór (Bloch).—A Héber Nyelv Elemi Tan-Kőnyve. Prague. (Ed. Goldziher, Budapest, 1872.)
1856. Geitlin, Gabriel.—Hebraisk Grammatik. Helsingfors.
1860. Vosen, C. H.—Rudimenta Linguæ Hebr. Freiburg. (Auxit Fr. Kaulen, 1884.)
c. 1860. Wolfe, J. Robert.—London.
1861. Olshausen, Justus.—Lehrbuch der Hebräischen Sprache. Brunswick.
1861. Hollenberg, W.—Hebräisches Schulbuch. Berlin. (8th ed., 1895.)
1861. Reinke, Laurent.—Rudimenta Linguæ Hebr. Münster.
1861. Green, W. H.—A Grammar of the Hebrew Language. New York. (1876, 1889.)
1863. Paggi, Angiolo.—Grammatica Ebraica Ragionata. . . . Florence.
1864. Blech, W. Ph.—Gramm. der Hebräischen Sprache. Danzig.
1866. Boettcher, Friedrich.—Ausführliches Lehrbuch der Hebräischen Sprache. Leipsic. (1868.)
1867. Scholz, Hermann.—Abriss der Hebräischen Laut- und Formenlehre. Leipsic. (1879.)
1868. Gelbe, H.—Hebräische Grammatik. Leipsic.
1868. Petermann, H.—Versuch einer Hebräischen Formenlehre nach der Aussprache der Heutigen Samaritaner. Leipsic.
1869. Land, J. P. N.—Hebreeuwsche Gramm. Amsterdam.
1869, 1870. Bickell, Gustav.—Grundriss der Hebräischen Grammatik. Leipsic. (Engl. transl., 1877.)
1870. Ewald.—Introductory Hebrew Grammar, Translated by Fred. Smith. London.
1871. Friedrichson, D.—Elementarbuch der Hebräischen Sprache. Mayence.
1873. Martinet, A., and Rigeler, G.—Hebräische Sprach-Schule. Bamberg.
1874. Driver, S. R.—A Treatise on the Use of the Tenses in Hebrew. Oxford. (1874, 1881, 1892.)
1874. Green, W. H.—An Elementary Hebrew Grammar. New York.
1876. Land, J. P. N.—The Principles of Hebrew Grammar. Transl. from the Dutch by R. L. Poole. London.
1877. Bickell, Gustav.—Outlines of the Hebrew Grammar. . . . Annotated by the translator, S. I. Curtiss. Leipsic.
1878. Müller, August.—Hebräische Schulgrammatik. Halle.
1879. Stade, Bernhard.—Lehrbuch der Hebräischen Grammatik. Leipsic.
1879. Ewald, G. H. A.—Syntax of the Hebrew Language. Transl. by Kennedy. Edinburgh.
1880. Baltzer, T.—Hebräische Schulgrammatik. Stuttgart. (1886.)
1881. Ballin, A. S.—A Hebrew Grammar. London.
1881–1895. König, Eduard.—Historisch-Kritisches Lehrgebäude der Hebräischen Sprache. Leipsic.
1881. Stier, G.—Kurzgefasste Hebräische Grammatik. Leipsic.
1881. Harper, W. R.—Elements of Hebrew. Many later editions.
1882. Ball, C. I.—The Merchant Tailors' Hebrew Grammar. London.
1882. Bowman, T.—Edinburgh.
1883. Strack, H. L.—Hebräische Grammatik (Porta Linguarum i.). Carlsruhe and Leipsic. (1885, 1886, 1891, 1893, 1896, 1900, 1902; Engl. ed., 1885, 1889; French ed., 1886.)
1883. Shilling.—Nouvelle Méthode pour Apprendre la Langue Hébr. Lyons.
1883. Siegfried, Carl.—Grammatik der Neuhebräischen Sprache (Strack-Siegfried, Lehrbuch der Neuhebräischen Sprache und Literatur, i.). Carlsruhe and Leipsic.
1884. Philippe, E.—Principes Généraux de la Gr. Hébr. (introduction by Bickell). Paris.
1884, 1885. Walther, F.—Grundzüge der Hebräischen Formlehre. Potsdam.
1885. Kihn, H. (and Shilling, D.).—Praktische Methode zur Erlernung der Hebräischen Sprache. Freiburg. (1898.)
1888. Scerbo.—Gramm. della Lingua Ebraica. Florence.
1888. Senepin.—Grammaire Hébr. Elémentaire. Freiburg.
1889. Harper, W. R.—Elements of Hebrew Syntax. New York.
1891. Bissell, E. C.—A Practical Introductory Hebrew Grammar. Hartford.
1893. Mitchell, E. C. (and I. Price).—Gesenius' Hebrew Grammar (2d American ed.). Boston.
1893. Prill, I.—Einführung in die Hebräische Sprache. Bonn.
1894. Ball, C. I.—An Elementary Hebrew Grammar. New York.
1894. Davidson, A. B.—An Introductory Hebrew Grammar. 2 vols. Edinburgh.
1894. Dreher, Th.—Kleine Grammatik der Hebräischen Sprache. Freiburg.
1894. Maggs, I. T. L.—An Introduction to the Study of Hebrew. London.
1894. Pukánozky, Béla.—Heber Nyelotan. Pozsony.
1896. Kautzsch, Emil.—Kleine Ausgabe von Gesenius' Hebräischer Grammatik. Leipsic.
1897. König, Eduard.—Historisch-Comparative Syntax der Hebräischen Sprache. Leipsic.
1900. Chabot, A.—Grammaire Hébr. Elémentaire. Freiburg.
1901. Duff, A.—A Hebrew Grammar. London.
1901. Green, Samuel G.—A Handbook to the Old Test. . . . Elementary Grammar of the Language. London.
1903. Steuernagel, Carl.—Hebräische Grammatik. Berlin.

Later Jewish Works.

A period of neglect of letters among the Jews of Europe followed the death of Levita. It lasted for two centuries, and manifested itself in the exclusive study of the Talmud and the Cabala, and in the neglect of the rational study of the Bible and consequently of the cognate grammatical studies. No attention was paid to the ancient classics of Hebrew philology; and the very scant output along philological lines contained not a single prominent work. Among the thirty-six works which were produced from the middle of the sixteenth century to the middle of the eighteenth century those of Solomon Hanau are probably the most important.

Mendelssohn's exposition of the Bible gave a new impulse to the study of Hebrew grammar. The most prominent in that department was Ben-Ze'eb, whose grammatical works rendered valuable services to the East-European Jews during the first half of the nineteenth century. Besides Ben-Ze'eb, Shalom Kohn advanced the study of Hebrew grammar by his grammatical work, written in German, but printed with Hebrew letters. The new science of Judaism inaugurated by the labors of Zunz and Rapoport included a thorough study of the older grammarians, but it has produced no independent work that could be placed favorably by the side of the presentations of Hebrew grammar by Christian scholars. Nevertheless Samuel David Luzzatto's works deserve especial mention; and of more recent writers Jacob Barth has published the most important contributions to this science.

Up to the middle of the eighteenth century the language of the text-books was chiefly Hebrew; but as early as 1633—manifestly out of regard to the Portuguese Maranos, who had returned to their old faith—the Portuguese language came into use and was followed by the Spanish. The first German grammar with Hebrew characters appeared in 1710, and was soon succeeded by others. In 1735 the first text-book in English appeared; in 1741 the first in Dutch; and in 1751 that in Italian. Beginning with the Mendelssohnian period, text-books written in languages other than Hebrew began to predominate.

The following is a chronological list of Hebrew text-books on Hebrew grammar written by Jews from the middle of the sixteenth to the beginning of the twentieth century:

1554. Meïr ibn Jair.—סימני כל השמונה בנינים. Sabbionetta. (1597: דקדוק.)
1557. Immanuel Benevento.—לוית חן. Mantua.
1597. Heilprin, Joseph b. Elhanan.—אם הילד. Prague. (1702; Cracow, 1598: לוח הדקדוק.)
1602. Archevolti, Samuel.—ערוגת הבושם. Venice. (Amsterdam, 1730.)
1605. Finzi, Jacob.—דברי אגור. Venice.
1627. Isaac b. Samuel ha-Levi.—שיח יצחק. Prague.
1627. Uzziel, Isaac.—מענה לשון. Amsterdam. (1710; Groningen, c. 1720.)
1633. Abudiente, Moses ben Gideon.—Gramm. Hebr. Part i., Onde se Mastrão Todas as Regras. . . . Hamburg.
1655. Anonymous.—שפת אמת. Amsterdam.
1660. Aguilar, Moses Raphael.—Epitome da Gr. Hebr. par Breve Methodo. Leyden. (1661.)
1675. 1678. Altaras, David b. Solomon.—Gramm. Compendium (Hebrew; in the quarto Bible). Venice.
1676. Castillo, Martyr.—Gramm. Hebr. y Españ. Leon de Francia.
1677. Spinoza, Benedict.—Compendium Gramm. Ebr. (opera posthuma). Amsterdam.
1683. Helman, Tobiah (Gutmann) b. Samuel.—לוח הדקדוק. Amsterdam. (A supplement to זבחי טוביה.)
1688. Oliveyra, Solomon b. David.—יד לשון. Libro de Gramm. Hebr. (Portuguese). Amsterdam.
c. 1688. Anonymous.—קצור דקדוק (at the end of התרת נדרים, ed. Mordecai b. Israel). Prague.
1692. Neumark, Judah b. David (Löb Hanau).—שורש יהודה. Frankfort-on-the-Main.
1692. Oppenheim, Judah b. Samuel.—דרך שיח. (Compendium of Isaac ben Samuel ha-Levi's work.)
1704. Duschenes, Gedaliah b. Jacob.—שפה ברורה. Prague. (1717.)
1708. Hanau (Hena, Hene), Solomon b. Judah.—בנין שלמה. Frankfort-on-the-Main. (1786.)
1710. Bochner, Ḥayyim b. Benjamin.—תוצאות חיים. Hamburg.
1710. Phoebus of Metz.—מסך הפתח (in German with Hebrew letters). Amsterdam.
1713. Abina, Israel b. Abraham*.—מפתח לשון הקודש (in German with Hebrew letters). Amsterdam.
1717. Alexander (Süsskind) ben Samuel.—דרך הקודש. Köthen.
1718. Auerbach, Isaac b. Isaiah.—גירסא דינוקא (Hebrew and Judæo-German). Wilmersdorf.
1718. Hanau, Solomon b. Judah.—שערי תורה. Hamburg. (1799.)
1723. Lonsano, Abraham b. Raphael.—קנין אברהם. Zolkiev.
1728. Auerbach, Isaac b. Isaiah.—שותא דינוקא (Judæo-German). Fürth.
1730. Hanau, Solomon ben Judah.—יסוד הניקוד. Amsterdam. (Wilna, 1808.).—1733. צהר התיבה. Berlin. (1749, 1755, 1769, 1787, 1805, 1819.)
1734. Mordecai b. Jehiel.—קנה בשם (together with מירא דכיא). Frankfort-on-the-Oder.
1735. Lyons, Israel.—The Scholar's Instructor on Hebrew Grammar. Cambridge. (Amsterdam, 1751; London, 1810.)
1736. Briel, Judah b. Eliezer.—שפת כללי הדקדוק. Mantua. (1769.)
1739. Calimani, Simon (Simḥah b. Abraham).—כללי דקדוק לשון עבר. Venice (in Bible edition). (Wilna, 1840, 1848.)
1741. Rödelsheim, Eliezer Soesmann.—מקר ישראל. Onderwys der Hebr. Spraak-Kunst . . . (Part i., Grammar). Amsterdam.
1744. Griesshaber, Reuben Seligmann b. Aaron.—ענף עץ אבות. Fürth.
1751. Calimani, Simon.—Grammatica Ebrea Spiegata in Ling. Ital. Venice. (Pisa, 1815.)
1759. Schak, Ḥayyim b. Moses.—יד חיים. Prague. (Grodno, 1808.)
1764. Aaron (Moses) b. Ẓebi (of Lemberg).—הלכה למשה (together with שירה חדשה). Zolkiev. (Fürth, 1771; Lemberg, 1790.).—1765. אהל משה. Zolkiev. (Salzburg, 1771.)
1765. Teikos, Gedaliah b. Abraham Menahem.—חן הלשון (German with a Hebrew preface). Amsterdam.
1766. Sofer, Jacob b. Meïr.—אבן ישראל (German with Hebrew characters). Metz.
1767. Schwab, Abraham b. Menahem.—דברי יושר (German with Hebrew characters). Amsterdam.
1773. Benjamin Simon ha-Levi.—דעת קדשים. London.
1773. Satanow, Isaac.—שפתי רננות. Berlin.
1773. Sulaiman, Jehiel.—יפה נוף (seven songs, five of which are on grammar). Leghorn.
1783. Abigdor b. Simḥah ha-Levi.—דבר טוב. Prague.
1783. Levi, David.—Lingua Sacra in Three Parts (grammar and lexicon). London (1785, 1789, 1803).
1787. Mori, Raffaello.—Grammatica Ebr. ad Uso del Seminario Florentino. Florence.
1788. Koeslin, Ḥayyim b. Naphtali.—מסלול. Hamburg. (Brünn, 1796; Zolkiev, 1798; Wilna, 1825, 1847, 1859.)
1790. Hechim (Höchheim), Moses b. Ḥayyim Cohen.—שפה ברורה. Fürth.
1790. Wolfsohn, Aaron b. Wolf.—אבטליון, Abtalion (including also the elements of Hebrew grammar). Berlin. (Vienna, 1799; Prague, 1806; Vienna, 1814.)
1793. Judah b. Moses ha-Levi (Edel).—שפה לנאמנים. Lemberg.
1794. Löwe, Joel b. Judah.—עמודי הלשון. Berlin. (Prague, 1803.)
1796. Jacob (Ḥayyim) b. Joshua Cohen.—חקי חיים. Berlin.
1796. Bensew (Ben-Ze'eb), Judah Löb.—תלמוד לשון עברי. Breslau. (Vienna, 1806, 1810, 1818, 1827; Sudilkov, 1836; Wilna, 1832, 1847, 1857, 1866, 1879 [with additions by A. B. Lebensohn]; Königsberg, 1860.)
1799. Lyon, Solomon.—A Compendious Hebrew Grammar. London.
1799. Romanelli, Samuel.—Gramm. Ragionata Italiana ed Ebraica. Triest.
1802. Cohen (Kohn), Shalom b. Jacob.—תורת לשון עברית (German with Hebrew characters). Berlin. (Dessau, 1807–1809; Vienna, 1816; revised by Wolf Mayer, Prague, 1816; Vienna, 1825; Prague, 1827, 1834, 1838, 1842, 1850.)
1803. Eliakim, London b. Abraham.—עין הקורא. Berlin.—1803. עין משפט. Rödelheim.
1807. Hurwitz, Hyman.—Elements of the Hebrew Language. London. (1829, 1850.)
1808. Baruch (Bendet) b. Michael Moses Meseritz.—גרסא דינוקא. Altona. (Breslau, 1814.)
1808. Hananiah (Elhanan Ḥai) Cohen (Coën).—שערי לשון הקדש. Venice.
1808. Neumann, Moses Samuel.—מעגל ישר. Prague. (1816; Vienna, 1831.)
1810. Blogg, Solomon b. Ephraim.—Abrégé de la Grammaire Hébraïque. Berlin.
1812. Polak, Meïr b. Gabriel.—מאיר נתיב לשון (German with Hebrew characters). Amsterdam.
1813. Pergamenter, Solomon b. Shalom.—יסודי הלשון (German with Hebrew characters). Vienna.
1815. Lyon, Solomon.—A Theological Hebrew Grammar and Lexicon. Liverpool.
1819. Wolf, Joseph (and G. Solomon).—יסודי הלמוד. Hebräisches Elementarbuch (Hebrew and German). Dessau.
1820. Lambert, Lion Mayer.—Abrégé de la Grammaire Hébraïque. Metz. (1843, 1857.)
1820. Lemans, Moses b. Treitel.—Rudimenta of Gronden der Hebr. Taal. Amsterdam.
1820. Mulder, Samuel Israel.—קצור עמודי הלשון המיוסדים על אדני ההגיון. Amsterdam.
1822. Dob-Baerusch ha-Kohen.—דרכי הלשון. Warsaw.
1822. Popper, Mordecai.—תורת לשון הקדש (German with Hebrew characters). Vienna.
1823. Israel b. Ḥayyim (of Belgrade).—אוצר החיים. Vienna.

1825. Blogg, Solomon b. Ephraim.—יסוד התורה. Hanover.
1825. Lissaur, David. — Verangenaamde Hebr. Spraak-Kunst. Amsterdam.
1828. Sarchi, Philippe (Samuel Marpurgo).—Grammaire Hébraïque Raisonnée et Comparée. Paris.
1829. Stern, Mendel E.—מסלול לשון עבר. Leitfaden der Ebräischen Sprache. Vienna. (1844, 1852; Wilna, 1854.)
1829. Buchner, Abraham.—אוצר לשון הקדש (Grammar and Lexicon). Warsaw.
1830. Heinemann, Moses b. Meinster ha-Levi.—מורה דרך לשון עברי. Berlin.
1832. Hurwitz, Hymann.—A Grammar of the Hebrew Language. London. (1835, 1841, 1848–50.)
1832. Moses (Aryeh) b. Ze'eb Wolf.—ספר הדקדוק קטן. Wilna.
1833. Elijah Wilna.—דקדוק אליהו. Wilna. (משפט לשון העברית, ed. Gordon, Wilna, 1874.)
1834. Franck, Adolphe.—Nouvelle Méthode pour Apprendre la Langue Hébraïque. Paris.
1834. Herxheimer, Solomon.—Anleitung zum Schnellen Erlernen des Hebräischen. Berlin. (1843, 1848, 1857, 1864.)
1834. Samósc, David.—אש דת (Part ii., אהל דת). Breslau.
1836. Luzzatto, Samuel David.—Prolegomeni ad Una Gramm. Ragionata della L. Hebr. Padua.
1837. Creizenach, Michael.—Biblisches Lehrbuch der Hebräischen Sprache (1st number). Mayence.
1837. Marcus, Leeser.—Elementarbuch zur Erlernung der Hebräischen Sprache. Münster.
1838. Johlsohn, Joseph.—Hebräische Sprachlehre für Schulen. Frankfort-on-the-Main.
1838, 1841. Nordheimer, Isaac.—A Critical Grammar of the Hebrew Language. New York.
1838. Pressburger, L.—Elementarbuch. Frankfort-on-the-Main.
1839. Mannheim, M.—Leichtfassliche Hebräische Sprachlehre. Cologne.
1839. Wolff, J. F.—A Manual of Hebrew Grammar. London.
1840. Mulder, Sam. Israel.—Rudimenta of Gronden der Hebr. Taal. Amsterdam. (1848.)
1842. Recanati, Eman.—Gramm. Ebraica in L. Italiana. Verona.
1842. Scheyer, Simon B.—Die Lehre vom Tempus und Modus in der Hebräischen Sprache. Frankfort-on-the-Main.
1844. Reggio, Leon di Zaccaria.—Gramm. Ragionata della L. Ebr. Leghorn.
1845. Bondi, E.—Theoretisch-Praktisches Elementarbuch der Hebräischen Sprache. Prague.
1846. Klein, Solomon.—Nouvelle Grammaire Hébraïque Raisonnée et Comparée. Mülhausen.
1847. Anonymous.—קצור הדקדוק. St. Petersburg. (Wilna, 1854.)
1848. Goldstein, H.—Schulgrammatik der Hebräischen Sprache. Breslau.
1848. Schwarz, Gottlieb.—Hülfsbuch für Lehrer der Hebräischen Sprache. Vienna.
1848. Levy, M. W.—Hebräische Sprachlehre. Hamburg.
1851. Rabbinowicz, Israel Michael.—Hebräische Grammatik. Grünberg.
1853. Letteris, M.—Hebräische Sprachlehre. Vienna.
1853. Luzzatto, Sam. David.—Grammatica della Lingua Ebraica. Padua.
1854. Enser, Moses Ẓebi.—משאת משה. Lemberg.
1856. Mayer, J.—Hebrew Grammar. Cincinnati.
1857. Sultanski, M.—פתח תקוה. Goslow.
1858. Nagel, El. (and M. Goldmann).—Lehrbuch der Hebräischen Sprache. Prague.
1859. Lerner, Ḥayyim Ẓebi.—מורה הלשון. Leipsic. (Jitomir, 1865, 1873.)
1859. Hecht, Em.—Kleine Hebräische Grammatik. Kreuznach.
1859. Levy, M. A.—Elementarbuch der Hebräischen Sprache. Breslau.
1859. Deutsch, Heinrich.—Leitfaden zur Gründlichen Erlernung der Hebräischen Sprache. Budapest.
1860. Einstein, L.—Elementarbuch der Hebräischen Sprache. Fürth.
1860. Reggio, Leone.—Studio Pratico della Lingua Ebraica. Leghorn.
1860. Steinschneider, Moritz.—ראשית תלמוד. A Systematic Hebrew Primer for the David Sassoon Benevolent Institution of Bombay. Berlin. (1877.)
1860. Wilmersdorf, A.—Hebräische Sprachlehre. Emmendingen (Baden).
1861. Cardozo, I. Lopes.—Hebr. Spel-on Loesbockje. Amsterdam.
1861. Klingenstein, T.—Der Unterricht im Hebräischen. Oppenheim-on-the-Rhine.
1861. Ziltz.—Hebräische Sprachlehre. Budapest.
1862, 1863. Kalisch, M. M.—A Hebrew Grammar. London.
1862. Rabbinowicz, Israel Michel.—Grammaire Hébraïque Traduite de l'Allemand par Clément Mueller. Paris.
1862. Trollen, Israel.—Praktischer Lehrgang zur Erlernung der Heiligen Sprache. Brünn.
1863. Siebenberg, T.—מעגל יושר. Warsaw.
1863. Goldmann, M.—Praktischer Unterricht in der Hebräischen Sprache. Prague.
1864. Reichersssohn, M.—חלקת הנקוד. Wilna. 1884; חלקת השם. Wilna.
1868. Felsenthal, B.—A Practical Grammar of the Hebrew Language. New York.
1868. Mappo, Abraham.—אמון פדגוג. Königsberg.
1868. Kobak, Joseph.—Praktischer Lehrgang der Hebräischen Sprache. Bamberg.
1869. Kassas, I.—לרגל הילדים. Hebrew Grammar, with explanations in Tatar. Odessa.
1870. Goldberger, I.—לשון מדברת. Gyakorlati Héber Nyelotan. Budapest.
1870. Sachs, N.—Hebräische Grammatik nach Ollendorfs Methode. Frankfort.
1871. Goldschmidt.—Kurzgefasste Hebräische Grammatik. Berlin.
1872. Arnheim, H.—Grammatik der Hebräischen Sprache, Herausgegeben von D. Cassel. Berlin.
1874. Papirna, Abraham.—קיצור כלל דקדוק שפת עבר בלשון רוסיא (Russian). Warsaw.
1875. Bak, Isr.—Magyar-Héber Nyelotan. Budapest.
1876. Deutsch, Solomon.—Hebrew Grammar. New York.
1879. Goldberger, I.—המדבר בלשון עמו. Cracow.
1884.—Steinberg, I.—מערכי לשון עבר.
1889. Cassel, David.—Kurzgefasste Hebräische Grammatik. Breslau.
1889. Manassewitsch, B.—Die Kunst die Hebräische Sprache Durch Selbstunterricht zu Erlernen. Vienna.
1889. Stern, Abraham.—Héber Nyelotan. Budapest.
1892. Kahana, Z. A.—מסבות השם. Wilna.
1893. Margolis, Max L.—An Elementary Text-Book of Hebrew Accidence. Cincinnati.
1894. Unna, Simon.—Kurzgefasste Grammatik der Hebräischen Sprache. Frankfort-on-the-Main. (1901.)
1897.—Levi, I.—Grammatica ed Eserciti Prat. di Lingua Ebraica. Milan.
1897. Wijnkoop, I. D.—Manual of Hebrew Syntax. London.—1897. Manual of Hebrew Grammar. London.
1898. Rosenberg, J.—Hebräische Conversationsgrammatik. Vienna.
1900. Adler, Michael.—Students' Hebrew Grammar. London.
1900. Fischmann, P. L. (and M. Liebermann).—שפה חיה. Riga.
1900. Kahana, A.—דקדוק לשון עברית (after Luzzatto). Warsaw.
1900. Rosenfeld, Henr.—Rendszeres Héber Nyelotan. Paks.
1901. Szenhok, Samuel.—Gramatyka Jezyka Hebrajskiego. Warsaw.
1903. Lucas, Alice, and Abrahams, Israel.—Hebrew Lesson Book. London.

Neo-Hebraic and Aramaic Grammars.

The grammar of Neo-Hebrew, as found in the Mishnah and cognate works, has been treated by the Jewish scholars Dukes, Geiger, and J. H. Weiss. The textbook of Siegfried has been mentioned above in the first list.

The Aramaic of the books of Daniel and Ezra was not grammatically treated during the exclusively Jewish period of Hebrew philology. Some Christian grammarians at an early period treated this so-called Chaldee in connection with the Hebrew. Among the Aramaic works of more recent times are the following:

Wiener, G. B.—Grammatik des Biblischen und Targumischen Chaldaismus. (2d ed., Leipsic, 1842; 3d ed., 1882.)
Petermann.—Porta Chaldaica. (2d ed., 1872.)
Kautzsch, E.—Grammatik des Biblisch-Aramäischen. Leipsic, 1884.
Strack, H. L.—Grammatik des Biblisch-Aramäischen. (3d ed., Leipsic, 1901.)
Turpie, David McCalman.—A Manual of the Chaldee Language. London, 1879.
Brown, C. R.—An Aramaic Method. Morgan Park, Ill., 1884, 1886.
Marti, K.—Kurzgefasste Grammatik der Bibl.-Aram. Sprache. Berlin, 1896.

By Jewish authors:

Fürst, Julius.—Lehrgebäude der Aramäischen Idiome. Leipsic, 1835.

Blücher, E. I.—מרפא לשון ארמי. Vienna, 1838.

Luzzatto, S. D.—Elementi Grammaticali del Caldeo Biblico e del Dialetto Talmudico Babilonese. Padua, 1865 (German by Krüger, Breslau, 1873; English by Goldammer, New York, 1877).

Lerner, Ḥ. Ẓebi.—ספר דקדוק לשון ארמית. Warsaw, 1875.

The above-named Aramaic grammars partly include also the Targumic dialect. A larger field of Jewish-Aramaic literature is comprised in the work by G. Dalman, "Grammatik des Jüdisch-Palästinensischen Aramäisch" (Leipsic, 1894). After the compendium of Luzzatto, the Aramaic dialect of the Babylonian Talmud was first treated systematically from the point of view of grammar in C. Levias' "A Grammar of the Aramaic Idiom Contained in the Babylonian Talmud" (in "Am. Jour. Semit. Lang." xiii., xiv.; reprinted separately, Chicago, 1899). See ARAMAIC LANGUAGE AMONG THE JEWS.

BIBLIOGRAPHY: W. Bacher, *Die Anfänge der Hebräischen Grammatik*, Leipsic, 1895; idem, *Die Hebräische Sprachwissenschaft vom 10. bis zum 16. Jahrhundert*, Treves, 1892; Gesenius, *Geschichte der Hebräischen Sprache und Schrift*, Leipsic, 1815; Diestel, *Geschichte des Alten Testamentes in der Christlichen Kirche*, Jena, 1869; Ludwig Geiger, *Das Studium der Hebräischen Sprache in Deutschland*, Breslau, 1870; Luzzatto, *Prolegomeni ad una Grammatica Ragionata della Lingua Ebraica*, Padua, 1836; Steinschneider, *Bibliographisches Handbuch*, Leipsic, 1859, with the additions and corrections thereto cited above.

G. W. B.

GRANADA (גראנטה, גרנדה; also רמון or רמון ספרד): Capital of the Spanish province of the same name. It is said to have been inhabited by Jews from the earliest times; hence it was also called "Villa de Judios" (City of Jews), and, like Cordova, it was entrusted by the Arabian conquerors to the Jews for guardianship. Granada, which was chosen for the capital of the ancient kingdom of the same name (1013), instead of the neighboring ELVIRA, reached the height of its glory under the calif Ḥabus, who raised Samuel ibn Nagdela to the position of vizier or minister of state. As in all Mohammedan countries, the Jews lived in Granada in perfect freedom; and several of them—Joseph ibn Migash (who was sent on diplomatic missions), Isaac ben Leon, and Nehemiah Ashcafa, for example—occupied influential positions. Since the Jews of Granada were rich and powerful, they interfered at times in the dynastic quarrels. "Who did not see the splendor of the Jews in Granada, their good fortune, and their glory," says a Jewish chronicler, "never saw true glory; for they were great through wisdom and piety" ("Shebeṭ Yehudah," p. 3).

With the downfall and murder of Joseph ibn Nagdela, who had succeeded his father as vizier, an outbreak against the Jews occurred: their houses were plundered; and all of the Jews, except a few who escaped by flight, were killed. More than 1,500 Jewish families, numbering 4,000 persons, fell in one day, Ṭebet 9 (= Dec. 30), 1066. This was the first persecution of the Jews since the dominion of Islam in the Pyrenean peninsula. The Jews throughout the kingdom were forced to sell their houses and lands and to leave the country; but they soon returned.

Under the Almohades.

The Jews in Granada suffered severely, also, from the persecutions of the Almohades; and only on pretending to accept Islam were they allowed to remain in the city. In order to shake off the hard yoke and to overthrow the dominion of the fanatical Almohades the Jews formed a conspiracy with the Christians, who were likewise persecuted. On a certain day the revolutionists advanced with a considerable following before Granada, and the Jews of that place, under the leadership of a champion of freedom named Aben Ruiz aben Dahri, helped them to capture this important stronghold. Their joy was, however, of short duration: the Almohades reentered the city, and the Jews were severely punished. They were more successful a few years later. The brother of the emir Al-Ma'mun, Ya'ḳub al-Manṣur, advanced with an armed force, and, with the aid of the Jews, drove the Almohades out of Granada and back to Africa (1232).

The situation of the Jews in Granada, the only Spanish kingdom that remained independent under the califs for some centuries longer, took on its former aspect. Of their political status very little is known. In 1306 the calif Mohammed built his bath out of the income from Jews and Christians in Granada; and in 1312 his successor levied a new tax on their houses and baths. It is difficult to believe what the Arabian chroniclers state, that Isma'il Abu al-Walid ibn Abu-Zaid Faraj (1315–26) commanded the Jews to wear a badge distinguishing them from Mohammedans. In the great persecution of the Jews in 1391 many refugees found shelter and protection in Granada.

After a long struggle Granada was forced to succumb to Castilian power (Jan. 2, 1492). The Jews also had a part in the victory. According to a compact entered into Nov. 25, 1491, by the contending rulers, all Jews in the city and suburbs of Granada, as well as all living in other cities and towns in the kingdom, were allowed to depart like the Moors. Those Jews who had accepted Christianity were granted a month for withdrawal. It was in Granada, at the Alhambra, that Ferdinand and Isabella signed the edict (March 31, 1492) expelling the Jews from Spain.

Jewish Scholars of Granada.

Granada was for some time a seat of Jewish learning. Samuel ibn Nagdela, who himself had written grammatical, exegetical, and poetical works, and who, like his son, supported Jewish scholars, gathered about him a large circle of Jewish grammarians and poets. Granada was the birthplace of the synagogal poet Moses ben Ezra, of Judah ibn Tibbon, of Saadia ben Maimon ibn Danan, of Solomon ben Joseph ibn Ayyub, and of other famous authors. It was the home, too, of Isaac Hamon, of Abraham ben Isaac, author of a cabalistic work, and of the Gavison family.

BIBLIOGRAPHY: *Shebeṭ Yehudah*, passim; *Sefer ha-Ḳabbalah*, ed. Neubauer, p. 72; Munk, *Notice sur Abou'l Walid Merwan ibn Djana'h*, p. 93; Alfasi, *Responsa*, No. 131; Dozy, *Gesch. der Mauren in Spanien*, ii. 303; Ersch and Gruber, *Encyc.* section ii., part 27, p. 208; Rios, *Hist.* i. 224, 317; ii. 198; iii. 302; Grätz, *Gesch.* vi. 59, 190; Schechter, in *J. Q. R.* xii. 113.

G. M. K.

GRANTOR AND GRANTEE. See Gifts.

GRAPE: The fruit of the grape-vine. The general Hebrew term for ripe grapes when not in clusters is ענב (Gen. xl. 10–11), and of grapes in clusters, אשכול (Num. xiii. 23). There are other terms for different kinds of grapes and for grapes in different stages of development; as בסר for unripe or sour grapes (Isa. xviii. 5); באושים for wild grapes (Isa. v. 2, 4); פרט for grapes that fall off when ripe (Lev xix. 10); עללות for gleaned grapes (Judges viii. 2); צמוקים for dried grapes or raisins (I Sam. xxv. 18; II Sam. xvi. 1). According to R. Judah, חרצנים and זג (Num. vi. 4) respectively represent the skin and the seed of the grape; but according to R. Jose, whose interpretation has been accepted by later commentators, זג is the skin, חרצנים the seed (Naz. 34b). A word which has given rise to discussion is סמדר (Cant. ii. 13, 15; vii. 12). According to Gesenius ("Th."), who is followed by other commentators, it means "grape-blossom," while Ibn Janaḥ and David Ḳimḥi thought it meant the young grape which appears immediately after the opening of the blossom (see Rubens Duval in "R. E. J." xiv. 277 *et seq.*). R. Jose, prohibiting the "semadar" in the first three years, likewise considered it as a fruit ('Orlah i. 7).

Grapes are referred to in the Bible and Talmud in symbolical senses. As grapes can not be found after vintage, neither can the good and upright man be discovered by diligent searching in Israel (Micah vii. 1, 2). "The fathers have eaten sour grapes and the children's teeth are set on edge" (Ezek. xviii. 2); "When the vintagers come to thee they will not leave even the grape-gleanings" (Jer. xlix. 9, Hebr.); that is, when the enemy comes he will carry off everything. A man who marries his daughter to a scholar ("talmid ḥakam") is like one who mingles vine grapes with vine grapes, but he who marries his daughter to an ignorant man ("'am ha-areẓ") is like one who mingles vine grapes with the berries of the thorn-bush (Pes. 49a). According to R. Aibu, the forbidden fruit which Eve ate was that of the vine (Gen. R. xix. 8).

J. M. Sel.

GRASSHOPPER. See Locust.

GRÄTZ: Town in the province of Posen, Prussia, with a population of 3,784, of whom 319 are Jews (1903). The Jewish community there is one of the oldest in the province. Jews are mentioned in the city charter of April 9, 1594. In 1634 the tailors' gild of Grätz permitted two Jews of Posen to settle in the city and to open a tailor-shop. The Chmielnicki rebellion brought disaster upon the Jews of Grätz. On May 14, 1663, the overlord of the city issued a "Jews' privilege," regulating the affairs of the Jews. During the "northern war" (1700–21) the community was almost entirely destroyed, and its rabbi, Judah Löb, who had been called in 1701, was obliged to flee to Frankfort-on-the-Oder. The great conflagration of 1711 was also a heavy affliction to the community, which had to apply for aid to coreligionists at Posen, who afforded relief to the best of their ability, although themselves impoverished and in debt through a succession of misfortunes.

In 1797 it was decided that the officials of the community should consist of the following: one chief rabbi, one assistant rabbi (dayyan), three elders, one "schulklopfer," one synagogue attendant, two undertakers, three hospital nurses, two cantors, three school-teachers, and one bathhouse superintendent. The debts of the community in that year amounted to 10,151 thalers, repayable in yearly sums of 441 thalers. For that year, also, the rabbi received a salary of 88 thalers, while 666 thalers were paid to the overlord. In 1798 a Jew was permitted to live in the house of a Christian. At the end of the eighteenth century there were 1,135 Jews, nearly half of the whole number of inhabitants; the number had risen from 1,499 in 1816 to 1,634 in 1820, the largest in the history of the city; by 1840 and 1850 the number had decreased to 1,548 and 1,532 respectively. The Polish uprising of 1848, during which the Jews on the whole remained neutral or sided with the Germans, destroyed much property in the city.

The following were rabbis in the seventeenth and eighteenth centuries: **Simon b. Israel Ashkenazi** (*c.* 1677); **Benjamin Wolf b. Joseph Joske** (*c.* 1689); **Judah Löb b. Solomon,** previously darshan at Prague, and subsequently rabbi at Schneidemühl (*c.* 1699); **Phinehas Selig b. Moses** (dayyan of the German community at Amsterdam in 1708); **Sanvel Spira of Lemberg; Gershon b. Jehiel of Landsberg,** who at Friedberg in 1742 called himself ex-rabbi of Grätz; **Jacob b. Ẓebi Hirsch** (1743); **Marcus Baruch Auerbach.** Among those of the nineteenth century were: **Benjamin Schreiber** (d. 1839); **Elijah Guttmacher** of Borek, formerly at Pleschen, the "Grätzer Rav," whose counsel and aid were sought by thousands from far and near (d. 1874); **Dr. B. Friedmann,** subsequently at Berlin (d. 1902); **Dr. Silberberg,** subsequently at Königsberg; and the present (1903) incumbent, **Dr. J. Friedmann.**

In the first half of the nineteenth century there was a famous Talmudic school at Grätz. The literary and philanthropic societies include: sukkat shalom, ḥebra ḳaddisha, and biḳḳur ḥolim—united in 1901; in 1898 a society for the study of Jewish history and literature was founded; and there are also a women's society, and funds for the poor, including one especially for poor travelers. The large city hospital, built by the heirs of Dr. M. Mosse, receives patients regardless of creed.

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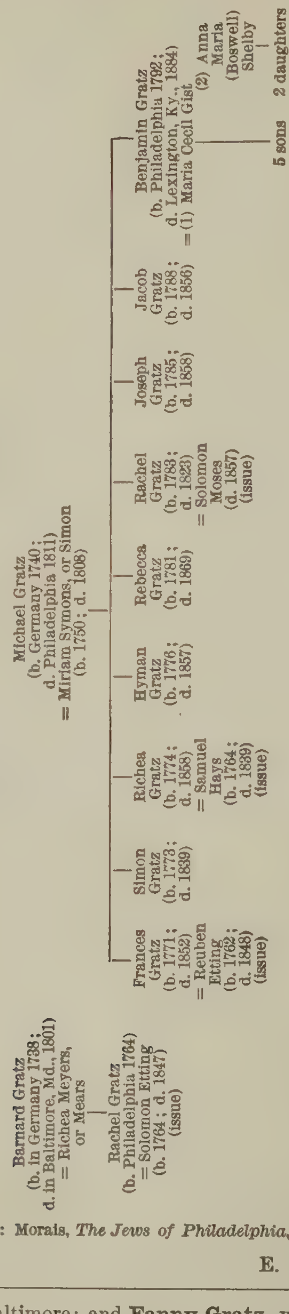
D. J. Fri.

GRATZ: American family prominent in the affairs of the city of Philadelphia and of the state of Pennsylvania. According to some authorities, the name "Gratz" is derived from a town in Styria, Austria; according to others, from a city in Posen, Prussian Poland. Both suppositions, however, are probably wrong. The true place of origin is most likely the town of Gratz in Austrian Silesia, whence the family or some of its members removed to Langendorf (since 1745 in Prussian Silesia), which town was known then and later by its old Slavonic name. The name of the family was then "Grätza," that is, "of Gratz." The original members of this family in the United States were **Barnard Gratz** and his brother **Michael Gratz**; the former had two children: **Rachel Gratz**, who married Solomon Etting of Baltimore; and **Fanny Gratz**, who died at an early age. Michael Gratz, who married Miriam Simon, daughter of Joseph Simon of Lancaster, had twelve children, of whom the following may be mentioned: **Frances** ("Fanny"), wife of Reuben Etting; **Simon**; **Richea**, wife of Samuel Hays; **Hyman**, **Sarah**, and **Rebecca**, all unmarried; **Rachel**, the wife of Solomon Moses; **Benjamin**, who removed to Lexington, Ky.

Genealogical Tree of the Gratz Family.



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J. E. N. S.

Barnard Gratz: American merchant; born at Langendorf, Upper Silesia, Germany, 1738; died at Baltimore, Md., April 20, 1801. When about seventeen years of age he emigrated to the United States, arriving in Philadelphia in 1754. For a time he was engaged in the counting-house of David Franks, but subsequently he entered into partnership with his brother Michael, trading with the Indians and supplying the government with Indian goods. On Oct. 11, 1763, he became a naturalized British subject. He was one of the merchants who signed the Non-Importation Resolutions adopted Oct. 25, 1765. After the outbreak of the Revolutionary war he took the oath of allegiance to the commonwealth of Pennsylvania (Nov. 6, 1777). Gratz was also one of the signers of a petition presented to the government in 1783 for the abolition of an objectionable oath of office. About the time of the outbreak of the American Revolution he was appointed parnas of an unorganized congregation of Philadelphia Jews, which was ultimately known as the Congregation Mickveh Israel, on whose board of trustees he later served.

Benjamin Gratz: American soldier and lawyer; born in Philadelphia, Pa., Sept. 4, 1792; died at Lexington, Ky., March 17, 1884; educated at the University of Pennsylvania, graduating (M.A.) in 1815. At the outbreak of the War of 1812 Gratz enlisted under Gen. Thomas Cadwalader, and in 1813 joined Capt. John Smith's company of Pennsylvania Volunteers as second lieutenant. Soon after the close of the war he was admitted to the bar of Pennsylvania (1817). He subsequently removed to Kentucky, and was elected trustee of the Transylvania University, Ky.

Hyman Gratz: American merchant and philanthropist; born in Philadelphia Sept. 23, 1776; died Jan. 27, 1857; educated in the public schools of his native city. In 1798 he joined his brother Simon in partnership as wholesale grocer, and later turned his attention to life-insurance. In 1818 he was elected director of the Pennsylvania Company for Insurance on Lives and Granting Annuities, and twenty years later was elected president of the company. On the founding of the Pennsylvania Academy for Fine Arts, in which his brother Simon Gratz took some part, he served on the directorate of the institution (1836 to 1837), and held the office of treasurer from 1841 to 1857. On the retirement of Hyman Marks as treasurer of the Congregation Mickveh Israel of Philadelphia Sept. 19, 1824, Gratz succeeded him, and was reelected annually until 1856. When the first Jewish Publication Society of America was projected in Philadelphia (1845) he was one of its managers. On the receipt in the United States of the news of the persecution of Jews in Damascus, Gratz was elected chairman of the meeting of the Congregation Mickveh Israel, called Aug. 27, 1840, to protest against that persecution.

By a deed dated Dec. 18, 1856, Gratz set aside stocks, bonds, and other property for the purpose of establishing "a college for the education of Jews residing in the city and county of Philadelphia" (see Gratz College).

Jacob Gratz: American merchant; born in Philadelphia Dec. 20, 1788; died there Feb. 3, 1856; educated in the University of Pennsylvania (M.A. 1811). He was president of the Union Canal Company, and a director of the Institution for the Instruction of the Deaf and Dumb (1820). He became a member of the Pennsylvania legislature and entered the state senate in 1839. Jacob was also one of the officers of the Congregation Mickveh Israel.

Of **Joseph Gratz** little is known except that he was secretary of the Congregation Mickveh Israel for a long period and a director of the Institution for the Instruction of the Deaf and Dumb.

Michael Gratz: American trader and merchant; born in Langendorf, Upper Silesia, Germany, 1740; emigrated to London, England, and thence to the United States (1759), where he resided in Philadelphia and in Lancaster, Pa. With his brother Barnard he engaged in trade with the Indians, supplying the United States government with Indian goods. Gratz was a signer of the Non-Importation Resolutions adopted Oct. 25, 1765. He was also one of the signers of the memorial of the Jewish Congregation of Philadelphia to the President of the United States, dated Sept. 12, 1782, announcing that the Congregation Mickveh Israel had erected "a place of public worship which they intend to consecrate," asking "the Protection and Countenance of the Chief Magistrates in this State to give sanction to their design," and stating that the petitioners "will deem themselves highly Honoured by their Presence in the Synagogue whenever they judge proper to favour them." He succeeded his brother Barnard in the counting-house of David Franks.

Rebecca Gratz.
(By permission of D. Appleton & Co.)

Rebecca Gratz: American educator and philanthropist; born in Philadelphia March 4, 1781; died Aug. 27, 1869. She consecrated her life and labors to the well-being of her kind, and was the promoter of religious, educational, and charitable institutions for their benefit. Elected (1801) secretary of the Female Association for the Relief of Women and Children in Reduced Circumstances, Rebecca Gratz soon saw the need of an institution for orphans in Philadelphia, and she was among those instrumental in founding the Philadelphia Orphan Asylum in 1815. Four years later she was elected secretary of its board of managers, which office she continued to hold for forty years. Under her auspices were started a Hebrew Sunday-school (of which she subsequently became superintendent and president, resigning in 1864) and a Female Hebrew Benevolent Society (about Nov., 1819). In 1850 she advocated in "The Occident," over the signature "A Daughter of Israel," the foundation of a Jewish Foster Home; and her advocacy was largely instrumental in the establishment of such a home in 1855. Other organizations due to her efforts were the Fuel Society and the Sewing Society.

Rebecca Gratz is said to have been the model of *Rebecca*, the heroine of the novel "Ivanhoe" by Sir Walter Scott, whose attention had been drawn to her character by Washington Irving, with whom she was acquainted. The claim has been disputed, but it has also been well sustained in an article entitled "The Original of Rebecca in Ivanhoe," which appeared in "The Century Magazine," 1882, pp. 679–682.

Of **Simon Gratz** little is known beyond the fact that he was one of the founders of the Pennsylvania Academy of Fine Arts, and acted as treasurer of the Congregation Mickveh Israel about 1820 and trustee of the same congregation in 1828.

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A. F. H. V.

GRATZ COLLEGE (Philadelphia): Jewish institution of higher learning, founded under a deed of trust executed by Hyman Gratz, dated December, 1856, which, under certain contingencies that afterward arose, became vested in the Congregation Mickveh Israel of Philadelphia. This trust became operative in 1893, and the congregation appointed a board of trustees for its management. In accordance with the terms of the deed requiring the establishment of a "college for the education of Jews residing in the city and county of Philadelphia," it was decided that the college should be devoted to the dissemination of the knowledge of Jewish history, the Hebrew language, Jewish literature, and the Jewish religion, with the understanding that the curriculum should be especially designed for teachers, thus creating it a Jewish teachers' college. Pending the beginning of actual instruction, three courses of lectures were given: the first in 1895 by Prof. S. Schechter, then of Cambridge, England, on "Rabbinic Theology"; the second, a general course of lectures by American scholars; and the third, a course on the "Philosophy of Jewish History," by Joseph Jacobs, then of London, England. Regular instruction began in 1898, the teaching staff consisting of Rabbi Henry M. Speaker, Arthur A. Dembitz, A.B., and Isaac Husik, Ph.D. There have been in attendance 27 pupils, and nine graduates have received teachers' certificates. Gratz College also has a course preparatory to the Jewish Theological Seminary of America. Moses A. Dropsie has been the president of the board of trustees since the foundation of the trust.

Bibliography: *Publications of the Gratz College*, No. 1, Philadelphia, 1897; *American Jewish Year Book*, 5660 and 5661.

A.

GRÄTZER, JONAS: German physician; born at Tost, Upper Silesia, Oct. 19, 1806; died at Breslau Nov. 25, 1889. He graduated (M.D.) from the University of Breslau in 1832. The following year he settled as a physician in Breslau, where he practised until his death.

He wrote: "Die Krankheiten des Fœtus," Breslau, 1837; "Gesch. der Israelitischen Krankenverpflegungsanstalt," *ib.* 1841; "Ueber die Organisation der Armen-Krankenpflege in Grösseren Städten," *ib.* 1851; "Gedanken über die Zukunft der Armen-Krankenpflege," *ib.* 1852; "Edmund Halley und Caspar Neumann: Zur Gesch. der Bevölkerungsstatistik," *ib.* 1883; "Daniel Gohl und Christian Kundmann: Zur Gesch. der Medicinalstatistik," *ib.* 1884; "Lebensbilder Hervorragender Schlesischer Aerzte aus den Letzten Vier Jahrhunderten," *ib.* 1889.

s. F. T. H.

GRAU, MAURICE: American impresario; born at Brunn, Austria, in 1849; died at Croisy, France, March 14, 1907. Grau was the first to make a financial success of operatic productions in New York, and was sole lessee and manager of the Metropolitan Opera House there until forced to retire by ill-health in Feb., 1903. F. H. V.

GRAVESTONES. See TOMBSTONES.

GRAZIANI, AUGUSTO: Italian economist; born at Modena, Jan. 6, 1865. He obtained his education at the university of his native town, devoting himself especially to economic studies, and graduating as doctor of laws in 1886. He became professor of financial science at the University of Sienna (1894) and professor of political economy at the University of Naples (1899).

Graziani wrote: "Di Alcune Questioni Intorno alle Imposte ed Egli Effetti Economici" (1889); "Sulla Teoria Generale del Profitto" (1887); "Storia Critica della Teoria del Valore in Italia" (1890); "Sulle Operationi di Borsa" (1890); "Istituoni de Scienza della Finanze" (1897); "Studi sull Teoria dell' Interese" (1898); "Tratto di Economica Politica" (1904). S.

GRAZIANO, ABRAHAM JOSEPH SOLOMON BEN MORDECAI: Italian rabbi; died at Modena in 1685; cousin of Nathanael b. Benjamin Trabot. He probably belonged to the Gallico family, the name "Graziano" being the Italian equivalent of "Johanan." Graziano, who was rabbi of Modena, was the author of the following works: "Sha'are Efrayim," explaining all the passages in which the particles את and גם are found in the Pentateuch; "Haggahot we-Ḥiddushim," annotations and novellæ on the Shulḥan 'Aruk, cited by Ishmael Coen in "Zera' Emet"; "Liḳḳuṭe Dinim," various halakic decisions; and a collection of poems. Of his works only two elegies on the death of Rabbi Aaron Benoit Modena, inserted in the "Ma'abar Yabboḳ," and some responsa included in the "'Afar Ya'aḳob" of Nathanael ben Aaron Jacob Segre were published.

Graziano was very broad-minded, and the ultra-orthodox rabbis disapproved of some of his halakic decisions. He permitted the use of an organ in the synagogue ("Haggahot we-Ḥiddushim" on Shulḥan 'Aruk, Oraḥ Ḥayyim, 560, § 3). As a poet he was highly appreciated, his style being both easy and elegant. Graziano signed his works איש נ׳ר, the initials of his name and that of his father.

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G. I. BR.

GREAT SYNAGOGUE. See SYNAGOGUE, GREAT.

GREECE: Country of southeastern Europe. The number of its Jews is not more than 9,000, distributed as follows: Corfu, 3,500; Zante, 175; Chalcis, on the island of Eubœa or Negropont, 200; Volo, 1,100; Larissa, 2,500; Trikala, 1,000; Arta, 300; Athens, 300. Besides these Jews of Greece proper—who form the subject of this article—there is also a Jewish population of about 4,000 in Janina and Prevesa in Epirus; these people are really Greeks, for they have lived in the country since a very remote period, and speak only the Greek language. The term "Greek Jews" might also be made to include the Jews of the island of Crete and those of Chios, off Smyrna.

Jews settled in Greek territories in early days, as is proved by numerous anecdotes in the rabbinical literature (see Levy, "Neuhebr. Wörterb." *s.v.* אתינא). In the Acts of the Apostles it is said that Jews had synagogues at Corinth and Athens, where they lived peaceably and enjoyed social influence. The Greeks seem to have taken great interest in the new religion, brought from Judea, that had made proselytes even on the ancient Areopagus.

The Jews, on their side, held Greek culture in high esteem, and during the pre-Christian time many of their number, including Josephus, Philo, Aristobulus, and Ezekiel the tragedian, enriched classical literature with their works. But there was more than mere social and intellectual intercourse between the two peoples; for, according to Josephus, King Arius of Sparta made an alliance with the high priest Jonathan ("Ant." xiii. 5, § 8; comp. Schürer, "Gesch." 3d ed., i. 236). Alexander the Great, who through his education had thoroughly imbibed the Greek spirit, treated the Jews with great kindness. Under the Roman emperors, too, the Greek Jews enjoyed the same privileges as the other citizens. But their position was not so pleasant under the Byzantine emperors: at first they were even forbidden the free exercise of their religion (723). Many were converted to Christianity, while others left the country. Grätz ("Gesch." v. 228) thinks that the permission for the free exercise of their religion was probably granted to them by the empress Irene (780–797). In 840 the Jews of Greece were very prosperous, and were engaged in rearing silkworms, planting mulberry-trees, and in silk-weaving.

With the exception of their enjoyment of religious liberty, the Greek Jews were always subjected to the same political restrictions as under the first emperors, and were not allowed to hold any positions under the state. Pethahiah of Regensburg, who visited Greece in the twelfth century, relates that there were almost as many Jews there as Palestine could have held. Benjamin of Tudela, on visiting Greece about the same time, also found many Jews there, especially in Arta, Patras, Corinth, Crissa (where they were engaged in farming), and Thebes, whose 2,000 Jews included the best dyers and silk-manufacturers of Greece. The silk industry must have been of great importance, and the Jews engaged in it were very rich; for, according to the Greek historian Nicetas, even the Byzantine emperors had to buy their costly goods in Athens, Thebes, and Corinth. The downfall of the community at Thebes was due chiefly to King Roger of Sicily, who, after capturing the city (1147), led the best silk-weavers as prisoners to Palermo and probably to the island of Corfu (which he had also conquered), where they taught their art to the Normans.

The Jews of Greece proper, who seem to have enjoyed great tranquillity at all times, cultivated Hebrew study so thoroughly that even before the Spanish emigration several renowned rabbis were designated as Greeks. Among these were: Baruch ha-Yewani ("the Greek"), in the fourteenth century; Zechariah ha-Yewani, author of the "Sefer ha-Yashar" (1340); Dossa ben Rabbi Moses ha-Yewani, in the fifteenth century, author of "Perushe we-Tosafot." Franco, in his "Essai sur l'Histoire des Israélites de l'Empire Ottoman," p. 41, Paris, 1897, says that during the same period the Jews of Thebes were renowned for their Talmudical learning; and he mentions David ben Ḥayyim ha-Kohen, grand rabbi of Patras—originally from Corfu—whose influence extended to Italy and throughout the Orient. Moses Capsali was grand rabbi of Constantinople at the time of the Ottoman conquest (1453); another rabbi of the same period was Eliezer Capsali.

Theodore Reinach, in his "Histoire des Israélites," pp. 225, 226, relates that, beginning with the fifteenth century, there was a revival of Talmudical studies in Turkey, caused by a twofold current coming from Spain and Greece, the communities of which —especially those of the Morea—took on a sudden growth after the conquest of the Morea by the Venetians in 1516. Isaac Abravanel, who visited Corfu toward the end of the fifteenth century, remained there some time in order to complete his commentary on Deuteronomy (see his preface thereto), which proves that he must have found a library and learned men there. Considering, however, that there are now only 5,000 Greek Jews who speak Greek—*i.e.*, those of Janina, Prevesa, Zante, Arta and Chalcis—the question arises what has become of the pre-Spanish Greco-Jewish population. It has evidently been absorbed by the Spanish, which was far more numerous in Thessaly and the Turkish territories, while the Judæo-Greek population of Corfu has been absorbed by the Apulians. Traces of the ancient Greek origin of the Judæo-Greek population still exist. Thus there are Greek synagogues ("ḳehal Gregos" or "de los Javanim") in Corfu, Constantinople, Salonica, and Adrianople; and many Greek words are found in the Spanish language of the Oriental Jews and in the Apulian of the Corfiotes. Many Greek feminine proper names are also used, such as *Καλομοῖρα* ("Calomira" = "good luck") and *Κυρὰ* ("Kyra" = "princess"); and there are family names of similar origin, as Politi, Roditi, Mustachi, and Maurogonato. Further, there are still to be found in Corfu songs and elegies in the Greek language which were recited in the synagogue until about thirty years ago.

Up to the time of the Greek insurrection (1821) there were several Jewish congregations in Greece proper, namely, in Vrachori (Agrinion), Patras, Tripolitza, Mistra, Thebes, and Livadia; but most of their members were killed by the insurgents, who thus vented upon these peaceful citizens their inveterate hatred of the tyrant of their fatherland. A few of those who escaped went to Corfu; others to Chalcis, which remained under Turkish dominion until 1832.

Very little is known to-day of these congregations that have disappeared, but there are still some Hebrew epitaphs, which have not yet been collected. Of all these communities Thebes was undoubtedly the most celebrated, owing to its distinguished Talmudic scholars and its extensive silk-manufactories. Dubois, a Frenchman who visited the city in the seventeenth century, praises in a letter to the famous Ménage the beauty of the Jewish women of Thebes (Pougueriche, "Voyage en Grèce," vol. iv., book xi., ch. iii.).

To the history of the Jews of Greece belongs also Don Joseph Nasi (Juan Miques), who was created Duke of Naxos and of the twelve most important Cyclades by Selim II. (1574). It was probably due to his having noted the great success attending the manufacture of silk in Greece, that Nasi, who always had the welfare of his coreligionists at heart, introduced the trade into the city of Tiberias, which had been granted to him and which he raised from its ruins.

The existing Jewish communities of Greece may be divided into five groups: (1) Arta (Epirus); (2) Chalcis (Eubœa); (3) Athens (Attica); (4) Volo, Larissa, and Trikala (Thessaly); (5) Corfu and Zante (Ionian Islands).

The community of Arta is the oldest in Greece. It has a small elementary school and a benevolent society. Children desiring an education attend the Greek higher schools. There are also two synagogues, the older of which is called the Grecian; and a very ancient cemetery, no longer used, called the cemetery of "Rabbanè Arta." See Arta; Athens; Chalcis; Corfu.

D. M. C.

GREEK LANGUAGE AND THE JEWS: This article will be confined to the Greek material found in rabbinical works, since the language of the Septuagint and the New Testament requires separate discussion, and does not belong here. Latin was made accessible to the Jews in Talmudic times by means of Greek, and will be treated here in this relation. For general cultural conditions see Alexandrian Philosophy; Byzantine Empire; Hellenism.

In the Talmud, Midrash, and Targum the Greek and Latin letters are transcribed according to purely phonetic principles; this transcription may therefore assist in some measure the work of solving the probable original pronunciation of Greek, still a matter of dispute. While the Greek elements found in rabbinical works must be classed for the greater part with the vernacular, they are for that reason most instructive from a phonetic point of view.

Surds and Sonants.

The pronunciation of the Greek sounds has in general been faithfully preserved; and only in a few points—including, however, the important one of iotacism—does the pronunciation represent that stage which is generally designated as modern Greek, but which, nevertheless, may have been the original one. Surds and sonants are always distinguished; *e.g.*, *τ* was written and pronounced ט, and *δ*, ד, not vice versa, a practise that must be especially noted in view of the fact that sonants and surds are confounded in Egyptian Greek (Blass, "Aussprache des Griechischen," 3d ed., 1895), in demotic papyri, and in Gnostic manuscripts (Thumb, in "Indogerm. Forschungen," viii. 189), as well as in the Coptic; in Syriac the same accuracy has been observed. On the other hand, as in the Egyptian *κοινή* (*e.g.*, *καλκοῦ* = *χαλκοῦ*), surds and aspirates are frequently confounded; thus *χάλκανθος* always appears as קלקנתום; *θέατρον* is represented by טיאטרון, though the form with ת also occurs. This is all the more striking as surds and aspirates represent the same sounds in both languages, and this leads to the important conclusion that in Hebrew כ and ק, ט and ת, were similar in sound. The aspirate *φ*, which occurs not only as פ but also as ב and even וו, had already become a fricative sound, and hence had reached in Hebrew mouths the modern Greek stage. The same is not true in the case of *θ*, however, but fricative pronunciation appears in the sonants *β*, *γ*, *δ*; since, for example, זמרגד occurs for *σμάραγδος* side by side with זמרגן, the modern Greek pronunciation of *δ* as a voiced spirant, corresponding to the English "th" in "these," "bathe," must be assumed.

Nasals and Sibilants.

As regards the nasals, the exact pronunciation of the sounds *γγ*, *γκ*, *γχ* is reproduced in a manner entirely analogous to the Latin, Syriac, Arabic, Romanic, etc., as can be seen in * אנגלא (*ἄγγελος*), אננקי (*ἀνάγκη*), קונכי (*κόγχη*), etc. Otherwise, the nasals were treated with considerable license, and were frequently suppressed by assimilation and reduction, as in modern Greek. For example, just as *πέπτος* is used for *πέμπτος*, so the Jews said מפים instead of *Μέμφις*, קפנדריא for *compendiaria*, etc.

From transcriptions such as * שלמין for * *σταλάγμιον* and שרדנגין for * *σαρδονύχιον* there must be assumed for the letter *σ* (which is in other cases transcribed by ס, ז, and צ) the pronunciation "sh," a sound the existence of which in Greek philologists have denied. Further proof in this regard is furnished by the transcription of משיחא as *Μεσσίας* (comp. Schürer, "Gesch." 3d ed., ii. 526, note).

Iotacism and Aspiration.

Iotacism of the vowels *ε*, *ι*, *η*, and the diphthongs *ει*, *οι* is found in almost all cases, except before *r*; hence, נירון, *Νέρων*, must be pronounced "Neron," and not "Niron." But *αι*, *αυ*, *ευ* had very nearly reached the modern Greek stage. In contrast with this is the scrupulous retention of both the spiritus lenis and the spiritus asper; and the aspirated *ῥ* is also clearly indicated by means of preaspiration; while even internal aspiration occurs, as, for example, in the frequently repeated word סנהדרין, *συνέδριον*. There are even some almost certain examples of the digamma, a sound peculiar to archaic Greek and to some dialects.

The vowels are not always kept intact, but are often interchanged without regard to rule. The Jewish idiom shares vowel-resolution (*e.g.*, דיומסית instead of *δημόσια*, where *η* has been resolved into *iu*) with Syriac (*e.g.*, סטיולום, *στύλος*, in Bar-Bahlul) and Armenian ("Tiuros" = *Τύρος*). As generally in vernacular idioms, hiatus does not occur.

Semitization of Greek Words.

The omission of the hiatus, together with the frequently occurring elision of syllables by apocope, apheresis, and especially syncope, gives to the foreign word-forms a certain Semitic coloring; בולמוס for *βούλιμος* is more in agreement with Semitic phonetics than is the Syriac בולומוס; בורלא for *βήρυλλος* is more acceptable than, for instance, * בירולום would be. The other consonantal changes to which the Greek words have been subjected are such as may occur also in Greek, as, for instance, adequation, assimilation, dissimilation, metathesis, elision, prothesis, etc. In order to Semitize Greek words, new forms, analogous forms, and popular etymologies were resorted to. Especially frequent is the Hebrew ending ון; *e.g.*, נקדימון, *Νικόδημος*; קמפון, *campus*; but compare the Greek *κάστρον* for *κάστρα*; and in Egypt *ἥμισον* is found for *ἥμισυ*, as well as אלון (*i.e.*, *ἄλλον*) for *ἄλλο*. Compare with this, furthermore, the frequent occurrence of diminutives in *-ιον*, examples of which are found in the Jewish idiom that have not been preserved elsewhere.

Next in popularity among new formations was ית; hence מטרונית, מטרוניתא, occurs side by side with מטרונה, *matrona*; לונטית was used for *λέντιον* = *linteum*, etc. By the employment of such forms a certain Semitic coloring was given to the words. Other peculiarities of Semitic speech—*e.g.*, the Hebrew and Aramaic conjugation of verbs formed from Greek noun-stems, the employment of status emphaticus and status constructus, the addition of Hebrew and Aramaic affixes and suffixes, the plural formations, the determination of grammatical gender (though seldom according to the regular laws of the language)—all these the borrowing language had to employ in so far as it had in view the needs of actual intercourse and not academic usage. As the Jewish idiom of the Talmudic period made use of Greek words only in case of need, its laws held good for the borrowed forms, at least as far as the construction of sentences was concerned.

In addition to the forms of the words borrowed from the Greek, it is also important to determine their meanings; for some of these borrowed terms acquired in the mouth of the Jews a deeper religious and moral sense; *e.g.*, *γεωμετρία*, a certain norm for the interpretation of Scripture (but compare GEMAṬRIA); *βῆλον*, Latin *velum*, "heaven"; *σχολαστικός*, "teacher of the Law"; *στρατηγός*, "soldier" in general; *σύμβολον*, "covenant" and "wedding present"; *τόμος*, "book of the Law." The Jewish usage is sometimes supported by the Septuagint and by the New Testament; *e.g.*, *κατήγωρ*, "Satan"; *πάνδοκος*, "whore"; *βλασφημία*, "blasphemy." These semasiological differences justify one in speaking of a rabbinic Greek.

The Vocabulary.

Other prominent characteristics that are also found in all the popular Greek dialects are: the frequent occurrence of diminutives of material nouns in *-ινός*; the ending in *-ικόν*; combinations with *ὁλο-* (*ὁλόχρυσος*, *ὁλοσηρικός*, etc.); and the ending *-ος* instead of *-ον*. The Greek spoken by the Jews of Palestine was the Hellenic *κοινή*; although it contains also elements that are not Attic, these had become Hellenized at the time of their adoption. Some words found in rabbinical works occur elsewhere only in modern Greek.

The Greek words found in the idiom of the Talmud and the Midrash refer to all conditions of life, although, of course, there is a preponderance of political concepts that came into Palestine only with the advent of the Greeks and the Romans, and of names of foreign products introduced into the country through commerce. Some of the borrowed words refer to cosmography and geography; *e.g.*, *ἀηρ* = "air," introduced at an early date; others refer to minerals, plants, and animals; *e.g.*, *γύψος* = "gypsum"; *ἰσάτις* = a plant used for dyeing; *πάρδαλις* = "panther." Many refer to public life; *e.g.*, *ὄχλος* = "mob"; *κολωνία* = *colonia*, "colony"; *παλάτιον* = *palatium*, "palace"; *ληγᾶτον* = *legatum*, "legate"; *κῆνσος* = *census*, "census"; *σημεῖον* = "sign" or "standard." Others again refer to the house and the court; *e.g.*, *βασιλική* = "basilica"; *στόα* = "stoa," "colonnade"; others to commerce and intercourse, coins and weights; *e.g.*, *πραγματεία* = "commerce"; *carrum*, "wagon"; *δηνάριον* = "denarius"; *μόνητα* = *moneta*, "coin." There are also names of weapons, tools, vessels, raw material, furniture, food, ornaments, and jewelry. A large contingent of words refers to general culture, including literature and writing, physicians and medicines, religion and folk-lore, calendars and texts, music and the plastic arts; and, finally, there is a mass of proper names. It is estimated that more than 3,000 words borrowed from the Greek and Latin are found in the rabbinical works.

In Later Times.

After the completion of the chief works of the Midrashic and Targumic literature no new Greek words were adopted; but the words already assimilated continued to be used—of course less intelligently than formerly, thus giving rise to frequent incorrect copyings and false etymologies. The Jews preserved the knowledge of the Greek language only in those countries where Greek was spoken. Justinian's law of the year 553 ("Novellæ," No. 146, Περὶ Ἑβραίων) refers to the use of Greek in the liturgy. As late as the end of the Byzantine period the Book of Jonah was read in Greek at the afternoon hafṭarah of the Day of Atonement in Candia (Elijah Capsali, ed. Lattes, p. 22); the Bologna and Oxford libraries have copies of this translation, which, according to Neubauer, was made in the twelfth century for the Jews of Corfu; so far as is known, it is the oldest complete text in modern Greek. There is also a Greek translation of the Pentateuch, of which there still exist copies of the edition made by Eliezer Soncino of Constantinople in 1547, and republished by D. C. Hesseling, Leyden, 1897. This translation, in Hebrew characters, forms part of a polyglot Pentateuch, which contains a Hebrew text with a Spanish translation.

The only important Midrash or commentary to the Pentateuch that is extant from the Byzantine countries, the "Lekaḥ Ṭob" by R. Tobias b. Eliezer of Castoria (ed. S. Buber), contains many Greek words (see J. Perles in "Byzantinische Zeitschrift," ii. 570–584). The Jews of southern Italy are known to have been familiar with Greek (Grätz, "Gesch." 3d ed., vi. 238); the Sylvester disputation presupposes a knowledge of Greek as well as of Latin among the Roman Jews (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 150, note 3).

In Sicily the Jews curiously changed the meaning of *ἑτοιμασία* ("timisia") to designate a chest for the Torah (Zunz, "G. V." 2d ed., p. 247; *idem*, "Z. G." p. 522); they had officials called "sufi" (*σοφοί*) and "proti" (Güdemann, "Erziehungswesen . . . der Juden in Italien," p. 281). Liturgical poems were generally designated by the Byzantine terms "pizmon" and "darmosh" (Zunz, "S. P." pp. 5, 69b). Other Greek words used were "latreg," "alphabetarion" ("Byz. Zeit." *l.c.*), "sandek," etc. Similarly, there were Christian designations, such as "apiphyor" for "pope," and "hegmon" for "bishop" ("R. E. J." xxxiv. 218–238; compare "patriarch" in Benjamin of Tudela and in "Milḥemet Ḥobah," p. 4, Constantinople, 1710).

Shabbethai Donnolo had a Greek education, and so to a certain extent had Nathan of Rome; the author of the Ahimaaz Chronicle often refers to the Greek-speaking Jews of southern Italy. Joseph, "the Greek," translated Greek works into Arabic (Steinschneider, "Polemische und Apologetische Lit." pp. 39, 314), as did also Kilti, or Kelti (*idem*, "Hebr. Uebers." p. 499; "J. Q. R." xi. 605). It is expressly said of Jacob ha-Levi that he was conversant with the Greek language (Neubauer, "The Fifty-third Chapter of Isaiah," p. xii., note 5). Greek words are found in the works of Jacob b. Reuben (*ib.* pp. 59, 60), Judah Mosconi, and Meyuḥas b. Elijah ("Orientalistische Literaturzeitung," 1900, p. 429; "R. E. J." xli. 303); and a knowledge of Greek in general must be assumed in the case of the Jewish authors living in Greece. The Karaites also knew classical Greek —*e.g.*, Judah Hadassi (Fürst, "Gesch. des Karäerthums," i. 212)—and modern Greek, as, for example, Caleb Afendopolo in the fifteenth century. "Wise men from Greece" and single scholars with the surname "Greek" are not unfrequently mentioned by Western Jewish authors.

The Oriental and the Western Jews, on the other hand, were mostly ignorant of Greek. A gaon admitted, in regard to a Greek expression in the Talmud, that he did not know Greek (Harkavy, "Teshubot ha-Geonim," No. 47, p. 23); and "aspargon" was explained as a Persian word (*ib.* p. 374). Scholars from Greece could, however, be consulted (*ib.* No. 225, p. 105), as was done by Moses Naḥmani (B. B. 8a). Eliezer b. Elijah, who knew twelve languages, had only a smattering of Greek (Jost, "Jahrb." ii. 30). The Samaritan Abu al-Fatḥ, in the fourteenth century, also admitted that he did not know Greek ("Annales," ed. E. Vilmar, p. xc., Gotha, 1865). The statement in the Chronicle of Jerahmeel (ed. Gaster, p. 200) that Judah and half of Simeon spoke Hebrew and Greek among themselves, must either be a fable or be based on a misunderstanding.

Greek etymologies, generally false ones, are noted by Rashi, Abraham ibn Ezra, Simeon b. Ẓemaḥ Duran, Elijah Levita (in "Tishbi," *s.v.* משקיט; comp. Grünbaum, "Jüd.-Deut. Chrestomathie," p. 494), and Abraham Zacuto, as well as by other medieval authors. R. Isaac of Siponte was more successful in explaining several expressions in the Mishnah

Greek Etymologies.

in Greek; *e.g.*, Ma'as. v. 8. There were no Greek works by Jews in the Middle Ages, aside from the new translations of the Bible. But Jews read Greek authors in the original at Byzantium; *e.g.*, Asaph, who renders botanical names in Greek, and Judah Hadassi the Karaite, who quotes entire sentences from the philosophical works of the Greeks (P. Frankl, in "Monatsschrift," 1884, xxxiii. 449, 513 *et seq.*). In regard to some translations from the Middle Ages it is still doubtful whether they were made directly from the Greek text. It has by no means been proved that terms occurring in Jewish philosophical works have been borrowed from the Greek, as Steinschneider asserts ("Hebr. Uebers." p. 420, Berlin, 1893); *e.g.*, שלילה for στέρησις, found in Samuel ibn Tibbon, is merely a translation of the corresponding Latin or Arabic word. Although Joseph b. Abraham (Steinschneider, *l.c.* p. 453, § 267) uses Greek words, it must be assumed that he lived in the vicinity of Greece; for only Jews so situated could have been familiar with that language.

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G. S. KR.

GREEK LAW, INFLUENCE OF THE. See LAW, CIVIL.

GREEN, AARON LEVY: English rabbi; born in London Aug., 1821; died March 11, 1883. A precocious student, at the age of fourteen he was successful as candidate for the post of reader in the Great Synagogue, and at seventeen was appointed minister of the Bristol congregation. One of his first compositions, entitled "Dr. Croly, LL.D., versus Civil and Religious Liberty," 1850, was an attack on Dr. Croly, who had opposed the admission of Jews to Parliament. In March, 1851, Green was elected second reader of the Great Synagogue, London; and when in 1855 the Old Portland Street branch synagogue was opened, Green was elected its first reader and preacher. In that capacity he made many improvements in the service of the synagogue, and for nearly thirty years cooperated in all the new movements that helped to organize the London Jewish community.

Green was a member of the council and of the education committee of the Anglo-Jewish Association, and assumed a leading part in the foundation of Jews' College, acting as honorary secretary from 1852, and for some years as chairman of the education committee. He was one of the first to arouse public interest in the Russian atrocities of 1881, and was a member of the Rumanian Mansion House and Russo-Turkish relief committees.

In religion Green was extremely liberal-minded. In 1868 he delivered a series of sermons which evoked many remonstrances; and ten years later another series by him, on "Miracles," so agitated certain circles that a movement was set on foot to denounce the preacher at public indignation meetings. He was a regular correspondent of the Jewish newspapers, and, under the pseudonym "Nemo," wrote for the "Jewish Chronicle" many severe criticisms of contemporary movements which attracted considerable attention. He collected a large and valuable library of Judaica and Hebraica, which is now in Jews' College, London.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, March 16, 1883.

J. G. L.

GREENBAUM, SAMUEL: American lawyer and jurist; born Jan. 23, 1854, in London; went to the United States with his parents in his infancy; educated at the New York public schools and the College of the City of New York, graduating in 1872. Thereafter he studied law at the Columbia College Law School until 1875, and from 1872 to 1877 was a teacher in Grammar School No. 59, New York. Then he commenced to practise law, which he did alone until 1894, when he entered into partnership with Daniel P. Hays. In May, 1901, he resumed separate practise, which he continued until he was elected judge of the Supreme Court of the State of New York Jan. 1, 1902.

Greenbaum is a member of the New York State Bar Association; the Society of Medical Jurisprudence; the Jewish Historical Society, etc. He was president of the Aguilar Free Library Association, and is first vice-president of the Educational Alliance, and trustee of the New York Public Library and of the Jewish Theological Seminary of America.

J. F. H. V.

GREENHUT, JOSEPH B.: American soldier; born in Germany. He enlisted as a private in the 12th Illinois Infantry at Chicago April, 1861. He served with this regiment throughout Grant's campaigns in Kentucky and Tennessee. At Fort Donelson, Greenhut was badly wounded in the right arm and had to retire. In Aug., 1862, he was appointed captain of Company K, 82d Illinois Infantry. He then fought in the Virginia campaigns under Burnside, Hooker, and Meade, and was at Gettysburg. He was transferred to Hecker's staff as adjutant-general, and with this command he took part in some very severe battles, notably that of Lookout Mountain. Greenhut resigned his commission on Feb. 24, 1864, and entered mercantile life. He was one of the three Illinois commissioners for monuments on the battle-field of Gettysburg.

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A. A. M. F.

GREETING, FORMS OF: Fixed modes of address on meeting acquaintances. With the ancient Hebrews the form of greeting depended upon the relationship of the persons. It expressed interest and sympathy, love and affection, or reverence and honor. It included any or all of the following: inquiry regarding health; embracing and kissing; blessing; bowing; kneeling; prostration.

——**Biblical Data:** Joseph asked his brothers about their welfare (Gen. xliii. 27) when they supposed him to be a stranger. David sent a message of greeting to Nabal: "Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast" (I Sam. xxv. 6). Elisha sent Gehazi when meeting the Shunammite to inquire: "Is it well with thee? is it well with thy husband? is it well with the child?" When hastening Gehazi to revive the child, Elisha told him: "Go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not" (II Kings iv. 26, 29). No time could be lost in so urgent a matter.

A more intimate form of welcome was to embrace and kiss, as Laban did Jacob (Gen. xxix. 13). David and Jonathan exchanged kisses (I Sam. xx. 41). A more passionate form was to fall on the neck and cry for joy (Gen. xxxiii. 4). Kissing a female in public was apparently against the prevailing custom (Cant. viii. 1; but comp. Gen. xxix. 11). The kissing of the hand is mentioned in Job xxxi. 27 (see Kissing).

A specially reverential form of greeting was to bow toward the ground (Gen. xviii. 2). Jacob rendered homage to his brother by bowing seven times as he approached (Gen. xxxiii. 3). On meeting a prince or a king the custom was to bless him, as Melchizedek blessed Abraham, and Jacob blessed Pharaoh (Gen. xiv. 19, xlvii. 7). The angel greeted Gideon with the words: "The Lord is with thee, thou mighty man of valor" (Judges vi. 12). Boaz greeted his field-workers with: "The Lord be with you," and they answered him, "The Lord bless thee" (Ruth ii. 4; see Ber. ix. 1).

——**In Rabbinical Literature:** In the ethics of the Fathers it is said: "Be beforehand in the salutation of peace to all men" (Abot iv. 20). Greeting to Gentiles is the road leading to peace (Giṭ. v. 9). Johanan b. Zakkai anticipated in salutation those whom he met, even Gentiles on the street (Ber. 17a). R. Judah greeted the Gentiles at work by saying "Aḥaziḳu" (strength to you). R. Sheshet greeted them with "Asharta" (success). R. Kahanah said "Peace, sir" (Giṭ. 62a). The dignity of a teacher must not be lowered by greeting him or by answering his greeting in the ordinary manner. A teacher should be greeted with, "Peace to thee, my master!" His greeting should be answered by, "Peace be with thee, my master and teacher" (Ber. 27b and Rashi *ad loc.*; *ib.* 3a; comp. Shulḥan 'Aruk, Yoreh De'ah, 242, 16). R. Joshua b. Levi gives an object-lesson by relating this legend: "When Moses ascended to heaven he found the Almighty engaged in crowning the letters of the Law. Moses was silent, and God said to him: 'Bringest thou no peace from thy town?' Moses replied, 'May a servant greet his lord?' to which God rejoined, 'Even so, it was proper to wish Me success.' Then Moses said: 'And now, I beseech Thee, let the power of my Lord be great, according as Thou hast spoken'" (Shab. 89a; see Num. xiv. 17).

Moses' Greeting.

The Babylonian rabbis held, contrary to the opinion of the Palestinians, that it is improper for one person to greet another more prominent than himself before being recognized by him (Yer. Sheḳ. ii. 7).

Other rules are: "One must not send a message of greeting to a woman, unless through her husband" (B. M. 87a). One must not greet a person at night if the speaker can not be recognized (Meg. 3a). One must not greet a person in a bath-house or in a lavatory (Shab. 10b). One engaged in his work need not greet nor answer greetings. Abba Hilkiah, the grandson of Ḥoni ha-Me'aggel, being a very pious man, the rabbis sent two of their representatives to request him to pray for rain. They found him plowing in the field and greeted him, but he did not turn his face toward them. Afterward he apologized by explaining that being a laborer for hire he did not wish to waste his master's time (Ta'an. 23a, b).

Methods.

Greeting by kissing on the mouth or cheek was not approved by the rabbis. They usually kissed on the forehead. R. Akiba said he favored the custom of the Medians, who kissed only the back of the hand (Ber. 8b). 'Ula, on his return home from the rabbinical academy, kissed his sisters on the chest or bosom; according to another statement, on the hand (Shab. 13a). The wife of R. Akiba, meeting him after a prolonged absence, kissed him on the knee, as did his father-in-law Kalba Shabua' (Ket. 63a).

Prostration was deemed the most reverential form of greeting. It is related of R. Simeon b. Gamaliel that he prostrated himself in the following manner: He stuck his big toes in the ground and, bowing straight downward, kissed the earth. There was no one who could imitate this "ḳidah"; R. Levi, an athlete, who attempted to do so before Rabbi ha-Nasi, became a cripple (Suk. 53a). On taking leave of a dignitary it was the custom to take three steps backward, and to bow with each step, to right, left, and center respectively. This form is observed at the end of the "Shemoneh 'Esreh" prayer, as though the worshiper were taking leave of the Almighty King (Yoma 53b).

Formulas.

At the consecration of the New Moon, after reciting the outdoor benediction, the members of the congregation greet each other with "Shalom 'alekem," and answer "'Alekem shalom," which is the form of greeting used on returning from a journey, or when meeting a stranger. When meeting on New-Year's eve the usual greeting is: "A good year," or, "May thou be inscribed [in the Book of Life] for a good year." Late in the nineteenth century it became the custom to send to acquaintances New-Year's greeting-cards of various designs, colors, and inscriptions.

The ordinary daily greetings are: "Good morning"; "Good day" (not "Good evening," as night is ominous); "Good Shabbat"; on the eve following Sabbath, "Good week"; "Good ḥodesh" (new moon); "Good yom-ṭob" (holiday). In Jerusalem and the Orient the Sephardic custom is for men to greet each other before prayers with, "Good morning, sir," and, after prayers, with "Peace" ("Shalom"), answered by "Peace, blessing, and good" ("Shalom berakah we-ṭobah"). At night the form at parting is, "Sleep well, sir"; it is answered by, "Awake, sir, with His help and grace"; on Sabbath, "A peaceful and blessed Shabbat"; on Sabbath night, "A good and blessed week," answered by, "On you and ourselves"; on holidays, "Time of gladness," answered by, "Festivals and seasons of joy"; on intermediate holidays ("ḥol ha-mo'ed"), "Many good and sweet years," answered by, "Long life and happiness." The greetings to bride and groom and at births and on other joyful occasions is, "Mazzal ṭob" (good star, or luck), answered by, "May God let thee live to enjoy the same at thy offspring's wedding." One who has finished reading the portion of the Torah assigned to him in the synagogue, or who has delivered a lecture, is greeted with, "Strength and blessings," answered by, "Be strong and mighty" (Luncz, "Jerusalem," i. 10).

On entering a house one is greeted with, "Blessed be he that cometh." If he find the host at table he says: "Blessed be he who sits [at the table]." It will be noticed that the answer invariably differs from the greeting. This is to distinguish the saluter from the one saluted, so that one may run no risk of being considered ill-bred through leaving a greeting unanswered. See Etiquette; Precedence.

Bibliography: Wunderbar, in *Orient, Lit.* 1846, pp. 215-247.

E. C. J. D. E.

GRÉGOIRE, HENRI: Jesuit priest, politician, and advocate of the Jews; born at Vého, near Lunéville, Dec. 4, 1750; died at Paris May 28, 1831. Grégoire was a typical representative of the humanitarian ideas of the eighteenth century. Notwithstanding his Jesuit training and associations he stood consistently throughout his life for the independence of the Gallican Church, and for equal rights for all men regardless of creed and nationality. When in 1788 the Royal Society for Arts and Sciences in Metz offered a prize for the best essay on the improvement of the condition of the Jews, Grégoire wrote his famous "Sur la Régeneration Physique, Morale, et Politique des Juifs" (Metz, 1789). A year later he was elected a member of the States General, and was among those who agitated for the formation of the National Assembly, although he had been one of the clerical delegates. In the assembly he put the motion for the emancipation of the Jews ("Motion en Faveur des Juifs, par M. Grégoire, curé d'Emberménil, deputé de Nancy, precédée d'une notice historique sur les persécutions qu'ils viennent d'essuyer en divers lieux," etc.; Paris, 1789). In his somewhat theatrical style he exclaimed (Oct. 1, 1789), when a special day was given to the deliberation of the bill concerning the Jews: "Fifty thousand Frenchmen arose this morning as slaves; it depends on you whether they shall go to bed as free people."

The arguments advanced in his book in favor of the Jews are in no way original; they repeat the often-advanced statements that the Jews are not worse than the average, and that the injustice of medieval legislation was largely responsible for whatever faults are peculiar to the Jews. He therefore demanded for them full enfranchisement, including political rights. What gave special weight to Grégoire's pamphlets was the fact that he spoke as a professing Catholic and as a Catholic priest who advocated the enfranchisement of the Jews from the point of view of canonical law, and desired to prove that the Church had always been favorable to the Jews.

Bibliography: *La Grande Encyclopédie*; Grätz, *Gesch.* xi. 197; Kahn, *Les Juifs à Paris*, pp. 61 *et seq.*, Paris, 1889; *R. E. J.* iii. 308.

D.

GREGORY I., THE GREAT: Pope from 590 to 604; born about 540; died 604. Descended from an old Roman senatorial family, he had held various high official positions when he suddenly retired to one of the cloisters which he had founded. Sent as ambassador to Constantinople by Pelagius II., on his return became an abbot, and soon afterward, when Pelagius died from the plague, he was elected pope. He materially strengthened the authority of the papal see both by his personal influence and by his adroit policy; and in many respects he determined the standards of the Catholic Church for the following centuries.

Gregory had a deep-seated aversion to Judaism, which to him was Jewish superstition ("superstitio"), depravity ("perditio"), and faithlessness ("perfidia"). He discarded the literal interpretation of the Bible which prevailed among the Jews, and designated their attacks upon Christianity as idle prattle. He forbade the literal observance of the Sabbath law, wide-spread among the Christians, on the ground that it was Jewish; and his deepest grievance against the Nestorians was that they were like the Jews. He extolled the Visigothic king Reccared for his severe measures against the Jews and for his firmness against their attempts at bribery.

Gregory was very zealous in his efforts to convert the Jews, and tried to influence them by promising a partial repeal of taxes and by offering other material support to converts. He was very emphatic against enforced baptism, however, preferring conversions brought about by gentleness and kindness. He protected the rights of the Jews, and assured to them the unhindered celebration of their feasts and the undisturbed possession of their synagogues. On the other hand, he repeatedly opposed the possession by Jews of Christian slaves. Christian slaves and those who wished to accept Christianity were to be taken away from their Jewish masters. Indeed, he earnestly begged the Frankish kings to issue a decree forbidding Jews to hold Christian slaves. He was obliged, however, to mitigate the strictness of some of his measures.

The principle of Gregory's policy in regard to the Jews is expressed in the following sentence, which was adopted by later popes as a fixed introductory formula to bulls in favor of the Jews: "Just as no freedom may be granted to the Jews in their communities to exceed the limits legally set for them, so they should in no way suffer through a violation of their rights" ("Epistolæ," vii. 25, "Sicut Judæis," etc.). Centuries later his policy toward the Jews was still designated as the standard (Jaffé, "Bibliotheca Rerum Germanarum," p. 338).

Bibliography: *Gregorii I. Papæ Registrum Epistolarum*, ed. Ewald and Hartmann (*Monumenta Germ. Histor.: Epistolæ*, i., ii.); Gregory's works in Migne, *Patrologiæ Cursus Completus*, Latin Series, lxxv.-lxxix.; Wiggers, *De Gregorio Magno*, 1838-40; Lau, *Gregor I.* 1845; Pfahler, *Gregor der Grosse und Seine Zeit*, 1852; Baxmann, *Die Politik der Päpste*, 1868, vol. i.; Pingaud, *La Politique de St. Grégoire le Grand*, 1872; Clausier, *St. Grégoire le Grand*, 1887; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 133; Grisar, *Gesch. Roms und des Papsttums*, 1901, vol. i.

G. H. V.

GREGORY XIII. (UGO BUONCOMPAGNI): Pope from 1572 to 1585; born at Bologna Feb. 7, 1502; died at Rome April 10, 1585. His attitude toward the Jews was that of a man possessed of natural goodness warped by strong feelings of intolerance and fanaticism. Soon after his election Gregory, in spite of ecclesiastical opposition, allowed the Jews to return to Venaissin, from which they had been banished by a decree issued

Feb. 26, 1569. Like Paul III., Gregory granted (1581) safe-conduct to Jews traveling through Italy; he also repealed the prohibition against interest. By a writ issued Jan. 10, 1577, he confirmed the regulations of Clement VII. which organized the community under a council of sixty, and he sanctioned a system of communal taxation by which each member was assessed according to the degree of his prosperity.

Gregory, however, was the author of a series of bulls and ordinances of the most hostile character. He compelled (Sept. 4, 1578) the Jews of Rome to contribute 1,100 scudi toward the maintenance of the Casa dei Catecumeni (Home for Converts to Christianity); renewed (1581) the prohibition against the attendance of Jewish physicians upon Christian patients; ordered (1581) the surrender to the inquisitors of all copies of the Talmud; and commanded (1584) all Jews to listen every Saturday in their synagogues to the sermons of missionaries.

Bibliography: Stern, *Urkundliche Beiträge zur Stellung der Päpste*, etc., p. 153; Grätz, *Gesch.* ix. 465; Berliner, *Gesch. der Juden in Rom*, ii. 17; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 169.

D. I. Br.

GREGORY BAR HEBRÆUS ("son of a Hebrew"), **ABU AL-FARAJ IBN HARUN**: Jacobite Syrian historian, physician, philosopher, and theologian; born at Malatia, Asiatic Turkey, 1226; died at Maragha, Persia, 1286. Gregory first studied medicine under his father, Aaron, a Jewish physician who embraced Christianity; he then devoted himself to theology and philosophy, at the same time studying other sciences. He was successively Bishop of Guba (1246), of Laḳaba (1247), and of Aleppo (1253). In 1264 he was named "mafriana," or "primate," of the eastern Jacobites, with his seat at Tekrit on the Tigris. It does not appear that, beyond his surname, Gregory showed any traces of his Jewish origin; even his works (thirty-one) give no proof that, though master of Syriac, Arabic, and perhaps of Greek, he had ever studied Hebrew. On the contrary, in the beginning of his chronicle he ascribes to such Biblical names as Noah, Jacob, etc., a Syriac origin. Nor is there anything to show that his studies were pursued under Jewish influence, though he did not entirely ignore Jewish doctrines.

Gregory was a prolific writer on theology, philosophy, ethics, history, grammar, medicine, mathematics, and astronomy. He was also a poet. Some of his works were written in Arabic, but most of them in Syriac. He was the last great Syriac writer, though he is important rather as a collector than as an independent writer. He is best known for his Syriac grammar ("Ketaba de Ṣemḥe"); his "Chronicle," in two parts, ecclesiastical and political; his "Menarat Ḳudshe," a compendium of theology, philosophy, medicine, physics, and metaphysics; and his scholia on the Old and the New Testament ("Auẓar Raze"). In the last-named he occasionally cites readings from the Samaritan text; it is interesting to note that in a scholium to II Kings xvii. 28 he says: "The law [*i.e.*, text of the Pentateuch] of the Samaritans does not agree with that of the Jews, but with the Septuagint." He occasionally cites opinions of Jews, but probably only at second hand (*e.g.*, to Ps. viii. 2, on the "Shem ha-Meforash"; comp. "Z. D. M. G." xxxii. 465). In the introduction to his commentary on Job he mentions as a writer the priest Asaph (brother of Ezra the Scribe), who identifies Job with Jobab. In speaking of the apocryphal account of the death of Isaiah, he cites "one of the Hebrew books" as authority (Nestle, "Marginalien," ii. 48).

Bibliography: Assemani, *Bibliotheca Orientalis*, ii. 244-320; Eug. Boré, in *Journal Asiatique*, 2d series, vol. xiv., pp. 481-508; R. Gottheil, in *Hebraica*, iii. 249-254; Nöldeke, *Orientalische Skizzen*, pp. 250 *et seq.*, Berlin, 1892; J. Göttsberger, *Barhebræus und Seine Scholien*, Freiburg-im-Breisgau, 1900; and the literature cited in Duval, *Littérature Syriaque*, p. 409 and *passim*, Paris, 1899.

M. Sel.—G.

GRENOBLE (גרנובלא): Capital of the department of Isère, France. It possessed a Jewish community from the end of the thirteenth century. Jacob ben Solomon, a Grenoble Jew (Zunz, "Z. G." p. 208, erroneously calls him "Isaac"), died a martyr to his faith in 1296.

When the Jews were driven out of France (1306) by Philippe le Bel, a certain number of them fled to Grenoble, where they were hospitably received by the dauphin Humbert I., who allowed them to establish banking-houses there. Two of them especially, Amyal of Tours and Morel of Amboise, obtained important privileges on paying an annual tax of 10 livres. In 1388, in consequence of numerous accusations against the Jewish bankers of the region addressed to the governor of the Dauphiné, all the Jews of the province were called together at Grenoble, and on their refusal to comply with this summons the dauphin condemned each of them to pay a silver mark annually. Further, he imposed a fine of 10,000 francs on all the Jews, for the payment of which the "maistre de la loy," Rabbi Samuel, addressed an urgent appeal to all the Jewish bankers of the Dauphiné. Among the most important of these were Moses Aaron and Samson of Yenne, residents of Grenoble. In 1396, during the dauphinal council at Grenoble, a criminal suit was instituted against three youths, Samson of Jerusalem, Crescent of Voiron, and Perret Levi, who were accused of having committed a crime against a Christian and of having blasphemed Jesus. They were condemned to pay a fine of 200 francs in gold.

On March 4, 1413, at the request of the states general of the province, the council decided that Jews should be obliged to keep their places of worship, their ovens, their wells, and their markets separate from those of the Christians. In addition, the men were required to wear as a badge a round piece of variegated cloth, placed upon the outer garment at the chest, and the women to put a distinctive token in their head-dress. It was forbidden for either men or women to appear in public or to keep their doors and windows open on Passion Sunday or during Holy Week; and they were not allowed to employ Christian servants.

During the reign of Charles VII. the Jews of Grenoble and its environs were accused of having associated with the enemies of the dauphin during his exile and of having used disrespectful language concerning him. They were therefore condemned by him to pay a fine of 1,500 crowns in gold. It was at this period that the Jews left Grenoble definitively. Only a few Israelite families now reside there (1903).

Bibliography: Valbonais, *Histoire du Dauphiné*, i., ii.: Preuves, No. 131; *Ordonnances des Rois de France*, xi.; Prudhomme, *Les Juifs en Dauphiné*, pp. 12, 51, 54, 58; Depping, *Les Juifs dans le Moyen Age*, pp. 162 and 196; *R. E. J.* ix. 239, 254, 256, 260, 261; Gross, *Gallia Judaica*, p. 143.

G. S. K.

GRIESHABER (KRIEGSHABER), ISAAC: Polish-Hungarian rabbi at Paks, Hungary; born at Cracow. He was the author of "Maḳḳel No'am" (Vienna, 1799), in which he sharply criticized Aaron Chorin for declaring the sturgeon permissible food.

Bibliography: Löw, *Gesammelte Schriften*, ii. 263-267; Schreiber, *Reformed Judaism*, pp. 68-70; Fürst, *Bibl. Jud.* i. 343; Zeitlin, *Bibl. Post-Mendels.* p. 57.

D. S. Man.

GRILICHES, ABRAHAM AVENIROVICH: Russian engraver; born at Wilna 1852; educated at the Wilna rabbinical school; graduated from the Wilna School of Designs in 1869, and from the St. Petersburg Academy of Fine Arts in 1876, when he was appointed engraver to the Imperial Mint. He became a noted medalist. Among the medals he engraved may be mentioned those in commemoration of the deaths of Alexandra Feodorovna and Emperor Alexander II., the jubilee of Duke Nicholas Leuchtenberg, the catastrophe at the railroad station of Borki, Oct. 17, 1888, and the 200th anniversary of the 65th Infantry Regiment of Moscow.

Griliches produced on onyx portraits of Baron Horace Günzburg, the Grand Duke Vladimir, the Grand Duchess Alexandra Georgievna, the Emperor Nicholas II., Queen Louise of Denmark, Empress Alexandra Feodorovna, and Emperor Alexander II. His exhibits were awarded a gold medal at the Paris Exposition of 1900. He now (1903) holds the position of senior engraver to the Imperial Mint with the rank of aulic councilor. H. R.

GRILICHES, AVENIR GIRSCHEVICH: Russian engraver; father of Abraham Avenirovich Griliches; born at Wilna April, 1822. Until the age of sixteen he studied the Talmud, and later, without the aid of a teacher, became an engraver. In 1871 he was employed as an engraver by the Imperial Mint of St. Petersburg; three years later his portrait of Levensohn, engraved on rock-crystal, won him a nomination to the St. Petersburg Academy of Fine Arts; in the same year he was appointed engraver to the Imperial Mint. He soon gained a wide reputation, and is now considered one of the best engravers in Russia. Among his engravings may be mentioned the state seals of the emperors Alexander III. and Nicholas II.

Avenir holds the rank of court councilor, and was decorated with the Order of St. Stanislas, second class. H. R.

GRODNO: Russian city; capital of the government of the same name; formerly one of the chief cities of Lithuania and, later, of Poland. It had a Jewish community about the middle of the fourteenth century, for in the "Privilege" granted to the Jews of Grodno by Grand Duke Vitold of Lithuania, dated Lutsk, June 18, 1389 (document No. 2 in Bershadski's "Russko-Yevreiski Arkhiv"), it is seen that the Jews occupied at that time a considerable area in the city, that they owned land and houses, and had a synagogue and a cemetery. This important document, which was later confirmed by Sigismund August (1547), by John Casimir (1655), and by Stanislas August Poniatowski (1785), is, with one exception, the oldest one extant relating to the history of the Jews in Lithuania. It confirms the Jews in all their possessions and rights; permits them to engage in all business pursuits and occupations; exempts the synagogue and the cemetery from taxation; and ends by conferring on the Jews "all rights, liberties, and privileges given to our Jews of Brest" in the preceding year. The Jews, who were thus practically enjoying equal rights with the other inhabitants, apparently lived undisturbed, even after Casimir Jagellon in 1444 granted the city its independence in the form of the "Magdeburg Law." Jews continued to farm the taxes and to own real estate until their unexpected expulsion by Alexander Jagellon in 1495.

Expulsion and Return.

The estates and houses owned by Jews were then given by the grand duke to his favorites, but they were soon reclaimed. The decree issued by Alexander Jagellon when he became King of Poland, permitting the Jews to return to Lithuania, is dated March 22, 1503. It is issued to two Jews from Grodno, Lazar Moisheyevich (styled "our factor") and Isaac Faishevich, and permits all Jews who had been expelled to return to Grodno and once again enter into possession of their estates (*ib.* No. 39). A decree by Alexander, dated April, 1503, in which the Jews of Grodno are especially mentioned, again orders that everything formerly belonging to Jews which had been sequestrated for gifts must be returned to them, and that all the debts owing to them must be paid; and four years later (Nov. 3, 1507; *ib.* No. 50) an edict again decrees that whatever belonged to the Jews of Grodno before their expulsion must be returned to them. In 1525 the king confirmed the right of Judah Bogdanovich to land in the district of Grodno which his father Bogdan had acquired before the expulsion. The same subject is referred to in another document (*ib.* Nos. 94, 100).

In a decision rendered by Queen Bona (Sforza), dated May 22, 1549, the following regulations, modifying and defining the rights of the Jewish community of Grodno, are introduced: (1) Jews are to pay 17 per cent of the taxes the government assessed against the city; (2) they are freed from some special taxes paid in kind; (3) houses and lands formerly bought by Jews from citizens are freed from citizens' taxes; those bought by citizens from Jews are freed from Jewish taxes. But thenceforth no Jew may buy a house from a citizen without special royal permission (*ib.* No. 352).

The first rabbi and the first quarrel in the community of Grodno date from the year 1549. It seems that the influential Judich family had forced on the community as rabbi a relative of the name of Mordecai. Queen Bona, on Oct. 28 of that year, ordered her governor Kimbar to assemble the Jews

The First Rabbi.

of Grodno to elect a rabbi who was no relative to the Judichs, and decreed that in case this could not be done without opposition, the opponents of the Judichs were to elect a separate rabbi with the same rights and privileges as enjoyed by the one chosen by that family. Another decree, dated Nov. 8 of that year, deals with the trouble caused because the Jews would not permit Rabbi Mordecai to officiate in the synagogue (*ib.* Nos. 353–354). The name of Rabbi Moses b. Aaron, Mordecai's rival, has also been preserved.

After the Union of Lublin (1569), when Lithuania became part of Poland, Grodno shared the general decline of that unhappy kingdom. It flourished again under King Stephen Bathori (1576–86), who was the friend of the Jews who resided there; and the great synagogue, which was destroyed by fire Aug. 3, 1599, was erected at that period. The arrival of the Jesuits in 1616 marks the beginning of oppressive measures and exactions, and frequent recurrences of blood accusations. Grodno was saved from the devastation and massacres of the first Cossack war in 1648–49, but suffered terribly in 1655, when it was taken by the Russians and held two years; and its lot was not improved during the four years following, when it was held by the Swedes. The community was impoverished and sunk heavily in debt, from which it has not been freed even to this day. From 1703 to 1708 Grodno was held by Charles XII. of Sweden, and the Jews suffered as they always suffered in times of war and disorder. Jews did not share in the benefit Grodno derived from the administration of the starost Anton Tiesenhaus (1762–85), who made an effort to revive the commerce and industry of the decaying city. He was hostile to the Jews, and when he became bankrupt his indebtedness to the Jewish community, representing only a part of the money which he had extorted from it, was declared by a court to be over 34,000 rubles. Two of his estates in the district of Pinsk were given to the "ḳahal" of Grodno in lieu of the debt, but they were confiscated on a technicality by the Russian government in 1795.

Murder Accusations.

The last tragedy in Grodno of which there is record occurred on the second day of Pentecost, May 20, 1790, when Eleazar b. Solomon of Wirballen was quartered for the alleged murder of a Christian girl. The king refused to sign the death-warrant, being convinced of the man's innocence, but could not prevent the execution. A ritual murder trial is also known to have occurred there in 1820, but the details have not been preserved. Grodno came under the dominion of Russia in 1795. The most important event in its recent history is the disastrous conflagration of 1885, when about half of the city was destroyed.

A complete list of the Jewish inhabitants of Grodno in 1560 is reproduced in the above-mentioned "Arkhiv" (ii.). It includes the names of about sixty Jews, who lived mostly in the "Jewish street" and in the "Jewish School street." It also gives the location of the Jewish hospital, which was then on "Plebanski street." The total number of houses in Grodno at that time was 548; if figured at one family for each house, this would make the Jewish population about 10 per cent of the inhabitants. The "Russian Encyclopedia" (*s.v.*), which gives for the second half of the sixteenth century 56 Jewish houses out of a total of 712, makes the proportion still smaller. But the Jewish population increased in the following two centuries much faster than the Christian, and of the 4,000 inhabitants in 1793 a majority were Jews. The increase went on under Russian rule, and in 1816 the city had 8,422 Jewish, and only 1,451 non-Jewish, inhabitants. In 1890 there were 29,779 Jews in a total population of 49,952, and in 1897 about 25,000 Jews in a total population of 46,871.

Rabbis.

The rabbinate of Grodno was next in importance to that of Brest-Litovsk, and in the records of the council of Lithuania the rabbi of Brest-Litovsk always signed first and the rabbi of Grodno second. Rabbis **Mordecai** and **Moses ben Aaron,** who are known only through records of litigation, were followed by an eminent rabbinical authority, **Nathan Spira Ashkenazi** (d. 1577), author of "Mebo She'arim." He was succeeded by **Mordecai Jaffe,** author of the "Lebushim," who is known to have been in Grodno during the reign of Stephen Bathori. When he left Grodno is not known, and the date of the rabbinate of his successor, **Judah,** who is known only from the mention made of him in contemporary responsa, is also somewhat uncertain. The next rabbi was **Ephraim Solomon Shor,** author of "Tebu'ot Shor" (d. 1614). He was succeeded by **Abraham b. Meïr ha-Levi Epstein,** who left Grodno in 1634 to become rabbi of Brest-Litovsk. **Isaac b. Abraham** is known to have been rabbi of Grodno in 1634–44, but part of that time **Joshua b. Joseph,** author of "Maginne Shelomoh," later of Lemberg and Cracow, was also in Grodno, before he went to Tikotzyn. **Jonah b. Isaiah Teomim,** author of "Ḳiḳayon de-Yonah," was rabbi in 1644–55, when he left Poland, dying in Metz in 1669, aged 73. **Moses Spira,** son of R. Nathan, author of "Megalleh 'Amuḳot," and great-grandson of the above-named Nathan Spira, was rabbi after 1655, and **Judah b. Benjamin Wolf of Troppau** held that position about 1664. **Ḥaika b. Samuel Hurwitz** was rabbi from 1667 to 1673, and was followed by **Moses Ẓebi,** author of "Tif'eret le-Mosheh," who died in 1681. His successor, **Mordecai Süsskind Rothenberg,** remained in Grodno until 1691, when he went to Lublin. **Simḥah b. Naḥman Rapoport,** formerly of Dubno, who succeeded Mordecai, held the position for nearly a quarter of a century until he too became rabbi of Lublin (about 1714). **Baruch Kahana Rapoport** was called from Fürth to assume the rabbinate of Grodno, but he preferred the "small rabbinate" of the German town and soon returned there. **Aryeh Löb b. Nathan Nata of Slutsk** (d. 1729) became rabbi of Grodno in 1720, and was succeeded by his son **Zechariah Mendel** (d. 1746, aged 39). **Jehiel Margaliot** (d. 1751), a disciple of Israel Ba'al Shem, became rabbi. He was followed by **Moses Joshua Hurwitz.** The latter's successor, **Benjamin Braudo (Broda)** (d. 1818, aged 73), was the last rabbi of Grodno, the office being then abolished, as was the case in Wilna, as the result of quarrels between two factions of the community.

Scholars, etc.

Among the rabbinical scholars and other eminent Jews of Grodno were: Elhanan Berliner, who corresponded with Ẓebi Ashkenazi early in the eighteenth century; Elisha b. Abraham, author of "Ḳab we-Naḳi," on the Mishnah, and of "Pi Shenayim," on Zera'im, who died at an advanced age in 1749; Alexander Süsskind, the author of "Yesod we-Shoresh ha-'Abodah"; Daniel b. Jacob, who was a dayyan or "moreh ẓedeḳ" for forty years, and died in 1807; Joseph Jozel Rubinovich, physician and favorite of King Poniatowski, died 1810; Simḥah b. Mordecai, who was head of a yeshibah and died in 1813; his son Hillel, who was a son-in-law of R. Ḥayyim of Volozhin and died in 1833; Tanḥum, the son of Rabbi Eliezer of Urle, who was a candidate for the rabbinate, was "rosh bet-din," and became the rival to some extent of R. Benjamin Braudo, mentioned above; his name is signed first on the record of the convention held in Wilna in 1818 for the purpose of selecting delegates to St. Petersburg; Sundel Sonenberg, head of the delegation referred to above, died 1853; Jacob b. Moses Frumkin, died in Grodno 1872. Eliezer Bregman and his son Shabbethai are among the prominent citizens of Grodno, as are the Epsteins, the Neches, and the Ratners.

The best-known Hebrew writers in the city of Grodno were: Meïr Ostrinski, Menahem Bendetson, Israel David Miller, Abraham Shalom Friedberg, the poet Issachar Baer Hurwitz, Samuel Yevnin, Isaac Andres, Simon Friedenstein (the historian of the Grodno community), and Hirsch Ratner. Hurwitz, the translator of the Siddur into Russian, was the city's "government rabbi" in the seventies. He was succeeded by Moses Kotkind, who in his turn was followed by Shemariah Lewin. Among the five "more hora'ah," R. Eliakim Shapira, and R. Wolf, a son-in-law of R. Naḥum, are the best known.

The Jewish community of Grodno is one of the poorest in Russia. There is little industry, and a large percentage of the business establishments is conducted by women. It has the usual number of educational and charitable institutions, two Talmud Torahs (the older one having a trade-school as an adjunct), a gemilut ḥasadim, a "Volksküche" for the poor, and a similar institution to provide kasher food for Jewish soldiers. There is also an older trade-school founded by Samuel Lapin. In addition to the government school there are (1903) an excellent private school conducted by B. Shapira, and a modern ḥeder founded by the Zionists, who have recently developed great activity in communal work. ——**Typography**: Baruch b. Menahem, a bookdealer, established a Hebrew printing-press in Grodno, the first in Lithuania, in 1789. Ten years later he removed to Wilna, where he died in 1803. The establishment was inherited by his son Menahem Man Romm, who in 1835 commenced, in partnership with Simḥah Zimmel of Grodno, to publish a new edition of the Talmud. The first few volumes bear the imprint of Wilna-Grodno, but in 1837 the business was removed to Wilna, and, under the management of the Romm family, became one of the largest of its kind in the world. P. Wi.

The following is a list of the Jewish agricultural colonies in the government of Grodno, from "Selsko-Khazaistvenny Kalendar Dlya Yevreyev Kolonistov" (ii. 231, Wilna, 1902):

District.	Name of Settlement.	Tenure.	No. of Families.	No. of Persons.	Land in Declatines.
Brest-Litovsk ..	Abramove........	Rented.	25	179	264
" " ..	Sarovskaya	"	12	64	366
Volkovysk......	Galileiskaya......	"	29	214	378
"	Izrailskaya	"	9	61	146
Kobrin.........	Yakovlevo	"	31	202	270
Pruzhany	Sosnovka.........	Owned.	6	60	85
Sokolka	Odolsk	Rented.	29	221	452
Slonim	Pavlovo..........	"	51	332	623
"	Konstantinovka..	"	25	176	563
"	Sinaiskaya........	"	25	183	195

M. R.

Population by Districts of the Government of Grodno (Census 1897).

District.	Total Population.	Jewish Population.	Percentage.
Grodno	204,778	41,181	20.11
Brest-Litovsk	218,366	45,902	21.02
Byelostok	207,258	59,643	28.77
Byelsk	165,238	23,444	14.19
Volkovysk................	148,159	17,802	12.02
Kobrin....................	183,515	23,080	12.58
Pruzhany	138,807	17,678	12.74
Slonim....................	226,154	34,776	15.38
Sokolka	110,406	13,377	12.12
Totals..................	1,602,681	276,883	17.27

V. R.

Bibliography: Bershadski, *Russko-Yevreiski Arkhiv*, St. Petersburg, 1882; *Entziklopedicheski Slovar*; Friedenstein, *'Ir Gibborim*, Wilna, 1880; idem, in *Keneset ha-Gedolah*, ii. 125–127, iii. 66–69; Hurwitz, *Reḥobot 'Ir* (criticism of Friedenstein, based on review in Brüll's *Jahrb.* vii. 182–183), Wilna, 1890; *Ha-Shaḥar*, No. 5, pp. 268 *et seq.*; *Ha-Meliẓ*, 1879, No. 42; *Ha-Ẓefirah*, 1899, Nos. 166, 167; 1900, No. 143.

H. R. P. Wi.

GRONEMANN, SELIG: German rabbi; born at Flötenstein, West Prussia, Dec. 7, 1843; attended the gymnasium at Konitz and the seminary and university at Breslau; became rabbi at Strasburg (1872) and at Danzig (1878), and district rabbi of Hanover (1884). His works include: "De Profiatii Durani (Ephodæi) Vita et Studiis," inaugural dissertation (Breslau, 1869); "Die Jonathan'sche Pentateuchübersetzung in Ihrem Verhältnisse zur Halacha" (Leipsic, 1879); "Zibḥe Shelamin: Die Vorschriften über das Schächten und die Untersuchung der Lunge von R. Jakob Beck, Neu Herausgegeben, Durch Zusätze Ergänzt und mit einer Deutschen Bearbeitung Versehen" (Frankfort-on-the-Main, 1899). He also contributed to Frankel's "Monatsschrift" and Rahmer's "Familienblatt," and published some sermons in the latter's "Predigt-Magazin." Gronemann is (1903) a member of the Central Committee of the German Zionist organization.

G. M. K.

GROSS, CHARLES: American author; born at Troy, N. Y., Feb. 10, 1857; educated at the Troy High School; at Williams College, from which he received the degree of M.A.; and at the universities of Paris, Berlin, and Göttingen, receiving from the last-named the Ph.D. degree for his study on the "Gilda Mercatoria." He was also an honorary M.A. of Harvard, in which university he held a professorship of history 1888–1909. Gross displayed great originality and industry as an investigator in medieval and English history, in which field he wrote the following: "Gild Merchant," 2 vols., 1890; "Select Cases from the Coroners' Rolls," 1896 (for the Selden Society); "Bibliography of British Municipal History," 1897; "Sources and Literature of English History," 1900; "The Early History of the Ballot in England," in "Political Science Quarterly," 1898; "Modes of Trial in the Medieval Boroughs of England" (Harvard Law Series, May, 1902). Gross lectured at the Anglo-Jewish Exhibition of 1887 on "Exchequer of the Jews in England in the Middle Ages," this lecture being a valuable contribution both to English and to Jewish history. He translated into English Kayserling's "Christopher

Columbus," New York, 1893. He was a vice-president of the American Jewish Historical Society, and a committee member of the Jewish Publication Society of America. He died December 3, 1909.

BIBLIOGRAPHY: *Harvard Graduates' Magazine*, x. 169; *Who's Who in America*, s.v.

A.

GROSS, FERDINAND: Austrian writer; born in Vienna April 8, 1849; died at Kaltenleutgeben, near Vienna, Dec. 21, 1900. His ancestors lived in Italy; his father emigrated from Padua to Hungary, and went from there to Vienna. Ferdinand began his literary activity when a boy of fifteen. He joined the editorial staff of the "Extrablatt" in 1872, and in 1877 won the first prize of the Berliner Litterarisches Centralbureau for his feuilleton "Litterarische Zukunftsmusik." In 1879 he went to Frankfort-on-the-Main to become feuilleton editor of the "Frankfurter Zeitung." In 1881 Gross returned to Vienna and joined the editorial staff of the "Wiener Allgemeine Zeitung." For a time he was the feuilletonist of the "Neue Wiener Tageblatt," and editor of the "Extra-Post." He was president of the Concordia, an association of Vienna journalists, from 1898 until 1900. Among his works are the following: "Geheimnisse," one-act comedietta, Vienna, 1877; "Kleine Münze," sketches, Breslau, 1878; "Oberammergauer Passionsbriefe," *ib.* 1880, new ed. 1900; "Nichtig und Flüchtig," sketches, Leipsic, 1880; "Die Neuen Journalisten," comedy, with Max Nordau, Leipsic, 1880; "Mit dem Bleistift," sketches, Breslau, 1881; "Der Erste Brief," comedy, Vienna, 1883; "Heut und Gestern" and "Aus der Bücherei," Vienna, 1883; "Blätter im Winde," Vienna, 1884 (2d ed., 1888); "Aus Meinem Wiener Winkel," Leipsic, 1885; "Lieder aus dem Gebirge," Vienna, 1885; "Litterarische Modelle," Berlin, 1887; "Gedichte," 1887; "Goethe's Werther in Frankreich"; "Was die Bücherei Erzählt," Leipsic, 1889; "Zum Nachtisch," Leipsic, 1889. In 1891 Gross began his editorial connection with the "Wiener Fremdenblatt," and on Dec. 21 of the same year his adaptation of Daudet's "L'Obstacle" was produced at the Hofburg Theater. In 1892 another collection of stories and sketches, "Im Vorbeigehen," was published at Leipsic, and his drama, "Um Drei Uhr," was produced. His later works are: "Augenblicksbilder" and "Ungebunden," Vienna, 1895; "Blätter im Walde," Leipsic, 1896; "Wer Ist Frei von Schuld?" (one-act sketch), 1896; "In Lachen und Lächeln," Stuttgart, 1898; "Von den Leichten Seiten," Leipsic, 1900.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, s.v.; *Meyers Konversations-Lexikon.*

S. M. Co.

GROSS, HEINRICH: German rabbi; born at Szenicz, Hungary, Nov. 6, 1835; pupil in rabbinical literature of Judah Aszod. After graduating from the Breslau seminary and from the University of Halle (Ph.D. 1866; his thesis on Leibnitz obtaining the university prize), he was engaged as private teacher by Baron Horace Günzburg at Paris. During a residence of two years in that city Gross collected in the Bibliothèque Nationale the material for his great work "Gallia Judaica." In 1869 he went to Berlin, where he associated much with Zunz, whose methods of research he admired and adopted. In 1870 he was called to the rabbinate of Gross-Strelitz, Silesia; and since 1875 he has occupied the rabbinate of Augsburg.

Gross's activity in the domain of literary history, especially of that of the French Jews of the Middle Ages, has been very extensive. His "Gallia Judaica" (Paris, 1897), which deals with the medieval geography and literary history of the Jews of France, has become a standard work. Gross has also enriched the Jewish scientific periodicals with many valuable contributions, which of themselves constitute important works. Of these the most noteworthy are: "Abraham ben David aus Posquières, ein Literarhistorischer Versuch," in "Monatsschrift," 1873–74; "Zur Gesch. der Juden in Arles," *ib.* 1878, 1879, 1880; "Eliezer ben Joel ha-Levi, ein Literarhistorischer Versuch," *ib.* 1885, 1886; "Jehudah Sir Leon aus Paris: Analekten," in "Magazin," 1877, 1878, iv. 174, v. 179; "Etude sur Simson ben Abraham de Sens," in "R. E. J." 1883.

Gross is also the author of "Lehrbuch der Israelitischen Religion für die Oberen Klassen der Mittelschulen."

S. I. BR.

GROSS, JENNY: Austrian actress; born at Szanto, Hungary. Educated for the stage by Cesarina Kupfer, she made her début in 1878 at the Carltheater at Vienna; in 1880 she appeared at the Stadttheater, and in 1885 at the Berlin court theater, from which she went in 1889 to the Lessings Theater, where she is at present (1903) engaged. Her rôles include: *Madame Sans Gêne*, *Komtesse Guckerl*, *Niobe*, *Josephine*, *Sonja* in "Raskolnikow," *Wolfgang* in "Königsleutnant," *Jeanne* in "Die Welt in der Man sich Langweilt," *Marianne* in "Die Geschwister," *Emire* in "Tartüffe," and the well-known women in Shakespeare.

BIBLIOGRAPHY: Eisenberg, *Biog. Lex.*

S. F. T. H.

GROSS-KANIZSA. See NAGY-KANIZSA.

GROSSER, JULIUS: German physician; born at Freistadt, Prussian Silesia, Oct. 25, 1835; died at Prenzlau, Prussia, Oct. 25, 1901. He studied at the University of Berlin, where he graduated in 1859 as doctor of medicine. In 1861 he established a practise in Prenzlau. He served through the Franco-Prussian war in the capacity of surgeon, and was decorated with the Iron Cross. In 1880 he founded the "Deutsche Medizinal-Zeitung," which he edited until his death, contributing many articles to this and other medical journals.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

S. F. T. H.

GROSSMAN, RUDOLPH: American rabbi; born at Vienna, Austria, July 24, 1867; B.L., University of Cincinnati, Ohio, and Rabbi and D.D., Hebrew Union College, Cincinnati. Grossman was associate rabbi of Temple Beth-El, New York, from 1889 to 1896, and since the latter year he has been rabbi of Temple Rodef Sholom, in the same city. He was corresponding secretary of the Central Conference of American Rabbis (1902), and has written a number of essays for Jewish and other magazines. He was grand chaplain of the grand lodge of the Masonic Order, New York (1898–1900). A.

GROSSMANN, IGNACZ: Hungarian physicist; born in Göncz-Ruszka, Abauj county, Feb. 16, 1823; died in Budapest May 21, 1866. He attended the University of Prague, devoting himself especially to mathematics and pedagogics. From 1847 to 1851 he was a teacher in Györ-Sziget; for the two following years he attended the Josef technical school in Budapest, and in 1854 he was appointed principal of the girls' school of the Pester Israelitische Religionsgemeinde.

In 1857 Grossmann was called to a professorship in the commercial school, where he remained until 1862, when he was made engineer of the Pest-Losoncz-Zólyom Railroad Company. Grossmann was the actual inventor of the mercurial pneumatic pump. In 1854 he discovered a new method of gasometer construction. He wrote "Führer in der Geometrischen Analyse der Krystallographie," Leipsic, 1857.

s. M. W.

GROSSMANN, IGNAZ: American rabbi; born at Trencsen, Hungary, July 30, 1825; died March 18, 1897, in New York city. He received his education at the yeshibah of Presburg, and in 1863 was called as rabbi to Koritschan, Moravia, which position he in 1866 changed for that at Warasdin, Croatia. In 1873 he was called to Brooklyn, N. Y., where he officiated in the Congregation Beth Elohim, and later in the Congregation B'nai Abraham. He wrote: "Drei Predigten," Warasdin, 1868; "Die Sprache der Wahrheit," *ib.* 1870; "Miḳraot Ḳeṭannot," Cincinnati, 1892. The last work is a presentation of the 613 commandments with their Biblical bases, their rabbinical definitions, and their moral lessons. He also contributed very frequently to "Deborah." Of his sons, Louis Grossmann, in Cincinnati, Ohio; Rudolph Grossman, in New York city; and Julius Grossmann, in Ipolysagh, Hungary, are rabbis.

BIBLIOGRAPHY: *Deborah*, April 1, 1897.

s. D.

GROSSMANN, LOUIS: American rabbi and author; born at Vienna, Austria, Feb. 24, 1863; educated at the University of Cincinnati (B.A.) and at the Hebrew Union College (D.D.). Grossmann is descended from a family of rabbis. In 1884 he became rabbi of the Temple Beth El at Detroit, Michigan, retaining this office until 1898. He then succeeded Isaac M. Wise as rabbi of the Congregation B'nai Yeshurun at Cincinnati, and also as professor of theology at the Hebrew Union College. Grossmann is the author of the following: "Judaism and the Science of Religion," New York and London, 1889; "Maimonides," New York and London, 1890; "Hymns, Prayers, and Responses," Detroit, 1892; "The Jewish Pulpit," Detroit, 1894; "Isaac M. Wise, His Life and Writings," Cincinnati, 1900. He has also contributed to Jewish periodicals. A.

GROSSMANN, LUDWIG: Austrian mathematician and political economist; born at Leitomischl, Bohemia, March 14, 1854. As a boy he showed unusual aptitude for physics and mathematics; and he continued his studies in these branches at the University of Vienna, graduating as doctor of philosophy in 1878. In the same year he founded and edited the "Mathematisch-Physikalische Zeitschrift" at Vienna. He is the discoverer of the mathematical analytical curve of the probable length of the age of man. Grossmann has devoted himself largely to literary work, and is an active opponent of anti-Semitism. He is now (1903) a resident of Vienna, and editor of the "Controlle," a journal devoted to political economy.

Of Grossmann's works may be mentioned: "Die Mathematik im Dienste der Nationalökonomie," Vienna, 1886–1900; "Allgemeine Integration der Linearen Differentialgleichungen Höherer Ordnung," Leipsic, 1889–91; "Compendium der Praktischen Volkswirthschaft und Ihrer Mathematischen Disciplinen," Vienna, 1892–1903.

s. F. T. H.

GROSSWARDEIN (NAGY-VARAD): Hungarian city, with a population of 51,000, about one-fourth of whom are Jews. The ḥebra ḳaddisha was founded in 1735, the first synagogue in 1803, and the first communal school in 1839. The old Jewish quarter, known as the "Katona Város," is in the neighborhood of the fort. It still bears its ancient aspect and is still occupied mainly by Jews. The old synagogue remains, though no longer used for worship. The Jewish hospital also stands there. Not until the beginning of the nineteenth century were Jews permitted to do business in any other part of the city, and even then they were required to withdraw at nightfall to their own quarter. In 1835 permission to live at will in any part of the city was granted them.

The Jewish community of Grosswardein is divided into an Orthodox and a Reform congregation. While the members of the Reform congregation still retain their membership in the ḥebra ḳaddisha, they have used a cemetery of their own since 1899. The Jews of Grosswardein have won prominence in the public life of the city; there are Jewish manufacturers, merchants, lawyers, physicians, and farmers; the present chief of police (1902) is a Jew; and in the municipal council the Jewish element is proportionately represented. The community possesses, in addition to the hospital and ḥebra ḳaddisha already mentioned, a Jewish women's association, a grammar-school, an industrial school for boys and girls, a yeshibah, a soup-kitchen, etc.

The following are among those who have held the rabbinate of Grosswardein: **Joseph Rosenfeld** (Orthodox); **David Joseph Wahrmann** (Orthodox); **Aaron Landesberg** (Orthodox); **Moricz Fuchs** (Orthodox: still officiating, 1903); **Alexander Rosenberg** (Reform: removed to Arad); **Alexander Kohut** (Reform: removed to New York, 1885; died, 1894); **Leopold Kecskeméty** (Reform: still officiating, 1903).

D. G. Ke.

GROTIUS, HUGO (HUIG VAN GROOT): Dutch Christian diplomat, theologian, and scholar; born at Delft, Holland, April 10, 1583; died at Rostock, Germany, Aug. 28, 1645. In the religious combat between the Gomarists and Arminians Grotius was a follower of Arminius. When in 1619 the Arminians were thrown into prison, he was sentenced to imprisonment for life, and escaped in 1621 only through a stratagem of his wife. He believed all his life in the doctrines of Arminius, and expounded his master's views in his religious writings, which were collected after his death in his "Opera Omnia Theologica," Amsterdam, 1679.

In 1644 appeared in Paris in three volumes his "Annotationes in Vetus Testamentum," including the Apocrypha (ed. Döderlein, Halle, 1775-76). This great work was at first read by the Arminians only; but it soon became well known through its philological-historical character.

In the course of his religious researches Grotius, through Isaac Vossius, became acquainted with Manasseh ben Israel. He corresponded with Manasseh, asking many questions concerning the Hebrew language, literature, and interpretation of the Old Testament. Manasseh answered his inquiries, and the two exchanged many letters.

Not being a theologian proper, Grotius was not bound by any dogmatic views; and his explanations of sentences and phrases are consequently based entirely upon the original text itself. The Jewish exegetes became known to Grotius through Manasseh ben Israel; and he frequently cites and follows them in his annotations. He often mentions that the Hebrew scholars explain a sentence as he does; and even where he differs from them he gives their views. It was a favorite accusation against Grotius' commentary that he Judaized, or followed Jewish rather than Christian methods of exegesis. It is possible that Grotius knew of Manasseh's plan to induce Queen Christina of Sweden to open north Scandinavia to the Jews, as he was Swedish ambassador at Paris from 1635 to 1645.

Grotius highly esteemed Manasseh, whom he compares with Ibn Ezra, Maimonides, and Abravanel. He studied his works, and was much impressed by them. Especially was Manasseh's "Conciliador" (Amsterdam, 1641) admired by Grotius. In a letter to Manasseh he says: "I implore you to spend all your spare time in explaining the Law. You will do a great favor to all scholars" ("Grotii Epistolæ," No. 564, Amsterdam, 1687). Again, in a letter to Vossius under date of Oct. 30, 1638: "Manasseh, whom I wish well, is a man of great usefulness to the state and to science" (*ib.* No. 476). Writing from Paris, he says: "His books, which I know, are much read and highly thought of here."

Bibliography: *Encyc. Brit.* s.v.; Schaff-Herzog, *Encyc.* s.v.; Graetz, *History of the Jews* (Am. transl.), v. 21, 22, Philadelphia, 1895; Adler, *A Homage to Manasseh ben Israel*, in *Trans. Jew. Hist. Soc. Engl. 1893-94*, i., London, 1895; Kayserling, *Menasse ben Israel*, in *Jahrbuch für die Gesch. der Juden*, ii., Leipsic, 1861; *Grotii Epistolæ*, Nos. 390, 423, 452, 454, 476, 564, 570, Amsterdam, 1687; *Grotii Epistolæ Ineditæ* (supplement to the foregoing), Leyden, 1809.

E. C. F. T. H.

GROVES AND SACRED TREES: By many Oriental as well as Occidental peoples, whether of Semitic or non-Semitic stock, groves and single trees (oaks, terebinths, tamarisks, palms, etc.) were regarded and revered as favorite abodes of the gods, and were therefore set aside for worship and marked by the erection of altars in, under, or near them. Behind this conception was the belief, wide-spread among primitive races, that trees were animated (see Mannhardt, "Die Wald- und Feldkulte"). Modified, this idea reappears in the form in which the trees are held to be the dwellings, and groves the haunts, of benevolent or malevolent spirits and deities. Moreover, trees were suggestive of fertility, of life, and (in winter) of death. This induced their worship as visible manifestations of the secret powers of nature controlling generation and decay.

Among the Hebrews, also, this notion seems to have prevailed in remote times. At all events, groves and trees are found connected with theophanies (Gen. xii. 6 [A. V. 7]), and with the giving of judgment—that is, the oracular consultation of the deity (Judges iv. 5; I Sam. xxii. 6).

Trysting-Trees.

The Hebrew "elon" and "eshel," denoting the oak and tamarisk respectively, are mentioned as groves, or perhaps in stricter accuracy as single trees, where Yhwh revealed Himself (Gen. xii. 6 [A. V. 7], xxi. 33); more definitely described as "elon moreh" (= "oak of the revealing oracle"; "moreh" from the root ירה, whence also "Torah"; but see Barth, "Etymologische Studien," pp. 13-14); sometimes in the plural "elone moreh" (Deut. xi. 30); also "elone mamre" (Gen. xiii. 18, xiv. 13, xviii. 1). "Elah" (Isa. i. 30), "allah" (Josh. xxiv. 26), "allon" (Gen. xxxv. 8), "tomer" (Judges iv. 5), and "rimmon" (I Sam. xiv. 2) occur in connections indicating that trees which were regarded as sacred, either in groves or singly, are meant. Under such sacred trees treaties were solemnly confirmed (Judges ix. 6), sacrifices were offered (*ib.* vi. 11), and, as stated above, judgments were rendered (*ib.* iv. 5). The sound made by the trees is mentioned as an auspicious omen (II Sam. v. 24; comp. Gen. xii. 6; Judges ix. 37). Yhwh is described as dwelling in the (burning) bush (Deut. xxxiii. 16; comp. Ex. iii. 1-6). Joshua erects a memorial stone underneath an oak "that was by the sanctuary of Yhwh" (Josh. xxiv. 26). Among the Patriarchs, Abraham is more especially brought into relations with such groves or sacred trees (Gen. xiii. 18, xviii. 1, xxi. 33).

The opposition evinced by the Later Prophets to such groves and trees confirms the theory that originally they were connected with the cult of the deities presiding over the generative processes of nature. These deities and their worship (see Baalim and comp. Deut. xii. 2) were dominant factors in the Canaanitish religion, the "high hills" and "green trees" being characteristically identified with the corrupt practises of the Israelites' neighbors and symbolic of their pernicious influence upon the people of Yhwh (I Kings xiv. 23; II Kings xvi. 4, xvii. 10; II Chron. xxviii. 4; Isa. lvii. 5; Jer. ii. 20; iii. 6, 13; xvii. 2; Ezek. vi. 13, xx. 28; Hosea iv. 13). The "gardens," which are also mentioned with disapproval, served similar purposes and for the same reasons (Isa. i. 29, lxv. 3, lxvi. 17).

The Asherah—usually (following LXX. and the Vulgate) rendered "grove" or, when in the plural, "groves" ("asherim"; I Kings xiv. 23; II Kings xvii. 10; Jer. xvii. 2), as even the context might have suggested, it not being likely that a "grove" would be "under every green tree"—modern scholars acknowledge to have been pillars or stakes, imitations of trees, probably trunks of trees "planted," *i.e.*, fixed into the ground, near the altars, and thus symbols of the deity, Baal or Asherah; perhaps even in their form suggestive of the obscene lasciviousness of the Canaanitish cult (Deut. vii. 5, xvi. 21; Judges vi. 28, 30; I Kings xv. 13; II Kings xvii. 10, xxiii. 14; Micah v. 12; Hosea iii. 4). The goddess Asherah was not identical with

Astarte, as Stade ("Gesch. des Volkes Israel," i. 460) contends, but was originally a tree-goddess, while Astarte was a sidereal deity. They had many traits in common, however.

The Asherah tree or pillar had many forms, ranging from a real tree through various imitations of parts of the tree to anthropomorphic suggestions (see Max Ohnefalsch-Richter, "Kypros, die Bibel und Homer," 1893, plates lxix.; lxxv., Nos. 1, 3, 5, lxxxiii., No. 20a, b). Compare ASHERAH.

Bibliography: Schrader, in *Zeitschrift für Assyriologie und Verwandte Gebiete*, iii. 353-364; Eduard Meyer, in *Roscher's Lexicon*, i. 646, 647, 654; Riehm, *Handwörterb. des Biblischen Altertums*, i., s.v. *Hain*; Mannhardt, *Wald- und Feldkulte*, 2 vols., 1875, 1877; Frazer, *The Golden Bough*, 2d ed., 1900, vol. i. On Semitic tree-cults see Baudissin, *Studien zur Semitischen Religionsgesch.* ii. 184–222; Movers, *Die Phönizier*, vol. i.; Osiander, *Studien über die Vorislamische Religion der Araber*, in *Z. D. M. G.* vol. vii.; Wellhausen, *Reste Arab. Heidentums*, p. 101; *The Sacred Trees of the Assyrian Monuments*, in the *Babyl. and Oriental Record*, vols. iii., iv.; Tylor, *The Winged Figures of the Assyrian and Other Ancient Monuments*, in *Proceedings Soc. Bibl. Arch.* vol. xii.; Jastrow, *Religion of Babylonia and Assyria*, p. 662. For the Hebrews specially: Scholz, *Götzendienst und Zauberwesen bei den Alten Hebräern*, p. 292; Baudissin, *l.c.* pp. 223-230. The best comparative study of Hebrew tree-worship is that of W. Robertson Smith, *Rel. of Sem.* 2d ed., 1894, s.v. *Trees*.

E. G. H.

GROWTH OF THE BODY: From the studies of Majer for Galicia, Weissenberg for South Russia, Sack for Moscow, and Yashchinsky for Poland, which give uniform results, it is found that Jewish children grow very rapidly up to the age of six, whereas usually development slackens at four; from six to eleven growth is slower; from eleven to sixteen the body again increases rapidly, when growth again becomes slower, but still continues up to the age of thirty. At this age the maximum height is attained, whereas with Germans this height is reached at the age of twenty-three (Gould). At forty the body begins to decline and grow shorter. This is seen from the figures in the table, and in the diagram representing graphically the process of growth of Jewish children in South Russia and in Moscow, given by Weissenberg ("Die Südrussischen Juden," p. 17).

Growth of the Body.

Age.	Jews of South Russia (Weissenberg).		Jews of Central Russia (Sack).		Jews of Poland (Elkind).	
	Stature (in mm.).	Annual Increment.	Stature (in mm.).	Annual Increment.	Stature (in mm.).	Annual Increment.
4–5	1,016					
5–6	1,086	70				
6–7	1,121	35				
7–8	1,156	35				
8 9	1,202	46				
9 10	1,247	45	1,273			
10–11	1,280	33	1,300	27		
11-12	1,345	65	1,340	40		
12-13	1,377	32	1,378	38		
13–14	1,448	71	1,454	76		
14–15	1,482	34	1,546	92		
15–16	1,558	76	1,585	39		
16–17	1,601	43	1,622	37		
17 18	1,611	10	1,643	21		
18–19	1,641	30	1,648	5		
19–20	1,640	−1	1,638	−10		
21 25	1,648	8			1,606	
26–30	1,659	11			1,606	—
31-40	1,643	−16			1,612	6
41–50	1,642	−1			1,617	5
51 and over	1,636	−6			1,606	−11

Sack compared the stature of Jewish school-children in Moscow with that of non-Jewish children attending the same schools. He found that the Jewish children were shorter. But Yashchinsky, who took measurements of Jewish and non-Jewish school-children in Warsaw, Poland, found the contrary. According to his investigations the Jews are taller than the Poles between the ages of twelve and seventeen notwithstanding the known fact that adult Poles are taller than adult Jews.

In so far as Bavaria is concerned Ranke ("Körpergrösse in Bayern: Beiträge zur Anthropologie Bayerns," iv.) has shown that the stature is lowest in those parts of the kingdom in which the infantile mortality is highest.

From measurements taken by Fishberg from Jewish school-children in New York city, it appears that those born in the United States grow faster, and at maturity attain a greater stature, than those born in Europe. There are two reasons for this phenomenon. First, the Jewish child in America is brought up amid better sanitary and hygienic surroundings; it is better nurtured, and the unhealthy ḥeder is replaced by modern hygienic public schools. The second and more important reason is that there is a process of selection at work. The stature of the Jewish immigrant to America is greater than the average of those left at home. This is a fact observed also among the immigrants of other races. It is the strongest physically who venture to change their place of abode. These taller Jews transmit their superior stature to their descendants.

The body grows not only in height but also in Girth, which is best measured by the chest. From the investigations of Sack and Weissenberg it has been found that the growth of the body in stature does not go hand in hand among Jews with its increase in breadth, but that they progress alternately. Up to maturity the height increases at the expense of the girth of the chest. After this period the body begins to broaden. The maximum girth of the chest is attained only between forty and fifty years of age. After this there is a recession.

The growth of the limbs has been shown to progress rapidly up to sixteen years of age. It then proceeds slowly up to the age of thirty, when the maximum is attained. After this time there is a recession.

Bibliography: J. Majer, *Roczny Przyrost Ciala u Zydow Galicyjskich, Zbior Wiadomosci do Antropol. Krajowej*, tom iv., dzial ii., Cracow, 1880; N. B. Sack, *Fizicheskoye Razvitye Dyetei*, Moscow, 1892; S. Yashchinsky, *Antropometritcheskia Materialy k Izycheniu Razvitiya Rosta Vyesa*, etc., *s Polyakov i Yevreyev*, Warsaw, 1889; S. Weissenberg, *Die Südrussischen Juden*, in *Archiv für Anthropologie*, xxxiii. 3, 4; A. D. Elkind, *Yevrei, Trudy Antropologicheskao Otdyela*, xxi., Moscow, 1903.

J. M. Fi.

GROZOVSKI, JUDAH LÖB BEN ISAIAH REUBEN: Russian Hebraist; born at Pogosti, government of Minsk, in 1861. After having attended the yeshibah of Volozhin, Grozovski studied pedagogics in the Institute for Hebrew Teachers at Wilna. When twenty-seven years of age, he went to Palestine, teaching Hebrew in various places; in 1896 he received an appointment as teacher of Hebrew in the agricultural school of Jaffa. Three years later he removed to the Miḳweh Yisrael colony, and filled the same office there. Grozovski published a series of text-books, among which are: "Bet ha-Sefer li-Bene Yisrael," Jerusalem, 1891;

"Sha'ashu'im," *ib.* 1891; "Bet Sefer 'Ibri," three graded courses in Hebrew, 1895–97; and "Millon," Hebrew-Russian-German dictionary, Warsaw, 1900.

S. M. Fr.

GRUBER, JOSEPH: Austrian physician; born at Kosolup, Bohemia, Aug. 4, 1827; died at Vienna March 31, 1900. He graduated (M.D.) from the University of Vienna in 1855. In 1860 he settled in Vienna as a specialist in aural diseases, and became privat-docent in 1863. In the succeeding year he became chief surgeon of the aural department at the Allgemeines Krankenhaus. In 1870 he was appointed assistant professor, and in 1873 became chief surgeon of the newly founded aural clinic of the university. In 1893 he was elected professor, which position he resigned in 1898.

Gruber was the author of many essays and works (numbering in all nearly 200), and was for many years one of the editors of the "Monatsschrift für Ohrenheilkunde Sowie für Kehlkopf-, Nasen- und Rachenkrankheiten." Among his writings may be mentioned: "Zur Pathologie der Hämatocele," Vienna, 1859; "Zur Pathologie und Therapie der Otitis Interna," *ib.* 1860; "Anatomisch-Physiologische Studien über das Trommelfell und die Gehörknöchelchen," *ib.* 1867; "Lehrbuch der Ohrenheilkunde," *ib.* 1870, 2d ed. 1888.

Bibliography: Pagel, *Biog. Lexikon*, Vienna, 1901, *s.v.*

S. F. T. H.

GRUBY, DAVID: French physician; born at Neusatz (Ujvidék), Hungary, Oct. 10, 1810; died in Paris Nov. 16, 1898. He studied medicine at the University of Vienna, and graduated in 1834. Although at that time a Jew was rarely permitted to hold a position in the university hospital, Gruby was appointed assistant surgeon upon the recommendation of the well-known physician Wattmann. Soon after, he went to London, and in 1839 to Paris, where he engaged in private practise.

Gruby was one of the leaders in microscopical research, and gave free public lectures, which were largely attended, on microscopy, experimental physiology, and pathology. The results of his experiments are embodied in: "Observationes Microscopicæ ad Morphologiam Pathologicam Spectantes," Vienna, 1839; and "Morphologia Fluidorum Pathologicorum," *ib.* 1840.

As a practitioner Gruby was very successful. He was physician to the younger Dumas and to Heinrich Heine.

Bibliography: Hirsch, *Biog. Lex.* s.v.; Pagel, *Biog. Lex.* s.v.

S. F. T. H.

GRÜN, MAURICE: Russian painter; born at Reval, Russia, in 1870. He studied art at Munich and Geneva, and in 1890 went to Paris. There he became a pupil of Jules Lefèbre and Benjamin Constant, receiving the Academy medal and several honorable mentions. When but twenty-four years of age Grün was appointed principal of the School of Arts at Bahia, Brazil. In 1896 he returned to Europe and again settled in Paris, but removed in 1898 to London, where he has since resided. Among his many paintings may be mentioned: "Brittany Interior," "Peaceful Moments," "For Queen and Empire," "Overhauling the Nets," "Oh, Bother!" "Idle Moments," "The Unexpected Return," "First Start in Life." He is also well known as a portrait-painter.

H. R. F. T. H.

GRÜNBAUM, MAX (MAIER): German Orientalist; born in Seligenstadt, Hesse, July 15, 1817; died in Munich Dec. 11, 1898. Grünbaum studied philology and philosophy at Giessen and Bonn. In 1858 he became superintendent of the Hebrew Orphan Asylum in New York city. He returned to Europe in 1870, and spent the remainder of his days in Munich. After 1862 nearly all his papers on Oriental philology and folk-lore appeared in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft"; and after his death they were reedited by Felix Perles under the title "Gesammelte Aufsätze zur Sprach- und Sagenkunde," Berlin, 1901. The following are among his larger works: "Jüdisch-Deutsche Chrestomathie," 1882; "Mischsprachen und Sprachmischungen," 1885; "Neue Beiträge zur Semitischen Sagenkunde," 1893; "Die Jüdisch-Deutsche Litteratur in Deutschland, Polen, und Amerika," 1894; "Jüdisch-Spanische Chrestomathie," Frankfort, 1896. He had nearly completed the recataloguing of the works in the Hebrew department of the Munich State Library when he died.

Bibliography: Bettelheim, *Biographisches Jahrbuch*, 1899, pp. 235–236; *Allgemeine Zeitung*, Munich, 1898, Beilage No. 285, pp. 5–6; *Münchener Neueste Nachrichten*, 1898, No. 591, p. 4; Perles, in *Gesammelte Aufsätze*, Preface.

S. N. D.

GRÜNEBAUM, ELIAS: German rabbi; born in the Palatinate Sept. 10, 1807; died in Landau Sept. 25, 1893. In 1823 he went to Mayence, where he became a pupil of the Talmudist Löb Ellinger, and in 1826 continued his Talmudic studies at Mannheim; in 1827 he went to Frankfort-on-the-Main, where he attended the rabbinical lectures of Solomon Trier, Aaron Fuld, and Bär Adler, and prepared himself for the university. In 1831 he entered the University of Bonn, where he became intimately acquainted with Abraham Geiger. In 1832 he went to Munich to continue his studies. In 1835 he was appointed to the rabbinate of Birkenfeld, and the next year became rabbi of the Landau district, a position which he held till his death. Grünebaum was one of the most zealous and determined representatives of Reform Judaism. It is due to his efforts that the so-called "Jews' oath" was abolished in Bavaria (1862). In appreciation of his work for the improvement of the Jewish school-system, Ludwig II. of Bavaria bestowed upon him the Order of St. Michael. Besides contributing to Geiger's various magazines and to the "Allgemeine Zeitung des Judentums," Jost's "Annalen," and Stein's "Volkslehrer," Grünebaum published: "Die Sittenlehre des Judenthums Anderen Bekenntnissen Gegenüber Nebst dem Geschichtlichen Nachweise über Entstehung des Pharisäismus und Dessen Verhältnis zum Stifter der Christlichen Religion," Mannheim, 1867; "Zustände und Kämpfe der Juden, mit Besonderer Beziehung auf die Rheinpfalz," *ib.* 1843; "Gottesdienstliche Vorträge," Carlsruhe, 1844; "Israelitische Gemeinde, Synagoge und Schule," Landau, 1861;

"Reden" (delivered on various occasions). Many of his sermons were published in Kayserling's "Bibliothek Jüd. Kanzelredner."

s. M. K.

GRÜNFELD, ALFRED: Austrian pianist; born at Prague July 4, 1852; studied under Höger, under Krejci at the Prague Conservatorium, and under Kullak at the Neue Akademie der Tonkunst, Berlin. In 1873 he settled at Vienna, where he received the title of "Kammervirtuos." He has made tours through Europe and the United States.

During a visit to Germany Grünfeld was appointed court pianist to Emperor William I. Since 1897 he has been professor at the Vienna Conservatorium. Of his compositions may be mentioned the following works for the pianoforte: Octave-study, op. 15; Minuet, op. 31; and Spanish Serenade, op. 37.

Bibliography: *Musikalisches Wochenblatt*, xiv. 343; Ehrlich, *Celebrated Pianists of the Past and Present*, pp. 115, 116.

s. J. So.

GRÜNFELD, HEINRICH: Austrian violoncellist; born at Prague April 21, 1855; a brother of Alfred Grünfeld. Educated at the Prague Conservatorium, he went to Berlin in 1876, and for eight years taught at the Neue Akademie der Tonkunst in that city. In conjunction with Xaver Scharwenka and Gustav Holländer (later with Sauret, M. Pauer, and F. Zajic), he arranged trio soirées which became very popular. In 1866 Grünfeld was appointed court violoncellist to King William of Prussia.

Bibliography: Riemann, *Musik-Lexikon*; Baker, *Biog. Dict. of Music and Musicians.*

s. J. So.

GRÜNFELD, JOSEF: Austrian physician and writer; born at Gyönk, Hungary, Nov. 19, 1840. After graduating from the gymnasium at Kaschau, he went successively to the universities of Budapest (1861) and Vienna (1863), graduating (M.D.) from the latter in 1867. He became privat-docent at Vienna in 1881, and chief of division at the Poliklinik of Vienna in 1885. He published a "Compendium der Augenheilkunde" that has gone through four editions, and (in "Deutsche Chirurgie") "Die Endoskopie der Harnröhre und Blase." He was the first to use the endoscope. He was known for his many surgical innovations as well as through numerous monographs in his special department. Professional activities did not hinder Grünfeld from interesting himself in the affairs of the Jewish community. He was one of the founders, and for more than eight years president, of the Oesterreichisch-Israelitische Union. He died May 14, 1910. S.

GRÜNHUT, DAVID: German rabbi of the seventeenth and eighteenth centuries; born at Frankfort-on-the-Main, where his father was secretary of the congregation, and his maternal grandfather, Simon Günzburg, was a member of the rabbinate. In 1682 he edited Ḥayyim Vital's book on transmigration, "Gilgulim." This brought upon him the censure of the rabbinate, which was opposed to Shabbethai Ẓebi and, therefore, to the Cabala. He nevertheless reprinted this work in 1684. He also published "Ṭob Ro'i," rules on sheḥiṭah in the form of a catechism, together with "Migdal Dawid," homilies on the Pentateuch, and notes on some Talmudic treatises (Frankfort-on-the-Main, 1712), and a commentary on Abraham ibn Ezra's grammatical puzzle in the 1712 (Frankfort) edition of the "Sefer Ḥasidim," which commentary was reprinted in the 1713 (*ib.*) edition of Samuel Uceda's commentary on Abot entitled "Midrash Shemuel." He was rabbi in Aue, Hesse-Nassau, and perhaps also in Heimerdingen. He was on good terms with the anti-Jewish writers J. J. Schudt and Johann A. Eisenmenger, and wrote a preface to the latter's edition of the Bible.

Bibliography: Horowitz, *Frankfurter Rabbiner*, ii. 54 *et seq.*; Maggid, *Zur Gesch. und Genealogie der Günzburge*, p. 15 and index, St. Petersburg, 1899.

D.

GRÜNHUT, KARL SAMUEL: Austrian jurist; born at Bur-St. Georgen, Hungary, Aug. 3, 1844. He became associate professor in the juridical faculty of the University of Vienna in 1872, after having published "Die Lehre von der Wechselbegebung nach Verfall," Vienna, 1871. In 1873 "Das Enteignungsrecht" appeared, and he founded the "Zeitschrift für das Privat- und Oeffentliche Recht der Gegenwart," a quarterly. In 1874 he was promoted to the professorship of commercial law. "Das Recht des Kommissionshandels" was published at Vienna in 1879, since which date his literary activity has been devoted chiefly to the subjects of notes and bills, to the literature of which he has contributed "Wechselrecht," 2 vols., Leipsic, 1897, constituting part of the "Systematisches Handbuch der Deutschen Rechtswissenschaft," edited by Karl Binding; in addition, he has published a short "Grundriss des Wechselrechts," *ib.* 1899, which similarly forms part of the "Grundriss des Oesterreichischen Rechts in Systematischer Bearbeitung," edited by Finger, Frankl, and Ullman; and, for practical purposes, "Lehrbuch des Wechselrechts," *ib.* 1900. Grünhut has the title of "Kaiserlicher Hofrath," and has been since 1897 a life-member of the Austrian House of Lords (Herrenhaus). He has been decorated with the star of the Order of Francis Joseph (1902).

Bibliography: *Meyers Konversations-Lexikon*, s.v.; Kohut, *Berühmte Israelitische Männer und Frauen*, part 16, p. 296.

s. M. Co.

GRÜNHUT, LAZAR: Hungarian rabbi and writer; born at Gerenda, Hungary, in 1850. Receiving his diploma as rabbi while a mere youth, he went to Berlin, where he attended the lectures of Dr. Israel Hildesheimer at the rabbinical seminary, as well as those at the university. He graduated (Ph.D.) from the University of Bern. For eleven years he officiated as rabbi at Temesvár, Hungary. In 1892 he was appointed director of the Jewish orphan asylum at Jerusalem. Grünhut's works include: "Kritische Untersuchung des Midrasch Kohelet Rabbah" (Berlin, 1892); "Das Verbot des Genusses von Gesäuertem am Rüsttage des Pessachfestes," in "Zeit. für Evangelische Theologie," 1894–98; "Midrash Shir ha-Shirim" (Jerusalem, 1897); "Sefer ha-Liḳḳuṭim," i.–vi. (Jerusalem, 1898–1903); "Ezra und Nehemia, Kritisch Erläutert," part 1 (*ib.* 1899); "Saadia Gaon und Sein Commentar zum Buche Daniel" (St. Petersburg, 1899); "Saadia Gaon und Sein Commentar zu (Daniel,) Ezra und Nehemia" (*ib.* 1902); "Yalkut ha-Machiri zu den Sprüchen

Salomos" (Jerusalem, 1902); "Die Reisebeschreibungen des R. Benjamin von Tudela," published from manuscripts, with translations and introduction (*ib.* 1903).

BIBLIOGRAPHY: *Das Rabbiner-Seminar zu Berlin*, p. 41, Berlin, 1898.

S.

GRUNWALD, MAX: German rabbi and folklorist; born at Zabrze, Prussian Silesia, Oct. 10, 1871; educated at the gymnasium of Gleiwitz and (1889) at the university in Breslau, where he also attended the lectures of the Jewish theological seminary. In 1895 he accepted the rabbinate of the Hamburg Neue Dammthor Synagogue, where he remained until 1903, when he became rabbi of the Fifteenth District of Vienna. Since Jan., 1898, he has been editor of the "Mittheilungen der Gesellschaft für Jüdische Volkskunde," which society was founded by him in 1897 and of which he is president (1903). He was also one of the principal founders of the Hamburg Jewish Museum.

In addition to a large number of essays on general literature, folk-lore, and Jewish history, which appeared chiefly in the "Mittheilungen," Grunwald wrote the following. "Das Verhältnis Malebranche's zu Spinoza," Breslau, 1892; "Die Eigennamen des Alten Testamentes in Ihrer Bedeutung für die Kenntnis des Hebräischen Volksglaubens," *ib.* 1895; "Spinoza in Deutschland," Berlin, 1897; "Portugiesengräber auf Deutscher Erde," Hamburg, 1902; "Juden als Rheder und Seefahrer," Berlin, 1902; "Hamburger Deutsche Juden bis zur Auflösung der Dreigemeinden in 1811," Hamburg, 1903; "Die Moderne Frauenbewegung und das Judenthum," Vienna, 1903.

S.

GRÜNWALD, MORITZ: Austrian rabbi; born March 29, 1853, at Ungarisch Hradisch, Moravia; died in London June 10, 1895. After a short stay in Prague he entered (1878) the Breslau Jewish theological seminary. In 1881 he was called to the rabbinate of Belovár, Croatia; in 1884–87 he was rabbi of Pisek, Bohemia, in 1887–93 of Jung-Bunzlau, Bohemia. In the latter year he became chief rabbi of Bulgaria, with his seat at Sofia. He was at the same time director of the national rabbinical seminary, teaching Talmud and Midrash. Grünwald was an able linguist, and a member of several scientific societies, including the Société de Numismatique et d'Archéologie, and was highly esteemed by Prince Ferdinand and the Bulgarian government.

Of his numerous writings the following may be mentioned: "Die Bibel, der Talmud und die Evangelien" (1877); "Zur Gesch. der Gemeinde Dyhernfurth" (1882); "Zur Gesch. der Jüdischen Gemeinde in Ragusa" (1883); "Gesch. der Juden in Böhmen" (1st part, 1886); "Ueber das Verhältniss der Kirchenväter zur Talmudischen und Midraschischen Literatur" (1891); "Ueber den Einfluss der Psalmen auf die Entwicklung der Christlichen Liturgie und Hymnologie" (1892); "Rabbi Salomo Efraim Luntschitz" (1892); "Sitten und Bräuche der Juden im Orient" (1894).

Grünwald was the founder and editor of the "Jüdisches Centralblatt" (1882–85).

BIBLIOGRAPHY: *Jew. Chron.* June, 1895.

S.

GRÜNWALD-ZERKOWITZ (*née* **Zerkowitz), SIDONIE:** Austrian authoress; born in Tobitschau, Moravia, Feb. 17, 1852. Her early education she received from her father, a physician. With her parents she removed successively to Holleschau, Vienna, and Budapest. She is well versed in French, Italian, Hungarian, Czech, and English, and obtained a diploma as teacher of languages. After teaching for a few years, she received (1874) from Ludwig II. of Bavaria a free scholarship at his theatrical school in Munich. Her studies were interrupted by her marriage to Prince Theodore Kolokotronis of Greece. Joining the Greek Catholic Church, she accompanied her husband to Athens, where both she and her husband were disowned by the latter's family. Disappointed, she returned to Moravia, became a teacher, and, after securing a divorce, married (1877) a wealthy Vienna merchant by the name of Grünwald. Since then she has lived in Vienna, where for some time she edited "La Mode."

When only thirteen years of age she published her first essays on literature, in German and Hungarian, in the newspapers of Budapest. In 1874 appeared, in Vienna, "Zwanzig Gedichte von Kálmán Tóth," translated from the Hungarian. These were followed by "Die Lieder der Mormonin," Dresden and Utah, 1886, 7th ed. 1900; "Die Mode in der Frauenkleidung," Vienna, 1889; "Das Gretchen von Heute," Zurich, 1890, 7th ed. 1900; "Achmed's Ehe," 1900; "Doppel-Ehen," 1900; "Poetischer Hirt," 1901; "Schattenseiten des Frauenstudiums," 1901. She is also the author of songs against anti-Semitism, and has contributed many articles to the newspapers, among which may be mentioned those contributed to the Berlin "Bühne und Welt": "Toilettenkünstlerinnen auf der Bühne"; critical essays on Sarah Bernhardt, Wolter, Dusé, Réjane, Jane Hading, etc.

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexicon*, lix. 340–341; *Madame Kolokotronis*, in *Neue Freie Presse*, Dec., 1874, Nos. 3703 and 3709; *Blaustrumpf und Fürsten*, in *Kaktus*, 1874, No. 34.

S. F. T. H.

GUADALAJARA (גוד אלהגארה ; ואד אלחגארה): City in Castile, Spain. When Tariḳ ibn Zaid conquered the city in 711, he found Jews there, as in Toledo and other places, and gave the conquered city to them to guard. In the "fuero" (charter) which Alfonso VII. gave to the city in 1139, Jews were placed on an equality with the knights: two-thirds of them had to follow the king in battle, while the other third stayed behind for defense. Guadalajara had a considerable Jewish community in the thirteenth century, and in 1290 paid as much in taxes as Ciudad Real. It was very much reduced through the persecution of 1391 and through the enforced baptisms due to it, so that in 1476 it could hardly pay one-third of the former taxes. The number of Maranos in the city was so large that King Juan II. issued a command to the city to treat baptized Jews like persons who were born Christians and to give them official positions.

In 1482 a Jew established a Hebrew printing-press in Guadalajara, at which Solomon ben Moses Levi ibn Alḳabiẓ was engaged as printer and corrector. He brought out in that year an edition of David Ḳimḥi's commentary to the Later Prophets, and (*c.* 1482) Jacob ben Asher's Ṭur Eben ha-'Ezer. Meïr ben Solomon ben Sahulah, who carried on a correspondence with Solomon Adret and Samuel Motot, lived in Guadalajara, and Moses de Leon and Isaac ben Harun Sulaiman were born there. Many of the Jews who were driven out of Guadalajara in 1492 went to Algiers, where they had their own synagogue with a special ritual.

Bibliography: Rios, *Hist.* i. 194, ii. 406, iii. 121; Ersch and Gruber, *Encyc.* section ii., part 28, p. 37; Sachs, *Die Religiöse Poesie der Juden in Spanien*, p. 327; Steinschneider, *Cat. Bodl.*, col. 869; Habler, *Iconographie Iberique*, p. 49.

G. M. K.

GUARANTY. See Asmakta.

GUARDIA, LA, THE HOLY CHILD OF: Subject of a story invented by the Spanish Inquisition shortly after its institution. A Christian boy, whose name, age, and family vary in different accounts, is said to have been crucified and killed by six Maranos and five Jews—not to use his blood for ritual purposes, but to employ his heart for the purpose of working charms. The following persons were accused of the crime:

The four Franco brothers, who were draymen; the wool-comber Benito Garcia, a baptized Jew, who had traveled a great deal; and John de Ocaña; also five Jews: Ça (Isaac) Franco, aged 84 years, formerly resident in Tembleque and afterward in Quintanar; his two sons, Mose and Yuce Franco, the latter a shoemaker in Tembleque; David de Pereyon, a poor man in La Guardia, who appears to have had charge of the ritual ceremonies in the little community; and the Tembleque physician Maestre Yuce Tazarte.

Testimony of Yuce Franco.

The accused were arrested by the Inquisition in 1490, either in Segovia or Astorga, and were summoned before the tribunal at Avila. The physician Yuce Tazarte, Mose Franco, and David de Pereyon died before the beginning of the trial, which lasted from Dec. 17, 1490, to Nov. 16, 1491, and terminated with the condemnation of the accused. The chief witness was Yuce Franco, a young man hardly twenty years old and of limited intellect, upon whose testimony the tribunal laid especial emphasis—all other testimony in the case has been lost or destroyed. Another interesting character in the suit was Benito Garcia, who had been baptized when he was forty, but soon repented his apostasy and returned to Judaism. The confession of Yuce Franco, either voluntary (as was pretended) or forced (through fear of martyrdom and the application of torture), showed that the accused had crucified a child at night in a den situated on the street of La Guardia; that they had put a crown of thorns on his head, opened his veins, caught his blood in a basin, and then torn out his heart with imprecations upon Jesus. Thereupon they were said to have taken the dead child from the cross and to have buried him the same night in a place which could never be found again. Some days later the same persons again gathered at night in the same den to utter curses and, with the assistance of the physician Tazarte, to practise magic by means of the child's heart and a consecrated host. The object of these charms was to bring about the death of all Inquisitors and Christians, to destroy the Christian faith, and to make the Jewish faith prevail generally. Since the charm had no effect, the conspirators met a third time, and sent Benito Garcia with the child's heart and a new host to Rabbi Moses Abenamias in Zamora and to another rabbi of that city, in the hope that they might be more successful in their witchcraft. This was the crime laid to the charge of the Jews and Maranos.

Discrepancies in the Story.

The accused and the witnesses, who were heard separately by the Inquisitors without being brought face to face, contradicted one another in regard to the age of the child, the names of his parents, the place of his birth and residence, and the place where the crime was committed. The child was missed nowhere, was sought nowhere: one person testified that he had been taken in Lille; another that he had been kidnaped in Toledo; a third that Moses Franco had seized him in Quintanar. Only one person knew that the child's father was called Alonzo Martin and that he resided in Quintanar.

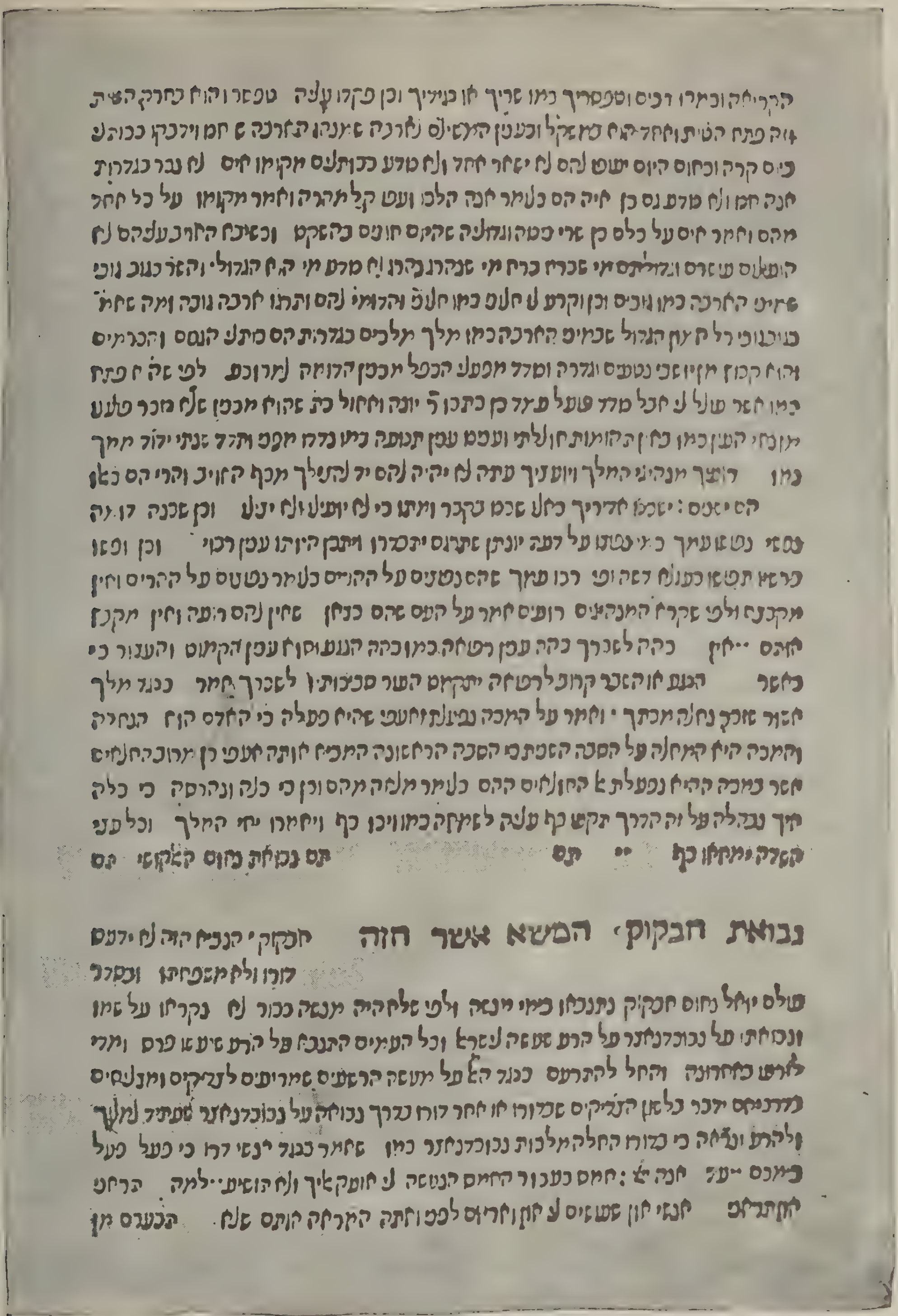
Through fright the innocent Yuce Franco became seriously ill; and the Inquisitor sent a physician, Antonio de Avila, to attend him. Antonio understood Hebrew and was probably a baptized Jew. Franco asked that the Inquisitor send a rabbi to him. Instead of a rabbi a priest was sent, who pretended to be the rabbi Abraham. In Antonio's presence Franco is said to have confessed to this priest that he had been arrested for the murder of an eleven-year-old boy. He made the priest promise to entrust this confession to no one but Rabbi Abraham Senior. Abraham Senior is known to have been that business friend of Isaac Abravanel who later accepted baptism. All the further proceedings were founded on this fabrication. The child of La Guardia never existed, but the unjustly accused persons were either strangled and then burned or were burned alive (Nov. 16, 1491).

The supposed martyrdom of the child of La Guardia, in which even Spanish scholars of modern and of most recent times still believe (Rios, "Hist." iii. 318), has caused wide discussion.

Bibliography: *El Niño Inocente, hij de Toledo y Martir de la Guardia por el Licenciado Sebastian de Nieva Calvo, Comisario de S. Oficio de la Inquisicion y Natural de Tembleque*, Toledo, 1628; Antonio de Guzman, *Historia del Inocente Trinitario, el Santo Niño de la Guardia*, Madrid, 1720; Martin Martinez Moreno, *Historia del Martirio del Santo Niño de la Guardia, Sacada Principalmente de los Procesos Contra los Reos*, etc., Madrid, 1786; Paulino Herrero, *Breve Resumen de la Historia del Santo Niño Inocente, Cristóbal, por un Devoto Suyo*, Toledo, 1853; Felipe Garcia, *El Sepulcro del Santo Niño de la Guardia*, ib. 1883; Lope de Vega, *Comedia Famosa del Niño Inocente de la Guardia*; Fidel Fita, in *Boletin de la Real Acad. Hist.* xi., who gives the testimony, with many references; idem, *Estudios Historicos*, vii., Madrid, 1887; Isidor Loeb, in *R. E. J.* xv. 203 *et seq.*, who was the first to demonstrate the folly of the accusation; Lea, in *English Historical Review*, iv. 239, London, 1889. The whole tragedy is represented on glass in a painting at the entrance to the Cathedral of Toledo.

G. M. K.

GUARDIAN AND WARD: The Biblical אמן, or "nursing-father" (Isa. xlix. 23; Esth. ii. 7), is unknown to the Mishnah; a guardian is called "apotropos" (the Greek ἐπίτροπος); the ward is simply "yatom" ("orphan" or "fatherless"). The Mishnah (Giṭ. v. 4) says: "A guardian appointed by the father [which seems to include any other transmitter of inheritance] must swear [at the end of his trust] that he has kept back nothing; one appointed by the



נבואת חבקוק המשא אשר חזה

Page from the First Edition of David Ḳimḥi's Commentary on the Prophets, Printed by Solomon ibn Alḳabiẓ at Guadalajara, 1482.

Appointment.

court need not swear." Abba Saul says just the contrary, and is sustained by the Talmud (Giṭ. 52b). A man who has minor children, or whose wife is pregnant, should, when nearing death, name a guardian, which he may do by word of mouth. He may appoint a minor, a woman, or a bondman (Giṭ. 51a), or, according to later views, he may order his estate to be turned over to his minor heirs direct. When the father fails to act, the court, as "father of the fatherless," should appoint a guardian, who must be a free man and of full age. He should be of good repute, trustworthy, able to assert the rights of his wards and plead their cause, and versed in worldly affairs. If a kinsman, he can not take over real estate (Maimonides, "Yad," Naḥalot, x. 6; Shulḥan ‘Aruk, Ḥoshen Mishpaṭ, 290, 2). When the court finds that the guardian is wasting the estate of the wards, or when, in the case of a guardian appointed by the court, he falls under suspicion by living beyond his own means, he should be removed (Giṭ. 52b). Under later rulings the appointing court takes an inventory of the ward's estate, of which it keeps one copy, the guardian holding the other.

Committee.

The rule regarding persons of unsound mind and deaf-mutes is the same as that regarding minors; and an apotropos, who in Anglo-American law would be known as a "committee," should be appointed for them, with like powers and duties to those of guardians proper (Ket. 48a; Yeb. 113a). But if an orphan adult shows the habits of a spendthrift, the court has no power to keep his estate from him, or to appoint a committee for him, unless it was so ordered by his father (Naḥalot, x. 8).

A person appointed either by the father or by the court may resign his trust provided he has not taken possession of the ward's property; but after taking possession he may not resign unless he is about to remove from the ward's place of residence; in which case he should turn the property over to the court, in order that it may appoint another guardian. The Mishnah, in the section above quoted, speaks of "children who rely on the master of the house," that is, on some adult, man or woman, in whose family they live. The person so chosen assumes all the duties and has many of the powers of a guardian. Such a person can recover the cost of feeding and clothing the ward when the latter comes of age.

Powers and Duties.

Generally speaking, the guardian "receives and disburses, builds and tears down, leases or plants, and does whatever he finds to be in the interest of his wards; he gives them to eat and to drink, and makes all outlays according to the estate in hand and to their station—neither too liberally nor too scantily" (Ḥoshen Mishpaṭ, 290, 7, following Naḥalot, xi. 4). For money left to infants a guardian is not necessary; the court may invest it upon proper security or in land; but it is the later opinion that for money also a guardian should be found. Movable property may be sold by the court after an appraisement, but a guardian may sell it without the intervention of a court. If a market is near at hand, he should take the movables there and sell them, and invest the proceeds. In cases of doubt—if, for instance, he has wine on hand which, kept, might sour, or which, taken to a distant market, would be exposed to risk of loss—the guardian should act as he would with his own. The guardian may and should sell cattle, slaves, fields, and vineyards if necessary to feed the ward, and should sell them in the order here given; but he should not sell such property to lay the money away, nor should he sell fields to buy slaves, or vice versa, or a poor field to buy a better one, for the venture might miscarry; but one field may be sold to get oxen with which to till the remainder.

If the orphan is sued, the guardian should not himself undertake the defense, for he might lose; but if he does appear and defeats the claim, the judgment is binding. He has no power to manumit a slave, even on the prospect of the slave paying for himself afterward. He should (in Palestine) tithe and take out the "terumah" from the ward's crops. He provides the ward with sukkah, lulab, a scroll of the Law, phylacteries, etc., but does not dispense alms or charity in any form on his behalf, not even for the redemption of captives. But the court appointing the committee for a lunatic or deaf-mute may assess payments for charity out of the estate (Giṭ. 51a).

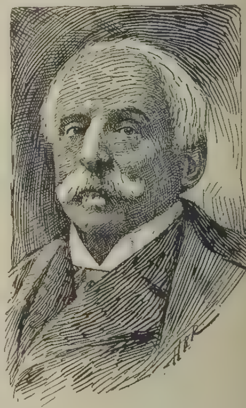
Accounting.

As shown above, only an appointee of the court has to clear himself on oath—the "solemn oath." But when the ward, on coming of age, makes a distinct claim of what is due him, every guardian must clear himself by oath. A guardian is not required to render to the ward or to the court detailed accounts; but religion demands that he should keep a very accurate one for "the Father of the fatherless" who rides the heavens. The guardian is not liable for anything stolen or lost, but he is liable for negligence or fraud.

Shulḥan ‘Aruk, Ḥoshen Mishpaṭ, 290, covers nearly the whole subject.

S. S. L. N. D.

GUASTALLA, ENRICO: Italian soldier; born at Guastalla 1828; died at Milan Sept. 28, 1903. Though brought up to a commercial life, he joined the army as a volunteer in 1848. He took part in the defense of Rome, and for his bravery in the battle of Vascello was appointed lieutenant. He afterward went to Piedmont, but, suspected of revolutionary tendencies by the government, fled to London, where he came in connection with Mazzini. In 1859 he returned to Italy and joined Garibaldi at Como. He was wounded in the leg at Volturno (Oct. 1, 1860). After a month's inaction he became a member of Garibaldi's staff. At



Enrico Guastalla.

Aspromonte the whole staff was captured and imprisoned.

Guastalla again saw active service in 1866, and fought under Garibaldi at Como, Brescia, Lonoto, Salo, and Desenzano. He retired from the army with the rank of major and the insignia of knight commandant of the Order of St. Maurice and St. Lazarus. He was member of the Italian Parliament for Varese.

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S. J.

GUATEMALA. See SOUTH AND CENTRAL AMERICA.

GÜDEMANN, MORITZ: Austrian rabbi; born at Hildesheim, Germany, Feb. 19, 1835. He was educated at Breslau (Ph.D. 1858), and took his rabbinical diploma (1862) at the Jewish Theological Seminary of that city. In the latter year he was called to the rabbinate of Magdeburg; in 1866 he went to Vienna as preacher, where he became rabbi in 1868, and chief rabbi in 1890. Güdemann has especially distinguished himself by his investigations into the history of Jewish education and culture. He has published: "Die Geschichte der Juden in Magdeburg," 1865; "Die Neugestaltung des Rabbinenwesens," 1866; "Sechs Predegten," 1867; "Jüdisches im Christenthum des Reformationszeitalters," 1870; "Jüdisches Unterrichtswesen Während der Spanisch-Arabischen Periode," 1873; "Religionsgeschichtliche Studien," 1876; "Gesch. des Erziehungswesens und der Kultur der Abendländischen Juden," 3 vols., 1880–88; "Nächstenliebe," 1890; "Quellenschriften zur Gesch. des Unterrichts und der Erziehung bei den Deutschen Juden," 1894; "Das Judenthum in Seinen Grundzügen und nach Seinen Geschichtlichen Grundlagen Dargestellt," 1902; "Das Judenthum im Neutestamentlichen Zeitalter in Christlicher Darstellung," 1903. In his "Nationaljudentum" (Vienna, 1897) he wrote against the tendencies of Zionism to lay more stress on the national than on the religious character of Judaism, for which he was severely attacked by the friends of the Zionist movement. As far back as 1871, however, he had strongly protested against the proposal of the Jewish community of Vienna to strike from the prayer-book all passages referring to the return of the Jews to the Holy Land (compare his sermon "Jerusalem, die Apfer und die Orgel," 1871), and had even gone so far as to threaten to resign from the board of trustees if his protest should remain unheeded.

Moritz Güdemann.

S. L. B.

GUENÉE, ANTOINE: French priest and Christian apologist; born at Etampes 1717; died 1803. He wrote, besides various apologetic works, "Lettres de Quelques Juifs Portugais, Allemands et Polonais, à M. de Voltaire," Paris, 1769, often reprinted and translated into English and other languages. The letters are a defense of the Bible, not of Judaism.

BIBLIOGRAPHY: *La Grande Encyclopédie*; Grätz, *Gesch.* xi, 60.

D.

GUERON, YAKIR (PRECIADO): Turkish rabbi; born in 1813; died at Jerusalem Feb. 4, 1874. He was the sixth rabbi of Adrianople descended from the Gueron family. He became rabbi in 1835, and eleven years later met Sultan ‘Abd al-Majid, whom he induced to restore the privileges formerly conceded to the non-Mussulman communities. Gueron, with the rabbis of Smyrna and Seres, was made an arbitrator in a rabbinical controversy at Constantinople, and was chosen acting chief rabbi of the Turkish capital in 1863. Both ‘Abd al-Majid and his successor ‘Abd al-‘Aziz conferred decorations upon him.

Gueron resigned his office in 1872, and proceeded to Jerusalem, where he died two years later.

BIBLIOGRAPHY: *Ha-Lebanon*, x., No. 30.

S. A. D.

GUERTA DE JÉRUSALAIM. See PERIODICALS.

GUESTS. See HOSPITALITY.

GUETERBOCK, KARL EDUARD: German jurist; born at Königsberg, East Prussia, April 18, 1830. He studied history, later law, at the universities of Königsberg, Bonn, Munich, and Berlin, graduating in 1851. He was admitted to the bar in 1859, and became a judge in his native town, where he was appointed privat-docent in Prussian law in 1861. Two years later he was elected assistant professor, in 1868 professor, in which year he resigned his position as judge. He has embraced the Christian faith.

Gueterbock has written various essays for journals, professional and general, and is the author of: "Die Englischen Aktiengesellschaftgesetze von 1856 und 1857," Berlin, 1858; "Ueber Einige in der Praxis Hervorgetretene Mängel des Preussischen Konkursverfahrens," *ib.* 1860; "Henricus de Bracton und Sein Verhältniss zum Römischen Recht," *ib.* 1862 (English transl. by Coxe, Philadelphia, 1866); "De Jure Maritimo quod in Prussia Sæculo XVI et Ortum Est et in Usu Fuit," Königsberg, 1866; "Die Entstehungsgeschichte der Carolina," Würzburg, 1876.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; De le Roi, *Juden-Mission*, p. 232.

S. F. T. H.

GUETTA, ISAAC: Talmudic scholar and promoter of Jewish learning, whose ancestors went to the Orient from Huete, Spain; born June 5, 1777; lived for several years in Triest. In his old age he went to Safed, where, as in Tiberias, he founded Talmudic seminaries, and died Feb. 2, 1857 (8 Shebaṭ, 5617). The scholars of Palestine extol him for his learning and generosity. He is the author of four volumes of novellæ to the Babylonian Talmud, published in Leghorn 1846–47 and in Vienna 1851–56, under the title "Sedeh Yiẓḥaḳ." The modern Hebrew poet David Ara of Triest, author of the collection "Ḳol Dawid" (Venice, 1880), is his grandson.

BIBLIOGRAPHY: S. D. Luzzatto, Note to Joseph ha-Kohen's *'Emeḳ ha-Baka*, p. 1; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 215 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 276, 809; David Ara, *Ḳol Dawid*, p. 78.

G. M. K.

GUGGENHEIM, MEYER: American merchant and mining magnate; born in Langenau, Switzerland, 1828. In 1847 he went to America with his father, who settled at Philadelphia; there Guggenheim began business life in the humblest way, dealing, as a traveling salesman, in such commodities as stove-polish and glue, which he afterward learned to manufacture and thus sold at a greater profit. Next he turned his attention to embroideries, gaining a large fortune by importing the Swiss products. In 1881 he transferred his business to New York city under the name of "M. Guggenheim's Sons." About this time he became interested in a silver-mine; in order to work it profitably he bought up a smelting-plant in Denver, Colo., and, with the aid of his sons, devoted himself almost exclusively to smelting operations, building a smelter, in 1888, at Pueblo, Colo. The firm then extended its operations throughout the United States, and even into Mexico, where it built the first complete smelter at Monterey, and another at Aguas Calientes. It was further found necessary to build refining-works, which was done at Perth Amboy, N. J. By this time the firm had become the most important silver-smelting company in the world; it soon entered into a combination of smelting firms known as the "American Smelting and Refining Company" (1900), the firm of M. Guggenheim's Sons retaining a controlling interest. The firm became interested in mining, and a separate firm, called the "Guggenheim Exploration Company," was formed. Meyer Guggenheim died March 15, 1905.

Of Guggenheim's eight sons, **Daniel,** born in 1858, in Philadelphia, Pa., entered the embroidery business in Switzerland, but is now chairman of the executive committee of the American Smelting and Refining Company. **Simon,** born in Philadelphia, Dec. 30, 1867, entered the smelting business in 1889, in Colorado, where he has since lived, being nominated for lieutenant-governor (1894), for governor (1898). Elected to the 62d Congress (1910).

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E. C. J.

GUGGENHEIMER, RANDOLPH: American lawyer; born at Lynchburg, Va., July 20, 1846. His family originally settled in Virginia, where his father was engaged in the cultivation of tobacco. Guggenheimer removed to New York city in 1865, and entered the law school of the New York University, graduating in 1869. Making a specialty of corporation and real estate law, he soon built up a considerable practise. In 1882 he formed a partnership with Isaac and Samuel Untermyer; by the accession of Louis Marshall in 1893 the firm became known as "Guggenheimer, Untermyer & Marshall." Guggenheimer in 1887 was appointed commissioner of the common schools, an office he held for nine years, during which he originated the evening high-school system peculiar to New York city. The establishment of the system of free lectures is likewise due largely to his efforts; and he secured the retention of the German language as a part of the school curriculum.

Guggenheimer was the pioneer in introducing large office-buildings on Broadway, New York. In 1897 he was nominated by the democracy of Greater New York to the office of president of the municipal council, and was elected. In that capacity Guggenheimer acted as mayor of New York city during the absence of the incumbent. He died Sept. 12, 1907.

BIBLIOGRAPHY: *Who's Who in America*, 1901-02.

E. C. F. H. V.

GUGLIELMO, BENJAMIN (?): Italian dancing-master; flourished in the fifteenth century at Pesaro. His master was Domenico di Ferrara, in whose "Liber Ballorum" (1460) he is mentioned. Guglielmo himself wrote a treatise on dancing, "Trattato dell' Arte del Ballare," edited by F. Zambrini, Bologna, 1873; 2d ed. by Messori Boncuglia, 1885. It is one of the earliest in existence; and in it Guglielmo refers to dances devised by himself and by one "Giuseppe Ebreo."

BIBLIOGRAPHY: M. Lattes, in *Mose*, 1879, p. 263; Steinschneider, in *Hebr. Bibl.* xix. 75; idem, in *Monatsschrift*, xlii. 419.

G. J.

GUHRAUER, GOTTSCHALK EDUARD: German philologist and writer; born at Bojanowo, Prussian Poland, 1809; died at Breslau Jan. 5, 1854. He studied philology and philosophy at Breslau and Berlin; and in 1837 passed his examination and became a teacher at the Kollinsche Gymnasium in Berlin. The following two years he spent in Paris, studying especially Leibnitz's works, and then returned to Germany to become librarian of the University of Breslau. He became privat-docent in 1842, and professor in 1843, which position he held until his death.

Among his works may be mentioned: "Mémoire sur le Projet de Leibnitz Relatif à l'Expedition d'Egypte Proposé à Louis XIV. en 1672," Paris, 1839; "Kurmainz in der Epoche von 1672," Hamburg, 1839; "Lessings Erziehung des Menschengeschlechts, Kritisch und Philosophisch Erörtert," *ib.* 1841; "Das Heptaplomeres des Jean Bodin," *ib.* 1841; "G. W. v. Leibnitz, eine Biographie," Breslau, 1842, Supplement 1846; "Joachim Jungius und Sein Zeitalter," Stuttgart, 1850. He edited "Leibnitz's Deutsche Schriften" (1838-40), and "Goethe's Briefwechsel mit Knebel" (Leipsic, 1851), and completed Lessing's biography, begun by Danzel (2 vols., Leipsic, 1853).

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S. F. T. H.

GUIDACERIUS, AGATHIUS: Italian Christian Hebraist; born at Rocca-Coragio, Calabria, in the second half of the fifteenth century. Having studied Hebrew under a Portuguese rabbi at Rome, he was appointed teacher of that language at the university. In 1530 he was appointed by Francis I. professor at the Collège de France, where he interpreted both the Hebrew and Greek texts of the Scripture. Guidacerius wrote the following: "Institutiones Grammaticæ Hebraicæ Linguæ," compiled from the grammar "Petaḥ Debarai" and the "Miklol" of Ḳimḥi (Rome, 1514; Paris, 1529, 1539, and 1546); "Peculium Agathi," on the Hebrew letters, vowels, accents, and syllables (Paris, 1537); "Versio Latina Grammaticæ David Kimchi" (Paris, 1540); commentaries to the Psalms; a commentary to Canticles, with the Hebrew and Latin texts (Rome, 1524); a commentary to Ecclesiastes (Paris, 1531).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* ii. 608, iv. 289; Steinschneider, *Bibliographisches Handbuch*, p. 56; Hoefer, *Nouvelle Biographie Générale.*

D. I. Br.

GUIDE, THE. See Periodicals.

GUILLAUME OF AUVERGNE: French scholastic; bishop of Paris from 1228 to 1249. He was one of the originators of Christian scholasticism in the thirteenth century. In his writings he displayed an extensive knowledge of Hebrew literature; and, although he never cites Maimonides by name, he was on many occasions influenced by the "Moreh Nebukim." Thus the anonymous Hebrew philosopher cited by Guillaume on the superiority of the matter of heavenly bodies ("De Universo," I., part i., ch. iii., p. 631) is none other than Maimonides (*l.c.* II., ch. xxvi.).

Dependence on Maimonides and Gabirol.

Maimonides' work was frequently utilized by Guillaume, especially in the first part of his "De Legibus." He follows Maimonides' theories on the symbolism of the sacrifice worship and the rational motivation of the Biblical commandments ("De Legibus," xvi. 46; comp. "Moreh Nebukim," iii., ch. xxxi.). Starting with Deut. iv. 6, Guillaume, like Maimonides, concludes that, besides their exoteric sense, the precepts have an esoteric meaning (*ib.*). The numerous commandments were intended to divert the Israelites from certain ideas and customs which were in vogue among the idolatrous nations, especially from the teachings of the Sabeans (*l.c.* i. 24; comp. "Moreh Nebukim," iii. 388). Guillaume combats Maimonides' view that the sacrifice was to be considered only as a concession to the ideas of antiquity; but he accepts this view with regard to some prescriptions concerning the sacrifices (*l.c.* vii. 38; comp. "Moreh Nebukim," iii. 365).

The Jewish philosopher whom Guillaume revered most highly was Solomon ibn Gabirol, whose "Fons Vitæ" he often cited under the title "Fons Sapientiæ." Gabirol, who was known to Guillaume by the name "Avicebron," was believed by him to have been a Christian who lived in an Islamic country. Guillaume was much impressed by Gabirol's theory of the will, which he considered to be the Christian "Logos." Thus, although he combated Avicenna's theory of emanation on the ground that God would not be the immediate cause of all created beings, he did not object to that of Gabirol which leads to the same result ("De Universo," I., part i., ch. xxvi.). Even when he deems it necessary to combat Gabirol's views, he does it without mentioning his name; *e.g.*, when he objects to the theory that there are no immaterial substances, or that even the intellectual substances consist of matter and form (*ib.* II., part ii., ch. vii., p. 850).

Guillaume's attitude toward the Jews was far from benevolent. During his bishopric and through his personal influence the Talmud was burned in Paris (1242). Nor did he spare the Jews in his writings. For him, the omission in the Bible of certain very important dogmas, such as the creation of angels, the immortality of the soul, etc., was due to the narrowness of the intellectual perception of the Jews and to their moral depravity.

Guillaume distinguishes three periods in the intellectual development of the Jews: (1) the Biblical period, when the Jewish nation contented itself with the Bible; (2) the Talmudic and Midrashic, which he calls "the period of the fables"; and (3) the period of the philosophers (*ib.* I., part iii., ch. xxxi., p. 805, col. 2).

BIBLIOGRAPHY: N. Valois, *Guillaume d'Auvergne, Evêque de Paris, Sa Vie et Ses Œuvres*, p. 238, note 1, Paris, 1880; Baumgartner, *Die Erkenntnisslehre des Wilhelm von Auvergne*, p. 100, Münster, 1893; J. Guttmann, *Die Scholastik des Dreizehnten Jahrhunderts in Ihren Beziehungen zum Judenthum und zur Jüdischen Literatur*, p. 13, Breslau, 1902.

G. I. Br.

GUILT-OFFERING. See Atonement.

GUIMARÃES: City of Portugal. In the fourteenth century it had a wealthy Jewish community, whose quarter was located on the site of the present fish-market, "praça do peixe," and extended to the Holy Ghost street. A few years previous to the expulsion of the Jews from Portugal this community paid a yearly tax of 25,000 reis. For centuries Maranos were living in the city, and it was the native place of the poet Manuel Thomàs and of Manasseh ben Israel's wife.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 49, 57 *et seq.*, 285, 311.

G. M. K.

GUIZOLFI (GIEXULFIS), ZACHARIAS DE: Prince and ruler, in the fifteenth century, of the Taman peninsula on the east coast of the Black Sea; descendant of Simeone de Guizolfi, a Genoese Jew, who, by marriage with Princess Bikhakhanim and under the protection of the Genoese republic, became ruler of the peninsula in 1419.

Beset by the Turks in 1482, Guizolfi and his Circassian subjects were compelled to retire from his stronghold Matriga (Taman), and sought refuge on the island of Matrice, whence (Aug. 12) he informed the directors of the Bank of St. George in Genoa of his position, and called for 1,000 ducats with which to retain the friendship of his allies, the Goths, who had exhausted his resources; he stated that unless he received the support of the republic he would remove to Wallachia, where the waywode Stefan had offered him a castle.

Notwithstanding the fact that the Turks had captured Tana (Azov) and most of the settlements in Chazaria, Guizolfi continued the war from Matrice, but with only a small measure of success. Learning that he had expressed a desire to come to Russia, and glad of an opportunity to attract the Circassians, the czar Ivan III., Vassilivich, directed Nozdrovaty, his ambassador to the Tatar khan Mengli Girei, to forward a message "sealed with the gold seal" to Zacharias (Skariya) the Jew, at Kaffa. This message, dated March 14, 1484, and forwarded by Luka and Prince Vasili, both court dignitaries, reads as follows:

> "By the grace of God the great ruler of the Russian country, the Grand Duke Ivan Vassilivich, Czar of all the Russias, . . . to Zacharias the Hebrew.
>
> "You have written to us through Gabriel Petrov, our guest, that you desire to come to us. It is our wish that you do so. When you are with us we will give you evidence of our favorable disposition toward you. If you wish to serve us, our desire will be to confer distinction upon you; but should you not wish to remain with us and prefer to return to your own country, you shall be free to go" ("Sbornik Imperatorskavo Ruskavo Istoricheskavo Obschestva," xli. 40. For a second message, dated Oct. 18, 1487, see *ib.* p. 71).

From a despatch in Latin dated Conario on the Kuban, June 8, 1487, and signed "Zachariah Guigursis," it is clear that Guizolfi, intending to accept the czar's hospitality, started for Russia, but while on the way was robbed and tortured by Stefan, the waywode of Moldavia, and returned home. Notwithstanding this experience, Guizolfi and his men declared themselves ready to join the czar provided that guides were furnished them. Replying to this despatch, March 18, 1488, the czar repeated his invitation, and informed Guizolfi that he had notified Dmitri Shein, his ambassador at the Crimean court, that he had requested Mengli Girei to send to Tscherkassy two men to guide Guizolfi to Moscow. He directed Shein to add to this number a Tatar from his own suite.

Several years passed before guides were sent, but in the spring of 1496 they reached the mouth of the Miyusha and Taigana rivers, where Guizolfi was to meet them four weeks after Easter. It had been arranged that in the event of either party reaching the rendezvous before the other, the first should wait until Whitsuntide, and if need be until Peter and Paul's Day. The guides waited until St. Nicholas' Day (Dec. 6), when they learned that Guizolfi was unable to advance on account of disturbances among his people, for "the man Zacharias is substantial, his family is great, and probably it is difficult to induce them to move." In his report to the czar the Crimean ambassador declares that, out of friendship for his royal master, the khan Mengli Girei would take Guizolfi under his protection, but fears he dare not do so, since Guizolfi has antagonized the Turks, who are the khan's protectors (*ib.* pp. 77–114).

From subsequent events it is evident that Guizolfi entered the service of the khan, for further negotiations were carried on, and in April, 1500, the czar, instructing his ambassador, refers to Guizolfi as "Zacharias the Fryazin [*i.e.*, "the Italian"], who had lived in Circassia and is now in the service of Mengli Girei, but who never reached Russia" (*ib.* p. 309).

The czar's repeated invitations to Guizolfi seem to indicate that he hoped the latter's services would be valuable to him in extending Russian influence on the Black Sea. Yet it is strange that during a period of more than eighteen years Guizolfi did not succeed in reaching Russia. Whether the fact that Guizolfi was a Jew had anything to do with the impediments put in his way, it is difficult to ascertain, for no mention of him is to be found in Jewish writings. The different spellings of Zachariah's name in Italian and Russian documents — "Guizolfi," "Guigursis," and "Guilgursis"—may be attributed to errors of the Russian scribes.

Bibliography: In addition to the works cited in the article, *Atti della Società Ligure di Storia Patria*, iv. 127, 128, Genoa, 1866; Löwe, *Die Reste der Germanen am Schwarzen Meere*, pp. 42, 86, 89, Halle, 1896; *Sbornik Gosudarstvennykh Gramot i Dogovorov*, ii. 24.

H. R.

GUMPERZ, AARON SOLOMON (also called **Emrich** or **Emmerich**): German scholar and physician; born Dec. 10, 1723; died 1769. In March, 1751, Gumperz graduated as M.D. from the University of Frankfort-on-the-Oder, his dissertation being "Ueber die Temperamente." He was the first Prussian Jew who obtained a doctor's degree. Gumperz was especially known for having been Mendelssohn's teacher of philosophy and for having inspired him with a love for literature. He wrote a calendar for the year 5509 (1748–49), and "Megalleh Sod," a supercommentary on Ibn Ezra to the Five Scrolls. Of the latter work that part dealing with Ecclesiastes was the only one published (Hamburg, 1765; Wilna, 1836). It is followed by an essay entitled "Ma'mar ha-Madda'," on religion and philosophy. Mendelssohn strongly recommended this work in his "Bi'ur Millot ha-Higgayon" (§ 14).

Bibliography: Grätz, *Gesch.* 2d ed., xi. 6; Kayserling, *Moses Mendelssohn*, pp. 14–20; *idem*, in *Allg. Zeit. des Jud.* 1899, p. 463; Wertheimer's *Jahrb.* 1856–57, pp. 131–141; *Die Gegenwart*, 1867, pp. 318–365.

G. M. Sel.

GUMPLIN: German satirical poet of unknown date. The only poem of his that has been preserved is a satire of seven strophes, ending with a refrain in which he very wittily criticizes the inhabitants of the Rhine province. Although his vocabulary is not always pure, the versification is perfect and betrays great ability. The name "Gumplin" is given in acrostic. Abraham Geiger published the poem, together with a German translation, in his "Melo Chofnajim."

Bibliography: Zunz, *Z. G.* p. 167; A. Geiger, *Melo Chofnajim*, p. 102.

G. I. Br.

GUMPLOWICZ, LUDWIG: Christian historian and jurist; born at Cracow March 9, 1838; studied at the universities of Cracow and Vienna, and practised law at Cracow. In 1876 he was appointed docent, in 1882 assistant professor, and in 1893 professor, at Graz University. He is the author of a work on jurisprudence, and also of a work entitled "Prawodawstwo Polskie Wzgledem Zydow," which treats of Polish legislation concerning Jews. The author introduces new material and advances original views. According to him, the history of Poland is divided into three periods, the Pyast, Yagellon, and Elected King periods, in each of which the three estates, king, clergy, and legislature, were in constant, frequently in violent, opposition. In the first period the legislative power was in the hands of the king, in the second in the hands of the nobility, and in the third in the hands of the Catholic clergy and of the Jesuits. The kings, the author is inclined to believe, were generally favorably disposed toward the Jews, while the nobility was not altogether unfavorably disposed toward them. The third period is that of the domination of the clergy and of the Jesuits.

The views of the clergy as regards the Jews always remained the same, but until the third period they lacked the power to enforce them. On assuming the education of the Polish youth the clergy taught them to regard the Jews as the enemies of the Church (see Poland).

Bibliography: Bershadski, *Litovskiye Yevrei*, p. 135, St. Petersburg, 1883.

H. R. J. G. L.

GUMURJINA: Town in European Turkey, west of Adrianople. It has a population of 26,000, including 1,200 Jews. The Jewish community possesses separate schools for boys and girls with a roll of 200 children, a synagogue, and five charitable societies. A few Jewish artisans dwell in Gumurjina, but the majority of Jews there live by commerce, and several fill public offices. The community is administered by a council of twelve, but is without an appointed rabbi. Religious questions are addressed to the grand rabbinate of Adrianople.

According to local traditions, the foundation of the Jewish community of Gumurjina goes back to the first half of the seventeenth century. The earliest chief rabbi of the city was Rab Judah, said to have died in 1673. In times of distress the Jews go to his tomb to pray. A proof of the presence of Jews in this town at that epoch is the fact that Nathan of Gaza, the acolyte of the pseudo-Messiah Shabbethai Ẓebi, fled there after the conversion of his master to Islam. About the year 1786 an incident occurred that placed the Jews of Gumurjina in grave peril. Motos-Agha, at the head of the brigands who infested the neighboring mountains, won possession of the fort, and when the governor, Ali Effendi, recaptured it, he accused the Jews of having favored the brigands, and threw the most prominent among them into prison. They, however, succeeded in proving the falsity of the accusation and were restored to liberty. In memory of this double deliverance from siege and imprisonment the Jews of Gumurjina observe the 22d day of Elul as a festival under the name of the "Brigands' Purim." Up to 1865 this festival was celebrated with great solemnity; but the arrival of new Jewish settlers who were strangers to the tradition has caused the custom to fall into comparative disuse, though the older inhabitants still maintain it.

Bibliography: *Yosef Da'at*, ed. Abraham Danon, Adrianople, Dec. 20, 1888.

D. M. Fr.

GUNI (גוני): **1.** A son of Naphtali (Gen. xlvi. 24; I Chron. vii. 13), and founder of the family of the Gunites (Num. xxvi. 48). In Hebrew, "Guni" is used for the individual and for the family. **2.** A descendant of Gad, and the father of Abdiel, who was a chief in his tribe (I Chron. v. 15).

E. G. H. M. Sel.

GUNSBERG, ISIDOR: English merchant and chess-master; born in Budapest Nov. 2, 1854. When nine years old he went to England, in which country he has since resided, competing in numerous chess tournaments as an English representative. In 1885 he surprised the chess world by capturing the first prize at the Hamburg Chess-Masters' Tournament, beating Blackburne, the English champion, and Tarrasch. His principal subsequent tourney successes have been:

1885. British Chess Association. First prize.
1887. British Chess Association. Tied with Burn for first prize.
1888. Bradford. First prize, beating Mackenzie and Bardeleben.
1888. London. First prize.

In matches he has beaten Bird by 5 to 1, and Blackburne by 5 to 2; drawn with Tschigorin, 9 all; and scored 4 to 6 against Steinitz. He is also very successful in simultaneous play. Gunsberg is chess editor of the "Daily News," London, in which city he now (1903) resides.

Bibliography: Cheshire, *The Hastings Tournament*, p. 358.

J. A. P.

GÜNSBURG, KARL SIEGFRIED: German author and preacher; born Dec. 9, 1784, at Lissa; died at Breslau Jan. 23, 1860. He studied philology and philosophy at Berlin, and for a time he published with Ed. Kley "Erbauungen, oder Gottes Werk und Wort" (1813–14). For a few years he also preached in the Jacobson Temple at Berlin, and in 1819 settled at Breslau. He took an active interest in the Jewish community, and presented his library (Aug. 19, 1859) to the Lehr- und Leseverein, which Abraham Geiger founded in 1842. He is the author of "Parabeln," 2 vols., Berlin, 1820 (3 vols., Breslau, 1826); "Der Geist des Orients," Breslau, 1830. In conjunction with Kley he published a prayer-book, "Die Deutsche Synagoge," etc., in 2 parts, Berlin, 1817–18.

Bibliography: Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 15 *et seq.*; Nowag, *Schlesisches Schriftsteller-Lexikon*, s.v.; Winter and Wünsche, *Die Jüdische Litteratur seit Abschluss des Kanons*, iii. 773.

S. B. P.

GÜNZBURG: Town of Bavaria, in the province of Swabia, on the Danube. A small but flourishing Jewish community existed there in the sixteenth century. In 1566 the Jews of Günzburg petitioned Emperor Maximilian II. to recognize as rabbi Isaac ha-Levi, who had officiated in that capacity for thirty years. The official recognition was sought in consequence of family quarrels between members of the community, which the rabbi was powerless to settle so long as his authority was unrecognized. Among these members was the rich and influential Simeon Günzburg, ancestor of the Günzburg family. Solomon Luria (ReSHaL; Responsa, No. 11) expresses his astonishment that discord could have found room in such a pious and learned congregation as that of Günzburg.

The community has long since ceased to exist; but the name of the town is familiar to the Jews from the fact of its having been the birthplace of the Günzburg, Günz, and Gaunz families.

Bibliography: A. Kohut, *Gesch. der Juden in Deutschland*, p. 561; David Maggid, *Zur Gesch. und Genealogie der Günzburge*, St. Petersburg, 1899; *Keneset Yeḥezḳel*, 64b.

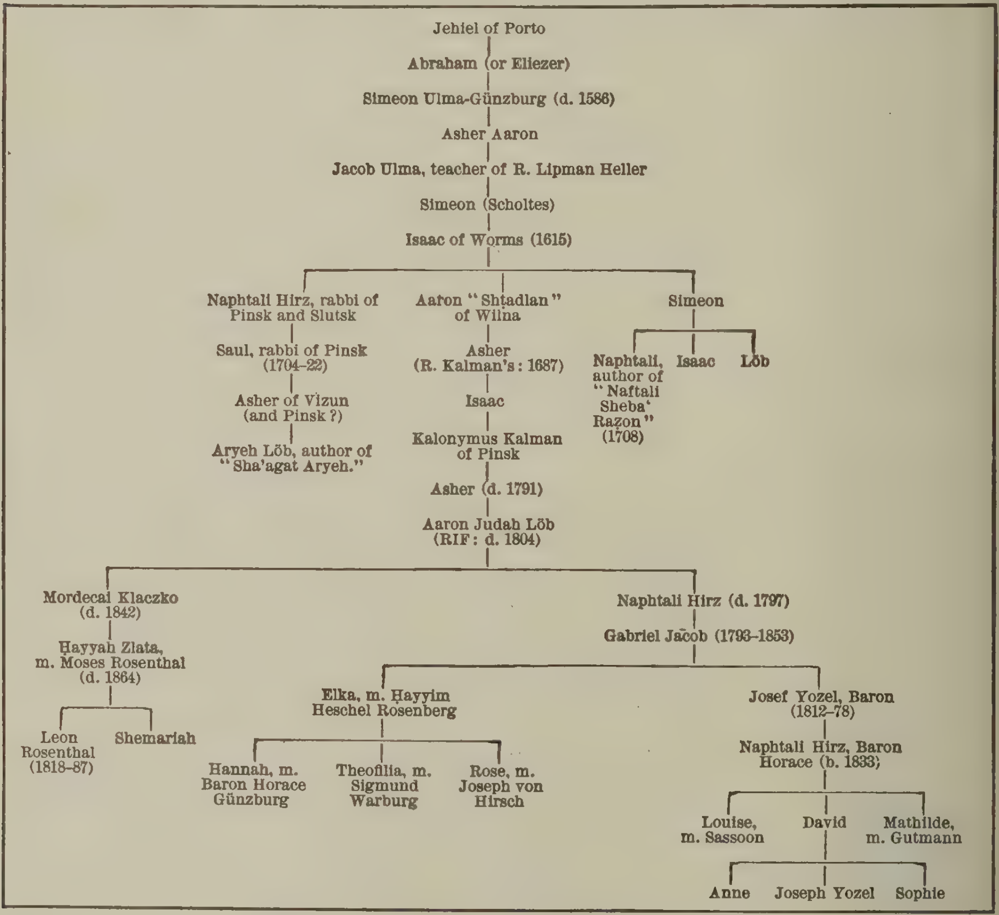
D. I. Br.

GÜNZBURG (also spelled **GINZBURG, GINSBERG, GINZBERG, GINSBURG, GÜNSBERG**): Family which originated in the town of Günzburg. It is believed that the family went thither from the city of Ulm, Württemberg, and that for this reason the best-known progenitor of the family and some of his immediate descendants, as well as certain others, called themselves "Ulma-

Günzburg." The Ulm, Ulma, and Ullman families are supposed to be branches of the Günzburg family. Kaufmann ("R. Jair Chajim Bacharach und Seine Ahnen," p. 45, Treves, 1894) proves that "Gunz" and "Gaunz" are simply variants of "Günzburg."

When, early in the emancipation period, the Jews of Russia and of Austria were ordered by their governments to adopt family names, it was natural that many of them should choose a name so respected and pleasing as that of Günzburg. There is on record a lawsuit instituted by Baer Günzburg of Grodno against a Jewish family of that city who had adopted the same name under the decree of 1804 (Maggid, "Toledot Mishpeḥot Ginẓburg," p. 239, St. Petersburg, 1899). The court sustained the right of Jewish families to adopt any name they chose, and the number of Günzburg families accordingly increased.

The following is a part of the genealogical tree constructed by Maggid in the work quoted above:


Jehiel of Porto
Abraham (or Eliezer)
Simeon Ulma-Günzburg (d. 1586)
Asher Aaron
Jacob Ulma, teacher of R. Lipman Heller
Simeon (Scholtes)
Isaac of Worms (1615)
Naphtali Hirz, rabbi of Pinsk and Slutsk
Aaron "Shtadlan" of Wilna
Simeon
Saul, rabbi of Pinsk (1704–22)
Asher (R. Kalman's: 1687)
Naphtali, author of "Naftali Sheba' Razon" (1708)
Isaac
Löb
Asher of Vizun (and Pinsk?)
Isaac
Aryeh Löb, author of "Sha'agat Aryeh."
Kalonymus Kalman of Pinsk
Asher (d. 1791)
Aaron Judah Löb (RIF: d. 1804)
Mordecai Klaczko (d. 1842)
Naphtali Hirz (d. 1797)
Ḥayyah Zlata, m. Moses Rosenthal (d. 1864)
Gabriel Jacob (1793–1853)
Leon Rosenthal (1818–87)
Shemariah
Elka, m. Ḥayyim Heschel Rosenberg
Josef Yozel, Baron (1812–78)
Hannah, m. Baron Horace Günzburg
Theofilia, m. Sigmund Warburg
Rose, m. Joseph von Hirsch
Naphtali Hirz, Baron Horace (b. 1833)
Louise, m. Sassoon
David
Mathilde, m. Gutmann
Anne
Joseph Yozel
Sophie

GENEALOGICAL TREE OF THE GÜNZBURG FAMILY.

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 198–212, St. Petersburg, 1897–98; Belinsohn, *Shillume Emune Yisrael*, Odessa, 1898; *Ein Wort über die Familie Guenzburg*, St. Petersburg, 1858. The chief source is Maggid's work, quoted above.

E. C. P. WI.

GÜNZBURG, ASHER BEN LÖB. See LÖW, ASHER.

GÜNZBURG, BENJAMIN WOLF: Polish physician; Talmudic scholar of the eighteenth century. Contrary to the custom of the Polish Talmudists of that time, Günzburg turned his mind to the study of secular sciences. He studied medicine in the University of Göttingen, but did not neglect the Talmud. In 1737 he applied to Jacob Emden to determine the question whether he was allowed to dissect on Saturdays the bodies of dead animals. Emden's answer ("She'elat Ya'abeẓ," No. 45) shows that he held Günzburg in great esteem. Günzburg's medical work is entitled "De Medicina ex Talmudicis Illustrata," Göttingen, 1743. Hillel Noah Maggid thinks that Benjamin Wolf Günzburg of Ostrog, whose novellæ are to be found in Joshua Falk's "Goral Yehoshua'," may be identified with the physician of the Göttingen University.

BIBLIOGRAPHY: Sternberg, *Geschichte der Juden in Poland*, p. 148; Maggid, *Toledot Mishpeḥot Ginẓburg*, pp. 52–53.

H. R. M. SEL.

GÜNZBURG, DAVID, BARON: Russian Orientalist and communal leader; born at Kamenetz-Podolsk July 5, 1857. He was educated at home, his teachers being Adolph Neubauer, Senior Sachs, and Hirsch Rabinovich. At the age of twenty he received the degree of "candidate" at St. Petersburg University, after having attended the lectures of Stanislas Guyard at Paris and Baron Rosen at St. Petersburg; later he studied Arabic poetry under Ahlwardt at Greifswald (1879–80). He edited the "Tarshish" of Moses ibn Ezra in a fascicle which was issued by the Meḳiẓe Nirdamim Society, and prepared for the press the Arabic translation of the same work, with a commentary. He published also "Ibn Guzman" (Berlin), and wrote a series of articles on "Metrics," published in the memoirs of the Oriental Department of the Russian Archeological Society (1893) and of the Neo-Philological Society (1892), in the "Journal" of the Ministry of Public Instruction of Russia, and elsewhere.

Günzburg was an enthusiastic patron of Jewish art, and published, with Stassov, "L'Ornement Hébreu" (Berlin, 1903). In this book he gave examples of Jewish ornamentation from various manuscripts from Syria, Africa and Yemen. He edited a catalogue of the manuscripts in the Institute for Oriental Languages. Besides, he contributed largely to the "Revue des Études Juives," to the "Revue Critique," to "Voskhod," to "Ha-Yom," and to the collections of articles in honor of Zunz, Steinschneider, Baron Rosen, etc.

Günzburg's library was one of the largest private libraries in Europe, containing many rare books and manuscripts. He was one of the trustees of the St. Petersburg community, a member of the Committee for the Promotion of Culture Among the Jews of Russia, the central committee of the Jewish Colonization Association, the Society for Oriental Studies, the Scientific Committee of the Russian Department of Public Instruction, and a life-member of the Archeological Society of St. Petersburg and of the Société Asiatique of Paris. He died December 22, 1910.

H. R. S. J.

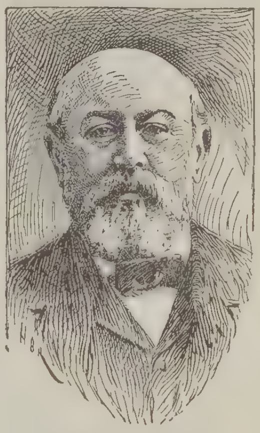
GÜNZBURG, GABRIEL JACOB BEN NAPHTALI HIRZ: Lithuanian financier and philanthropist; born at Wilna about 1793; died at Simferopol, Crimea, May 2, 1853. After Günzburg had been married at Vitebsk, he settled at Kamenetz-Podolsk. But his business was distributed over many other places, and he lived for a certain time at St. Petersburg. Günzburg applied his philanthropy to four towns, Wilna, Vitebsk, Kamenetz-Podolsk, and Simferopol; in the last-named town he built a hospital. On the proposition of the Russian minister of finances, Nicholas I. conferred on Günzburg the title of "honorary and hereditary citizen" (Oct. 22, 1848).

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, p. 283; Maggid, *Toledot Mishpeḥot Ginẓburg*, pp. 78–81, 145–147.

H. R. M. SEL.

GÜNZBURG, HORACE, BARON: Russian philanthropist; born Feb. 8, 1833, in Zvenigorodka, government of Kiev, Russia, where he received his education. After the Crimean war his father, Joseph Günzburg, then a wealthy merchant and army contractor, settled with his family in St. Petersburg.

Horace first came before the public in 1863 as one of the founders of the Society for the Promotion of Culture Among the Jews of Russia, the only society of the kind in Russia. He was one of the charter members of the society, and after the death of his father in 1878 succeeded him in the presidency, which office he still holds. He was the largest contributor to its support and one of its most energetic workers. The work which made him so widely popular among the Jews was his unremitting effort, in which frequent appeals to the Russian government were involved, toward the improvement of the legal status of his coreligionists, and for the securing by legislation, as well as by other means, of their economic and moral welfare.



Horace Günzburg.

In the year 1870 he was summoned as an expert before the commission on the "Jewish question," which met under the auspices of the Ministry of the Interior.

He was chairman of the Jewish congress which, by permission of the government, assembled in St. Petersburg in 1882. In 1887 he was invited to participate in the discussions of the high commission on the Jewish question, under the presidency of Count Pahlen. In 1880 he became a member of the board of governors of the temporary commission for the organization of a society for the purpose of encouraging Russian Jews to engage in agriculture and trades. Since 1893 he has been chairman of the central committee of the Jewish Agricultural Society. One of the colonies in Argentine is named in honor of Baron Günzburg. In 1890 he was elected president of the Hygienic and Low-House-Rent Society of St. Petersburg. In 1901 he became president of the board of directors of the Jewish Agricultural Farms in Minsk, and director of the Jewish Agricultural School in Novo-Poltavka.

The Jewish community of St. Petersburg is also under obligation to Baron Günzburg for its synagogue, of which he is president. He is also the head of the new school erected in honor of the wedding of Czar Nicholas II. This institution is non-sectarian.

Baron Günzburg is also closely identified with other institutions of a non-sectarian character. He has been an honorary member of the committee of the Prince Oldenburg Infant Asylum since 1863, and honorary member of the Society for Improving the Condition of Poor Children of St. Petersburg since 1876. Between 1868 and 1872 he was consul-general of Hesse-Darmstadt. In 1871 the title "baron" was bestowed upon him by the Grand Duke of Hesse-Darmstadt, permission being given by the czar to accept that title of nobility. In 1880, 1884, and 1888 he received successively the titles of "counsel of commerce," "secretary of state," and "member of the council of commerce of the Treasury Department." For many years he was an alderman of St. Petersburg, but, upon the passage of a statute prohibiting the election of Jewish aldermen, vacated that office. Baron Günzburg was repeatedly elected trustee of the charitable affairs of the Stock Exchange of St. Petersburg and member of the council of the Stock Exchange Hospital. He contributed heavily to the erection of the latter institution. In 1898 he was elected member of the committee of the Society for the Dissemination of Commercial Knowledge, and in the same year became chairman of the house committee of the Women's Sewing-School of the Czarina Maria Alexandrovna. In 1899 he was made trustee of the School of Commerce of Czar Nicholas II. In 1900 he was chosen a member of the committee of the Russian Society for the Protection of Women. He is (1903) a member of the board of the Treasury Department of the Stock Exchange, and a member of the executive board of the St. Petersburg Archeological Institute. Even at his present advanced age he is often invited by the government to sit on commissions for the revision of general legislation. Very recently (1895, 1900–01) he has been associated with such imperial commissions for the amendment of the laws governing the Stock Exchange, stock companies, corporations, and mining companies. The seventieth birthday of Baron Günzburg, which was coincident with the fortieth anniversary of his entry upon an educational career, was celebrated all over Europe and also in New York and many other cities of the United States. On this occasion the Russian government conferred on the baron the medal of St. Anne (1st class). In New York a Baron de Günzburg Fund has been started, the interest of which will be given periodically as a premium for the best work on Jewish history and literature.

H. R. M. R.

GÜNZBURG, ILYA YAKOVLEVICH: Russian sculptor; son of Meyer Jacob; born at Grodno May, 1859. The sculptor Antokolski, on his way through Wilna in 1870, happened to notice one of young Günzburg's attempts at sculpture. Struck by the evidence of ability, he took the boy with him to St. Petersburg. Günzburg was then but ten years of age. He studied for a time with Antokolski, Ryepin, and Semiradski, and later accompanied his patron to Italy. On his return to St. Petersburg he entered the high school, and graduated in 1878.

In 1886 he was graduated from the St. Petersburg Academy of Arts, winning the small gold medal. In 1889 he was awarded a prize for his exhibits at the Paris Exhibition. Since then his work has appeared regularly among the annual exhibits of the St. Petersburg Academy of Arts, and also at other European exhibitions. He has executed about twenty studies in child life, besides a number of portraits and statuettes of famous Russians, such as Tolstoi, Rubinstein, Tchaikovski, D. P. Mendeleyev, and others, as well as a number of busts. He exhibited twelve studies at the Paris Exposition of 1900, and was awarded a gold medal.

His elder brother, **Boris Yakovlevich Günzburg**, is a railway engineer and constructor in the service of the Russian government.

BIBLIOGRAPHY: *Mir Bozhi*, May and June, 1902 (an autobiographical sketch).

H. R. D. G.

GÜNZBURG, JOSEPH BEN MORDECAI: Russian Talmudist; lived at Brest-Litovsk in the second half of the seventeenth century and at the beginning of the eighteenth. His father officiated as rabbi of Brest from 1664 until 1685, and Joseph occupied for many years the position of communal leader. He was the author of "Leḳeṭ Yosef," a lexicon for preachers, giving in alphabetical order all the haggadot and the moral sentences found in rabbinical literature, published first in 1688 (Hamburg ?). He wrote also novellæ on the Pentateuch, "Ḥiddushe Torah," which were published together with those of Isaac Benjamin Wolf, author of "Naḥalat Binyamin," under the title "Leḳeṭ Yosef," Offenbach, 1716.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1471; Fürst, *Bibl. Jud.* i. 348; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 348.

G. I. Br.

GÜNZBURG, JOSEPH YOZEL BEN GABRIEL JACOB: Russian financier and philanthropist; born 1812; died at Paris Jan. 12, 1878. Having acquired great wealth during the Crimean war, Günzburg established a banking firm at St. Petersburg. There he began to labor on behalf of the welfare of the Jewish community. In Nov., 1861, he was appointed by the Russian government member of the rabbinical commission, the meetings of which lasted five months. He exerted himself to raise the standard of the education of the Jews, and to this effect he founded in 1863 with the permission of the Russian government the Society for the Promotion of Culture Among the Jews, of which he filled the office of president till his death. Owing to Günzburg's efforts, the regulations concerning the military service of the Jews were in 1874 made identical with those of the peoples of other creeds. He also instituted a fund for the Talmud Torah of Wilna, his father's native town. Günzburg was ennobled by the Grand Duke of Hesse-Darmstadt Nov. 9, 1870, and created baron Aug. 2, 1874.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 460; *Archives Israélites*, 1878, p. 89.

H. R. M. Sel.

GÜNZBURG, MORDECAI AARON BEN JUDAH ASHER: Russian Hebrew writer; born at Salanty, government of Kovno, Dec. 3, 1795; died at Wilna Nov. 5, 1846. Having studied Hebrew and Talmud under his father, he continued their study at Shavly, until 1816, under his father-in-law. Thence he went to Polangen and Mitau, Courland, where he taught Hebrew and translated legal papers into German. His conscientious and exact teaching won him considerable influence over the Jews of Courland, where, because of his thorough knowledge of German, he came to be known as the "Germanist." He did not stay in Courland long, but after a period of wandering settled at Wilna.

His philosophy of religion was based on the only two books which were within his reach when he was a young man: a Hebrew translation of Mendelsohn's "Phaëdon" and the "Sefer ha-Berit" of Phinehas Elijah b. Meïr. He struggled energetically against Cabala and superstition as the sources of the Ḥasidic movement; but he was at the same time opposed to freethinking, and regarded the German rabbis as unfit for the rabbinical office. Günzburg was the creator of the modern Hebrew prose style. He never hesitated to borrow expressions from Talmudic literature or even from the modern languages, but the expressions he borrowed never conflicted with the spirit of the Hebrew. He begins a chapter generally with a fable. Günzburg's style is in its form somewhat archaic, but is at the same time simple and clear. He exerted a salutary influence over the masses of his coreligion-sts, and especially over the younger generation. He wrote:

Mordecai Aaron Günzburg.

Gelot ha-Areẓ ha-Ḥadashah, on the discovery of America, adapted from Campe. Wilna, 1823.

Toledot Bene ha-Adam, a universal history, adapted from Politz's "Weltgeschichte." First part *ib.* 1832. A few chapters of the second volume were published in the "Leḳeṭ Amarim," a supplement to "Ha-Meliẓ," 1889 (pp. 53-81).

Ḳiryat Sefer, a collection of 102 model letters in Hebrew. Wilna, 1835.

Mal'akut Filon ha-Yehudi, an adaptation of Eckhard's German translation of Philo's embassy to Caligula. Wilna, 1837.

'Ittote Russiya, a history of Russia. Wilna, 1839.

Ha-Ẓarfatim be-Russiya, a history of the French invasion of Russia in 1812-13. Wilna, 1842.

Maggid Emet, a refutation of Lilienthal's "Maggid Yeshu'ah." Leipsic, 1843.

Debir, a collection of letters, tales, and sketches, mostly trans-ations from the German. Wilna, 1844-62.

Pi ha-Ḥirot, a history of the Russian invasion of France in 1813-15. Wilna, 1844.

Yeme ha-Dor, a history of Europe from 1770 to 1812. Wilna, 860.

Ḥamat Dammeseḳ, a history of the Damascus affair of 1840. Königsberg, 1860.

Abi'ezer, autobiography. Wilna, 1864.

Tiḳḳun Laban ha-Arami, a satirical poem. Wilna, 1864.

Ha-Moriyyah, a collection of brief essays. Warsaw, 1878.

Lel Shimmurim, a vision, adapted from Zschokke's "Aben-euer." Wilna, 1884.

BIBLIOGRAPHY: Günzburg, *Abi'ezer*, Wilna, 1864; Maggid, *Toledot Mishpeḥot Ginẓburg*, pp. 86-116, St. Petersburg, 1899; Slouschz, *La Renaissance de la Littérature Hébraïque*, pp. 88-89, Paris, 1903.

H. R. M. SEL.

GÜNZBURG-ULMA, SIMON BEN ELIEZER: German scholar; communal worker; born at Günzburg, Bavaria, 1506; died at Burgau Jan. 9, 1585. He was the first who adopted and transmitted to his descendants the name "Günzburg" as a family name. He was a rich merchant, and traveled around n Germany and Poland in the interests of his business. He was also a great Talmudist, and had some knowledge of secular sciences. It is probably ow-ng to these facts that Simon Günzburg is variously described by different historians. Albertrandy, quoted by Sternberg ("Gesch. der Juden in Polen," p. 148), says: "Simon, also called Selig Günzburg, was known as a celebrated architect and geometer. He wrote many works, and was the head of the rabbinate and yeshibah." It seems that Albertrandy confused Simon Günzburg with the physician Selig Günzburg of Slutsk. Czacki cites him as the court physician of King Sigismund August and chief of the community of Posen (Grätz, "Gesch." ix. 448). But Simon Günzburg never settled at Posen. His residence was first at Günzburg, where he built a synagogue and established a cemetery; and then he settled at Burgau, a neighboring town. There also he worked for the welfare of the community, for which reason his name is commemorated in a special prayer.

BIBLIOGRAPHY: Sternberg, *Geschichte der Juden in Polen*, p. 148; Grätz, *Gesch.* 3d ed., ix. 448; Maggid, *Toledot Mishpeḥot Ginẓburg*, pp. 4 *et seq.*; David Kaufmann, *ib.* p. 175.

H. R. M. SEL.

GURLAND, JONAH ḤAYYIM: Russian and Hebrew writer; born at Kleck, government of Minsk, in 1843; died at Odessa March 14, 1890. At the age of ten Gurland entered the rabbinical school of Wilna, from which he graduated as rabbi in 1860. Then he went to St. Petersburg, and was admitted to attend the lectures of the philological faculty, devoting himself to the study of Semitic languages under the direction of Chwolson. During his stay at the university Gurland translated into Russian the fables of Lokman, and published a dissertation on the influence of the Arabian philosophy on Moses Maimonides—a subject proposed by the faculty, and for his treatment of which Gurland received a gold medal. On obtaining in 1864 his first degree ("candidatus") from the university, Gurland devoted three years to the study of the Firkovich collection of Karaite manuscripts in the Imperial Library. The result of his study was the publication, in Russian, of a work on the life of Mordecai Comtino and his contemporaries, which gained for its author the degree of "magister." Gurland was then charged with the cataloguing of the Hebrew books of the Imperial Library. In 1869 he went to Yekaterinoslav, where he was appointed examining magistrate in one of the precincts. In 1873 Gurland was appointed inspector of the normal colleges for teachers at Jitomir, a position which he held for seven years. The government conferred upon him two orders and the title of "college councilor." In 1880, in consequence of illness, Gurland went to Germany, where he sojourned for three years. On his return, he settled at Odessa, and founded there a classic and scientific college of eight classes, with a curriculum including Jewish history and Hebrew literature. In 1888 Gurland was elected government rabbi of Odessa.

Gurland was the author of the following: (1) "O Vliyanii Filosofii Musulmanskoi Religii na Filosofiyu Religii Moiseya Maimonida," St. Petersburg, 1863. (2) "Ma'amar ha-Tammuz," Chwolson's explanation of the term "Tammuz" as it is used by the prophet Ezekiel, translated from German into Hebrew, Lyck, 1864. (3) "Ginze Yisrael be-Sankt Petersburg," on the Karaite manuscripts of the Imperial Library of St. Petersburg. The work is divided into four parts, containing the following subjects: (*a*) a description of voyages to Palestine made by three Karaites of the Crimea in the seventeenth and eighteenth centuries, published at Lyck, 1865; (*b*) a description of the manuscripts of the Imperial Library dealing with mathematics, astronomy, and astrology, published in Russian and German, St. Petersburg, 1866; (*c*) extracts from the writings of Mordecai Comtino, Caleb Afendopolo, and Abraham Bali, published as an appendix to Gurland's dissertation "Novyye Materialy dlya Istorii Yevreiskoi Literatury XV Stolyetiya. M. Kumatiano, Yevo Zhizn, Sochineniya i Sootechestvenniki," St. Petersburg, 1866; (*d*) "Penine ha-Meliẓot," a collection of sentences, proverbs, and maxims of divers sages, *ib.* 1867. (4) "Tif'eret le-Mosheh, Gloire à Moïse," in honor of Moses Montefiore, St. Petersburg, 1867. (5) "Luaḥ Yisrael," a Jewish almanac in Russian and Hebrew, published first (only Russian) at Kiev, 1877; secondly, at Warsaw, 1878; thirdly, at St. Petersburg, 1879; fourthly, *ib.* 1880. (6) "Luaḥ Yeshurun," Hebrew and Russian calendar for the year 1884, St. Petersburg, 1883. (7) "Le-Ḳorot ha-Gezerot be-Yisrael," a collection of memoirs, documents, and elegies on the persecutions of the Jews in Poland in 1648, with historical annotations, published in "Oẓar ha-Sifrut," 1887–89.

His brother, **Jacob Gurland**, rabbi of Poltava, is the author of "Kebod ha-Bayit," on the rabbinical school of Wilna, 1858.

BIBLIOGRAPHY: Sokolov, *Sefer Zikkaron*, pp. 133 *et seq.*; Zeitlin, *Bibl. Post-Mendels.* p. 131.

H. R. I. BR.

GUTAH, ZERAHIAH: Talmudic author of the seventeenth century; died at Cairo in 1647. He was a pupil of Jehiel Bassani and Joseph di Trani while living in Constantinople. He removed later to Jerusalem, and thence to Hebron, and finally settled in Cairo. Among his disciples was Judah Sharaf. Two years after Gutah's death his remains were taken to the Holy Land and there buried (see AZULAI). Under the title "Zera' Ya'aḳob" Gutah wrote a commentary on the "Bet Yosef" of Caro; he also composed various haggadic works and made collections of responsa. One volume of these, with the approbations of Bassani and Trani, has been preserved to the present day. Gutah's works are in manuscript only.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 51a, Berlin, 1846; Azulai, *Shem ha-Gedolim*; Benjacob, *Oẓar ha-Sefarim*, p. 556.

D. L. GRÜ.

GÜTERBOCK, LUDWIG: German physician; born at Berlin Oct. 23, 1814 (University of Berlin, M.D. 1837); died there Feb. 28, 1895. He settled in his native city, and practised there until his death.

Güterbock wrote several essays for the medical journals, and was one of the collaborators on the "Jahresberichte über die Fortschritte der Gesammten Medicin in Allen Ländern." He was also the author of "Schönlein's Klinische Vorträge in dem Charité-Krankenhause zu Berlin," Berlin, 1840 (3d ed., 1844), and "Dr. Schönlein als Arzt und Klinischer Lehrer," *ib.* 1842.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

GÜTERBOCK, PAUL: German surgeon; born at Berlin June 2, 1844; died there Oct. 17, 1897. He was educated at the universities of Würzburg and Berlin, graduating (M.D.) in 1865. After postgraduate courses in Vienna, Paris, London, and Edinburgh, he began to practise in Berlin in 1866, becoming at the same time assistant at the surgica clinic of the university. In 1873 he was admitte to the medical faculty of the university as privat docent in surgery; in 1884 he was appointed assesso to the health board of Brandenburg; in 1894 he received the title of "professor," and in 1896 of "Geheimer Medizinalrath." His special surgical province was in male genital diseases. He was one o the collaborators of the "Jahresberichte über di Fortschritte der Gesammten Medicin in Allen Ländern," and has written many essays in the medica journals. Among Güterbock's works the following may be mentioned: "Die Neueren Methode der Wundbehandlung auf Statistischer Grundlage," Berlin, 1876; "Die Englischen Krankenhäuser," *ib* 1881; "Die Chirurgischen Krankheiten der Harn und Männlichen Geschlechtswerkzeuge," Vienna 1890–97.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*; Anton Bettelheim, *Biog Blätter*, 1898, p. 75.

S. F. T. H.

GUTMANN, DAVID, RITTER VON: Austrian merchant; philanthropist; brother of Wilhelm von Gutmann; born at Leipnik, Moravia, Dec. 24 1834. As president of the Israelitische Allianz o Vienna he did much for the relief of his persecute coreligionists in Russia in 1882, as well as in Rumania in 1900, and after the Kishinef outrages i 1903. He is president of the Jews' poorhouse an of the Baron de Hirsch school-funds for Galicia, an is a member of the board of trustees of the Jewis congregation. In 1879 Gutmann was created Knigh of the Iron Crown and raised to the hereditar nobility.

BIBLIOGRAPHY: H. Wiedmann, *Festschrift Anlässlich de Vierzigjährigen Geschäftsjubiläums des Hauses Gu mann.*

S. E. J.

GUTMANN, MOSES: Bavarian rabbi; born i Baiersdorf 1805; died at Redwitz Feb. 1, 1862 son of Yom-Ṭob Gutmann. Moses Gutmann wa educated at Erlangen University, and when twenty-two years old was elected district rabbi of Redwitz which office he held for thirty-five years. He wa the first rabbi of Bavaria with an academic education as well as a thorough Talmudical training wh espoused the cause of Reform, to which fact his contributions to Geiger's "Zeitschrift für Jüd. Theologie," Stein's "Volkslehrer," and several of his responsa bear witness. He published a translation with notes, of the Apocrypha, under the title "Di Apokryphen des A. Testaments aufs Neue aus de Griechischen Text Uebersetzt" (Altona, 1841). Hi translation of Josephus with a scholarly Lati commentary has remained in manuscript.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* xxvi. 150 *et seq.*

S. M. K.

GUTMANN, WILHELM, RITTER VON Austrian merchant; philanthropist; born at Leipnik, Moravia, Aug. 18, 1825; died at Vienna Ma 17, 1895. Destined for a teacher, the unlooked-for death of his father made it necessary for him t enter into commerce to support his mother and tw younger children. Utter failure was the result of his first venture, and the savings of his parents were entirely lost. As manager of a lime-works his attention was directed to the coal-deposits of Silesia, and he planned for their development. In 1853 he and his brother David established the firm which, during the war of 1859-60, despite the difficulties then surrounding business ventures, supplied coal for all the railroads, for all the great factories throughout the empire, and for the cities of Vienna, Budapest, and Brünn. Gutmann Bros. leased some coal-mines from the Rothschilds in 1865, and purchased outright other valuable carboniferous properties in Silesia, Galicia, and Hungary. The close connection between coal and the production of ron easily led the Gutmanns to combine their interests with the Witkowitz iron-works, which they afterward owned conjointly with the Rothschilds and the counts Larisch and Andrassy. With Kuffner they built (1871) the first sugar-factory in Austria.

In philanthropy Gutmann displayed no less enthusiasm and activity than in business. Numerous nstitutions for the care of the poor and the sick either owe their foundation solely to him or are under obligation to his generous beneficence for assistance. Of such may be mentioned: girls' orphanage at Döbling, founded by the brothers Wilhelm and David, and endowed with 300,000 fl. ($120,000); a hospital for children, with fifty beds, at the Polyklinik in Vienna, to which organization they also gave 60,000 fl. ($24,000) for the erection of the premises. They founded also a hospital at Krems, which accommodates 60 cripples.

Wilhelm von Gutmann was elected to the Lower Austrian Diet, where he gave impetus to the reform of the poor-laws. The community conferred upon him its highest honors. He held the offices of president of the community (1890–92) and of the Jewish Theological Seminary. Through a daughter by a second marriage he became father-in-law to Sir Francis Montefiore. By will he left 200,000 fl. ($80,000), the interest of which was to be divided equally among the indigent Jews and Christians of Vienna. Gutmann was delegate of the Vienna Chamber of Commerce in the Diet of Lower Austria, and honorary citizen of Liepnik and Mährisch-Ostrau.

Bibliography: *Jewish Chronicle*, May 24, 1895; Wiedmann, *Festschrift Anlässlich des Vierzigjährigen Geschäftsjubiläums des Hauses Gutmann.*

s. F. S. W.

GUTTMANN, JAKOB: Hungarian sculptor; born in Arad 1811; died in Vienna April 28, 1860. In his early childhood he carved toys, and in 1833 went to Vienna to satisfy his artistic cravings. Here he became an engraver, and worked for three years with his burin. He then received a scholarship from Prince Metternich, which enabled him to study at the Vienna Academy of Fine Arts. He remained there until 1843, receiving awards for an embossed profile in wax of the emperor Joseph II. and for a steel-engraving of Metastasio.

In 1844 Guttmann produced a bronze statuette of Baron Solomon von Rothschild from a portrait, and was commissioned by the baron to execute a replica in marble. The baron also paid Guttmann an annuity, thus enabling him to go to Rome. Here he modeled his bust of Pope Pius IX., and completed his masterpiece, "Der Blumenspender."

While in Rome, Guttmann was deeply interested in the ghetto, which he described in letters to his father. Later he went to Paris; and in 1857 he became insane.

Bibliography: Müller and Singer, *Allgemeines Künstler-Lexicon*, ii. 110, Frankfort-on-the-Main, 1896; Wertheimer's *Jahrbuch*, iv. 87 *et seq.*

s. A. M. F.

GUTTMANN, PAUL: German physician and medical author; born at Ratibor, Prussian Silesia, Sept. 9, 1833; died in Berlin May 24, 1893. He received his education at the gymnasium of his native town and at the universities of Berlin, Vienna, and Würzburg, graduating from the last-named as doctor of medicine in 1858. The following year he engaged in practise as a physician in Berlin, becoming a privat-docent at the university in 1867, and in 1879 chief physician of the Moabit municipal hospital.

Guttmann's reputation as a clinician was widely extended. He was the author of about eighty essays on different medical subjects. The following are his principal works: "Die Physiologie und Pathologie des Sympaticus" (with Albert Eulenburg), which was published in Berlin in 1873, and which, on its republication in London in 1879, received the Astley-Cooper prize; and "Lehrbuch der Klinischen Untersuchungsmethoden," Berlin, 1884. From 1885 to 1893 Guttmann was the editor of the "Journal für Practische Aerzte."

Bibliography: *Jew. Chron.* June 9, 1893; Hirsch, *Biog. Lex.* s.v., Vienna, 1884; Pagel, *Biog. Lex.* s.v., Vienna, 1901.

s. F. T. H.

GUTTMANN, SAMUEL: German gynecologist and medical writer; born at Ostrowo, Prussia, 1839; died at Berlin Dec. 22, 1893. After completing his course at the gymnasium he entered the University of Berlin, graduating thence as doctor of medicine in 1864. In 1866 he settled as a physician temporarily in Drebkau, Prussian Silesia, but subsequently removed to Berlin, where he succeeded in building up a large practise, and became a specialist in gynecology.

For a few years he was a regular contributor to the "Jahrbuch für Practische Aerzte," and was also assistant editor of the "Deutsche Medizinische Wochenschrift," succeeding Paul Albrecht Boerner in the editorship on the death of the latter in 1885. At this time he was also editing the "Reichsmedizinal-Kalender." He was one of the collaborators in the series of publications, edited by Leyden, on the "Influenza Epidemie von 1890–91."

Guttmann wrote many essays on medical subjects; but his forte lay in organization, for which he found a wide field in connection with the journals with which he was editorially associated.

Bibliography: *Jew. Chron.* Jan. 5, 1894; Hirsch, *Biog. Lex.* s.v., Vienna, 1884; Pagel, *Biog. Lex.* s.v.

s. F. T. H.

GUTZMANN, HERMANN: German physician; born at Bütow, in Pomerania, Jan. 29, 1865. He received the degree of doctor of medicine from the University of Berlin in 1887, and since 1889 has practised as a specialist in diseases of the vocal organs.

Gutzmann has published: "Verhütung und Bekämpfung des Stotterns in der Schule," Berlin, 1889; "Vorlesungen über die Störungen der Sprache," *ib.* 1893; (with Th. S. Flatau) "Die Bauchrednerkunst," *ib.* 1894; and "Ueber das Stottern," *ib.* 1897. Since 1891 he has been editor and publisher of the "Monatsschrift für die Gesammte Sprachheilkunde."

Bibliography: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

s. F. T. H.

GUZIKOV, MICHAEL JOSEPH: Russian musician; born at Shklov 1806; died at Brussels Oct. 21, 1837. He was descended from a family of talented musicians, and became while still a youth a skilful performer on many instruments. Accompanied by his father and other members of the family, he made concert tours in Russia, played before the emperor Nicholas and the empress in 1828, and after successful concerts in Moscow and Kiev, visited Odessa, where he met Lamartine and was advised by him to make a tour of Europe. He reside in Vienna for five months, where he was distinguished by the emperor and Prince Metternich, an befriended by artists and musicians. Guzikov nex visited Prague, Dresden, and Berlin, and was wel received at the court of Berlin. From Berlin h went to Paris, and thence to Brussels. Here he fel a victim to nervous prostration, of which he died.

Guzikov was the inventor of the straw violin, o which he played with such masterly skill as to creat great enthusiasm wherever he went. There ar many talented musicians among the Guzikov famil in Russia.

Bibliography: Schlesinger, *Ueber Guzikov*, Vienna, 1836 *Allg. Zeit. des Jud.* 1837, p. 436.

H. R. J. G. L.

GYMNASIUM. See Gladiator.

H

HAARBLEICHER, MOSES M.: German author; born in Hamburg Nov. 14, 1797; died there Sept. 25, 1869. Following the example of his father, the founder of the Jewish School of Hamburg, and under the influence of his guardian, the father of Gabriel Riesser, he interested himself early in the affairs of the Jews. He took an active part in the establishment of the Tempelverein, being one of the collaborators in the revision of its prayer-book; and he founded the Verein zur Beförderung Nützlicher Gewerbe Unter den Juden, which he directed from 1823 to 1840. In 1840 he became secretary of the congregation of Hamburg. Haarbleicher, who possessed an extraordinary knowledge of Romance and Germanic languages, and wrote with ease in Hebrew, was an acute and clever critic. Forty of his songs and poems are contained in the hymn-book of the Hamburg congregation. His poem "Hagbahah" was often ascribed to Gabriel Riesser. Some years prior to his death he published the first part of "Zwei Epochen aus der Gesch. der Deutsch-Israelitischen Gemeinde in Hamburg," Hamburg, 1866, a valuable work which remained unfinished.

Bibliography: *Allg. Zeit. des Jud.* xxxiii. 893 *et seq.*

s. M. K.

HAAS, ROBERT: German Lutheran minister; lived in the first half of the nineteenth century, in the duchy of Nassau; pastor in the villages of Grävenwiesbach, Dotzheim near Wiesbaden, Dickschied near Langenschwalbach. He was interested in Jewish affairs, and advocated the civic equality of the Jews. Among his friends was Abraham Geiger. He indorsed the rabbinical convention held at Wiesbaden in 1837. In the same year he addressed a circular letter to "all Christians in Germany" to aid in establishing a faculty of Jewish science and a Jewish seminary in a German university. He was the author of "Das Staatsbürgertum der Juden vom Standpunkt der Innere Politik," Frankfort-on-the-Main, 1837, and of othe works.

s. M. Si.

HAAS, SIMḤAH BEN JOSHUA: Travele and preacher; born in Dobrowitz, Bohemia, 1710 died in Brahilov 1768. He was father-in-law to Solomon Dubno, and was a preacher in Brahilov. I 1764 he wrote an account of his journey to Palestine, "Ahabat Ẓiyyon" or "Sippure Ereẓ ha-Galil (Grodno, n.d.). A large portion of this book in it printed form was, however, written by the Karait Samuel ben David, an earlier traveler in Palestine Haas also published "Neṭi'ah shel Simḥah," specimens of Hebrew poetry and rhetoric (Grodno 1753), and "Leb Simḥah," on morals and ascetics (*ib* 1757).

Bibliography: Luncz, *Jerusalem*, iv. 7, 136 *et seq.*; Benjacob *Oẓar ha-Sefarim*, p. 18; Fürst, *Bibl. Jud.* iii. 325.

G. M. K.

HAAS, SOLOMON BEN JEKUTHIEL Moravian rabbi of the first half of the nineteent century. Haas was successively dayyan at Holleschau and rabbi of Strassnitz, Moravia. He was th author of "Kerem Shelomoh," novellæ on the Shulḥan 'Aruk, Oraḥ Ḥayyim, Yoreh De'ah, and Ebe ha-'Ezer (Presburg, 1840–46).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2339; Zedne *Cat. Hebr. Books Brit. Mus.* p. 277.

J. M. Sel.

HA-ASIF ("The Harvest"): Hebrew year book, edited and published by Nahum Sokolow i Warsaw. Its first volume (5645) appeared in 1884 it continued to appear regularly every year unti 1889, when the fifth volume (5649) came out at th end instead of at the beginning of the Jewish year The sixth and last volume (5654) appeared in 1893 The "Sefer ha-Shanah" (Book of the Year), which i now annually published by Sokolow, is considered a continuation of "Ha-Asif." The "Sefer Zikkaron," a biographical dictionary of contemporary Jewish authors, was published as a supplement to the fifth volume of "Ha-Asif."

Most of the better-known Hebrew writers of the day have contributed to the six volumes of "Ha-Asif," which form an important collection of literary, historical, biographical, and popular scientific essays. They also contain poems, sketches, and novels, some of which possess considerable merit; while its yearly reviews, obituaries, and descriptions of Russo-Jewish communities are of great value to Jewish biography and history. Samuel Alexandrow's "Masseket Nega'im" (Warsaw, 1886) is a criticism of the first two volumes of "Ha-Asif." A list of other reviews of one or more of its numbers is given in the "Bulletin of the New York Public Library," vi. 259.

E. C. P. Wi.

HABAIAH or **HOBAIAH** (חֲבַיָּה, חָבַיָּה): Head of a family of priests who returned from Babylon with Zerubbabel; not being able to prove their genealogy, they were excluded from the priesthood (Ezra ii. 61; Neh. vii. 63). In I Esd. v. 38 the name is given as "Obdia."

E. G. H. M. Sel.

HABAKKUK (חבקוק; LXX. *'Αμβακούμ*; Vulgate, "Habacuc"): Prophet; author of the eighth in the collection of the twelve minor prophetical books. The etymology of the name of the prophet is not clear. It seems to be a loan-word representing the Assyrian "ḥambaḳûḳu," a garden-plant (Friedrich Delitzsch, "Prolegomena," p. 84; König, "Historisch-Kritisches Lehrgebäude der Hebräischen Sprache," ii. 1, 473, on the vocalization); and has the appearance of being a writer's pseudonym (F. E. Peiser, "Der Prophet Habakuk," in "Mitteilungen der Vorderasiatischen Gesellschaft," 1903, i. 12). That he was a Levite has been urged on the strength of the postscript to ch. iii. (verse 19, "on my stringed instruments"), which indicates that he owned instruments: only a Levite was authorized to use an instrument to accompany his songs in the Temple. The superscription of the Septuagint apocryphon *Βὴλ καὶ Δράκων*, in the Codex Chisianus, also designates him a Levite.

The absence of exact information concerning his life left a vacuum that has been filled by myths and legends (see Franz Delitzsch, "De Habacuci Prophetæ Vita"). The above-named apocryphon makes him a contemporary of Daniel, whom he was miraculously privileged to visit in the lion's den and supply with food. In this Greek story his father's name is given as "Jesus" (Joshua). Jewish tradition makes him the son of the Shunammite woman (see Elisha), but nevertheless a contemporary of Daniel (see "Seder ha-Dorot"; Abravanel's commentary to Habakkuk; Zohar, Lek Leka; Neubauer, "The Book of Tobit," Appendix). Of the many conceits current among the cabalists with reference to this prophet, the most curious was that which declared him to be the reincarnation of Adam. His grave was shown at several places (see Hukkok).

The Age and Home of Habakkuk.

Peiser (*l.c.*) contends that Habakkuk is the pseudonym of a Judean prince held as a hostage in Nineveh, and who witnessed the attack of the Medes, in alliance with Chaldea and Babylon, in 625 B.C. But his book announces a second attack. This prince may have been the son or grandson of Manasseh. Peiser shows that Habakkuk displays remarkable familiarity with Assyrian literature, his similes indicating quotations from, and adaptations of, Assyrian mythological writings. By others, Habakkuk is made the contemporary of Jeremiah and a resident of Jerusalem, after the "discovery" of Deuteronomy (621 B.C.), but before the death of Josiah (609 B.C.). By many Jewish commentators he is assigned to the reign of Manasseh. He is, however, clearly under the influence of Isaiah; and the view which makes him a younger disciple of the greater prophet, advanced by Walter K. Betteridge in "Journal of American Theology," Oct., 1903, seems to meet best the situation reflected in the book. The Assyrians, originally regarded by the Prophets as appointed agents of Yhwh, looked upon themselves as "gods" (Isa. xiv.); but under Sennacherib, through a rebellion of the Babylonians (the Chaldeans), the plans of the conqueror are thwarted.

E. G. H.

HABAKKUK, BOOK OF.—Biblical Data: One of the twelve minor prophetical books. It readily falls into two parts: (1) ch. i. and ii.; (2) ch. iii. The first part is a "massa" (a condemnatory prophecy). But contrary to the usage in other prophetical books, it is not stated against what people the prophecy is spoken.

Contents.

As it now stands in the Masoretic text, the first part is in the form of a dialogue. Ch. i. 2–4 laments the prevailing moral corruption, which God does not seem to heed; i. 5–11 contains the divine announcement of an impending judgment through the Chaldeans; i. 12–17 gives the prophet's complaint of the excessive pride and cruelty of the enemy. In ch. ii. God admonishes Habakkuk not to judge hastily that evil is triumphant, but to remain confident (1–4). Five "wos," the contents of the "mashal" or "taunting proverb" (5–6), phrased by the very people oppressed by the conqueror, are enumerated (6, 9, 12, 13, 19). Ch. iii. is a psalm reciting various theophanies, describing God's warlike power, which bends earth, mountains, and rivers to His purposes—yea, even sun and moon, in behalf of His people. The song concludes with a declaration that though the blessings of nature shall fail in days of dearth, the singer will rejoice in the Lord (17–19).

Style.

The book abounds in striking expressions and rare words, *e.g.*, the description of the invasion of the Chaldeans (i. 6 *et seq.*); of God as having "eyes too pure to behold evil" (i. 13); of "men as fishes of the sea" (i. 14); of the worship of the fisherman's implements (i. 16); of "the stone that crieth out" (ii. 11); of the folly of idolatry (ii. 18–19). Ch. iii. especially is rich in striking similes (14–15). The book is remarkable also for originality. The author departs from the usual method of the Prophets. In their addresses the nation is central; in Habakkuk's it is God and His government of the world. He attempts to unravel the meaning of God's tolerance of tyranny and wrong. In his questions Habakkuk voices doubts to God, though not against God (G. A. Smith, "The Twelve Prophets," ii. 130 *et seq.*).

——**Critical View:** Ch. i. and ii., on the whole, are regarded as the work of one prophet. Still, the text as now presented has been found to contain certain difficulties. Taking i. 2–4 to be descriptive of Israel's moral corruption, critics have argued that this section could not have been part of a prophecy devoted to the setting forth of the wrongs under which Israel was suffering, a different sense thus attaching to the "wicked" and "righteous" in i. 4 and i. 13 respectively. Giesebrecht ("Beiträge zur Jesaiakritik," pp. 197 *et seq.*) and Wellhausen ("Kleine Propheten," in "Vorarbeiten und Skizzen") therefore consider i. 5–11 to be an older and independent prophecy written previous to the remainder of i. and ii.; ch. i. 12 is regarded as the sequel to i. 4. The subject of the complaint in i. 2 is different from that in ii. 1. Kirkpatrick ("Doctrine of the Prophets," p. 268) holds the book as a whole to be the fruit of religious reflection, giving conclusions reached only "after a prolonged mental struggle."

That i. 5–6, where the power of the Chaldeans is represented as still of the future, and i. 13–16, ii. 10, 17 disagree, though their descriptions of foreign nations appear to be based on actual observation, is another difficulty raised by critical scholars. Budde (in "Studien und Kritiken," 1893, pp. 383 *et seq.*), reverting to a certain extent to Kuenen's disinclination to assume an earlier and a later section (see Kuenen, "Historisch-Critisch Onderzoek," ii. 386 *et seq.*, Leyden, 1889), showed that Habakkuk had in mind two world-powers: an oppressor (i. 2–4), and the Chaldeans, appointed to punish him (i. 5 *et seq.*). But this necessitates the placing of i. 5–11 after ii. 4. The oppressor to be destroyed is Assyria, and the Chaldeans are the implement of God's judgment. It is of the Assyrian's pride that the prophet speaks, not of the Chaldeans' presumptuousness.

Ch. iii. is a psalm, not free from mythological elements and not by Habakkuk. It must have formed part of a liturgical collection, accidentally incorporated with Habakkuk's prophecies (Stade's "Zeitschrift," iv. 157 *et seq.*). The text is corrupt in many places (Wellhausen, "Die Kleinen Propheten," 3d ed.). Verses 17–19 are additions by later hands, verse 18 being a eulogy, such as is frequently found at the close of liturgical songs.

BIBLIOGRAPHY: Nowack, *Die Kleinen Propheten*, Göttingen, 1897; Rothstein, in *Studien und Kritiken*, 1894; Budde, in *The Expositor*, May, 1895.

E. G. H.

ḤABAR or **ḤABBAR.** See ZOROASTRIANISM.

HABAZINIAH (חבצניה): The head of a family of Rechabites. His grandson Jaazaniah was a chief of the Rechabites in the time of Jeremiah (Jer. xxxv. 3).

E. G. H. M. SEL.

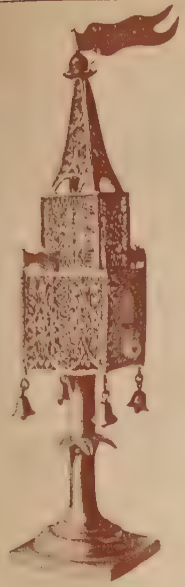
ḤABAẒẒELET. See PERIODICALS.

HABDALAH or **ABDALAH** or **ABDALTA** (הבדלה, אבדלה, אבדלתא = "separation"; "distinction"): The rabbinical term for the benedictions and prayers by means of which a division is made between times of varying degrees of holiness, *e.g.*, between Sabbath and work-day, festival and work-day, or Sabbath and festival. The rabbinical law requires that a formal separation be made between holy and profane times, and prohibits the resumption of ordinary work after a holy day until such division shall have been made. This is accomplished by pronouncing the Habdalah. At the evening service of a day following one of greater holiness, words expressing the distinction are inserted in the "'Amidah"; and just before the conclusion of the service a special Habdalah ceremony is performed. This is begun, in all cases, by pronouncing a benediction over a cup of wine, or, if wine can not be obtained, over any other beverage except water ordinarily used in the country where the ceremony takes place. At the conclusion of the Sabbath are added brief benedictions over spices and a freshly kindled light. These are followed by a lengthier benediction in which the distinction between the holy and the profane is emphasized, and thanks are given to God as the Author of this distinction.

Habdalah Light.

Blessing Over Light.

While pronouncing the benediction over the light it is customary to open and close the hands and to gaze at the finger-nails. For this, three reasons are given: (1) in order to obey the Talmudic precept which prohibits the pronunciation of a benediction over light unless one derives some advantage therefrom ("En mebarekin 'al ha-ner 'ad she-ye'otu le-oro"; Ber. 53b); (2) because the nails in their unceasing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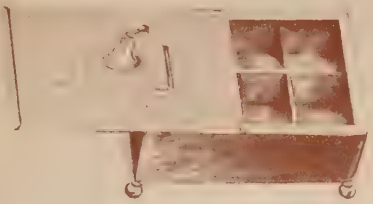
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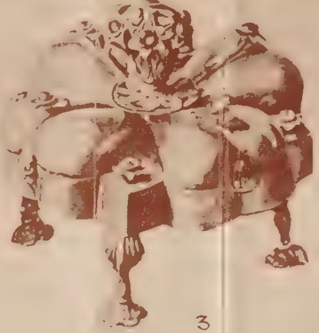
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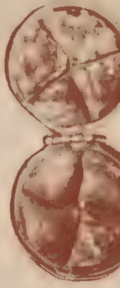
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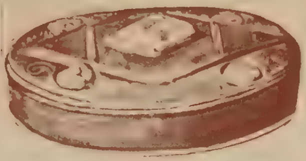
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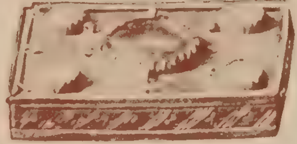
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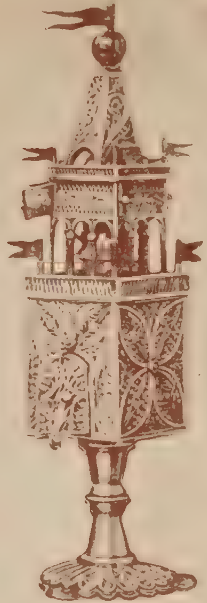
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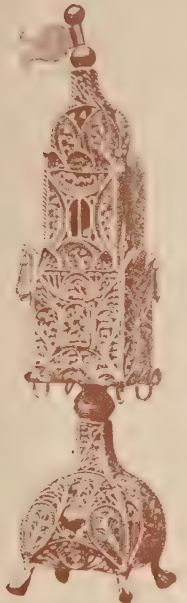
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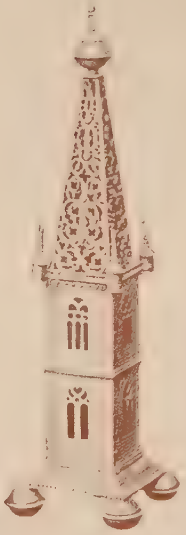
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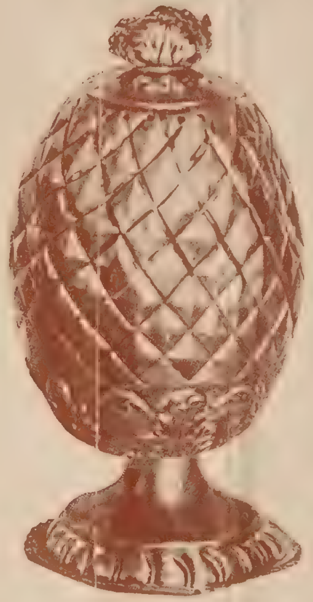
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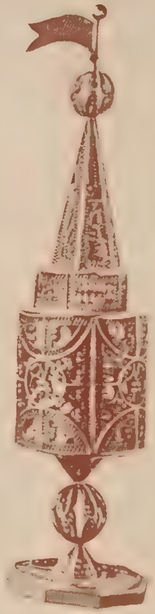
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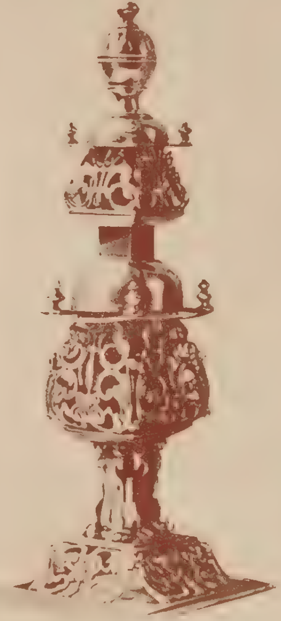
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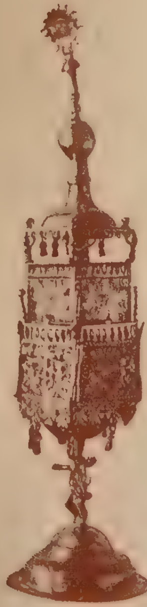
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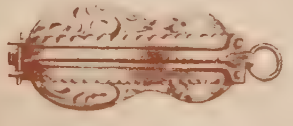
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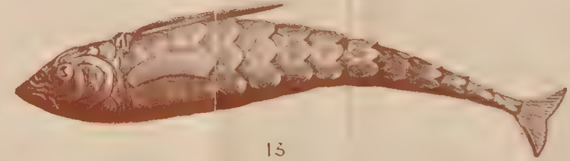
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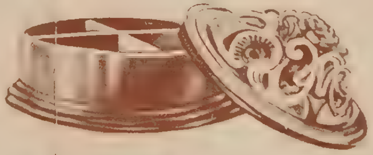
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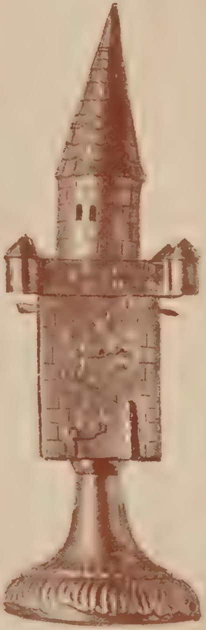
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The Jewish Encyclopedia, Vol. VI.

HABDALAH SPICE-BOXES.

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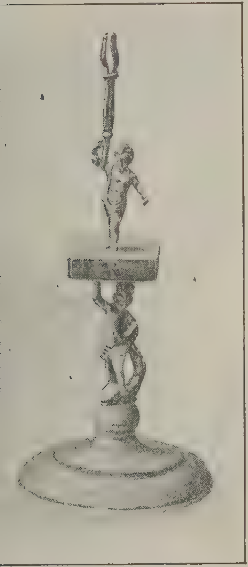
1. In the possession of Maurice Herrmann, New York. 2, 7. In the British Museum, London. 3, 5, 6, 11. In the Musée de Cluny, Paris. 4, 13. In the possession of Foly Raunheim, New York. 8, 14. In the possession of Leonard L. Cohen, London. 9. In the Victoria and Albert Museum, London. 10. In the possession of Heinrich Frauberger, Frankfort-on-the-Main. 12. In Temple Shearith Israel, New York. 15. In the Bevis Marks Synagogue, London. 16. In the possession of Saly Fürth, Mayence. 17. In the United States National Museum, Washington.

rowth are a symbol of the prosperity which, it is oped, the week will bring ("Ṭur," in the name of Iai Gaon); (3) because the blood, *i.e.*, the life, can e seen through the fingers.

Some modern rabbis consider the blessing over the ght as a recognition of the importance of the eleient fire as an instrument designed by God for the conomic subjugation of the world (S. R. Hirsch, Choreb," p. 109). The usual interpretation is that ght having been created by God at the beginning f the week, it is therefore proper to pronounce a enediction over it at the beginning of each recurng week (Gen. R. xii.). A more natural explanaon seems to be that, since fire may not be used in ny form on the Sabbath, its employment is a demnstration of the fact that the Sabbath has ended nd the working-days have recommenced; its use, ierefore, is very appropriate in a Habdalah or sepration ceremony. This explanation is corroborated y the fact that the blessing over the light forms no art of the Habdalah after festivals on which the se of fire is permitted, while in the Habdalah after ie Day of Atonement, which resembles the Sabath in the prohibition of the use of fire, this beneiction is inserted. The candle or taper over which the blessing is spoken must have at least two wicks, giving two or more lights, since the language of the benediction is plural, "who creates the lights of fire" ("bore me'ore haesh").

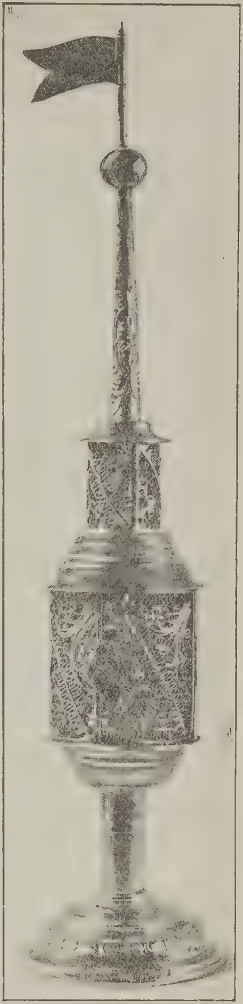


Iabdalah Spice-Box and Taper-Holder.
(In the Musée de Cluny, Paris.)

All varieties of spices and odoriferous plants are suitable for the benediction of the spices, except that they must not have been used for any obnoxious purpose, as, for instance, to disguise the odor of decomposition or other foul smells, or for idolatrous worship. Some authorities prohibit the use of sharp, acrid spices, such as pepper. The use of myrtle is enjoined, in allusion to Isa. lv. 13, "Inread of the brier shall come up the myrtle," but it s not obligatory. The reasons usually given for the employment of spices in the Habdalah are that perceptions and enjoyments through the sense of smell are the most delicate; that they afford not a gross, material pleasure, but rather a spiritual one; and that the perfume of pices is, therefore, a comfort to the over-soul of the abbath ("neshamah yeterah"), which grieves when the holy day departs (Shulḥan 'Aruk, Oraḥ Ḥayyim, 297; Baḥya to Gen. xxxii.-xxxvi.).

Use of Sweet-Smelling Herbs.

The order of benedictions in the Habdalah is indicated by the mnemonic word י'ב'נ'ה, formed from the initial letters of יין, בשמים, נר, הבדלה = "wine, spices, light, separation-formula." It is customary to sing hymns at the Habdalah service after the close of the Sabbath. Of these, several contain references to the prophet Elijah, who, according to one view, will appear after the conclusion of that day. These hymns are sometimes accompanied by instrumental music, which, forbidden on the Sabbath, is appropriate for the Habdalah. Perhaps the best known of these hymns is that beginning "May He who distinguishes between holy and profane forgive our sins" ("Hamabdil ben ḳodesh le-ḥol ḥaṭotenu yimḥol"). Rabbi Moses Sofer, following Mordecai ben Hillel on Yoma, has pointed out that this hymn was originally intended for the Habdalah service after the Day of Atonement ("Ḥatam Sofer, Oraḥ Ḥayyim," No. 67), and it is so employed among the Sephardim when the Day of Atonement falls on the Sabbath.

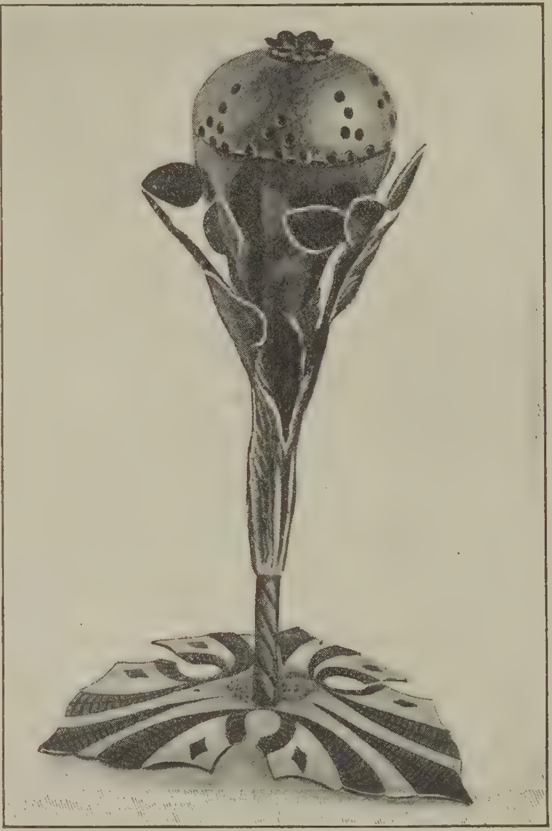


Silver Spice-Box for Habdalah.
(In the possession of S. Heilbut, London.)

BIBLIOGRAPHY: *Ṭur* and *Maginne Ereẓ*, *Oraḥ Ḥayyim*, § 297; Levinsohn, *Meḳore Minhagim*, Berlin, 1846; S. R. Hirsch, *Choreb*, Frankfort-on-the-Main, 1889; Dembitz, *Jewish Services in Synagogue and Home*, Philadelphia, 1898; Landshuth, *Hegyon Leb*, Königsberg, 1845; Seligman Baer, '*Abodat Yisrael*, Rödelheim, 1868.

A. B. D.

The Habdalah benediction reads: "Blessed art Thou, O Lord, our God, King of the Universe! Who hast made a separation between what is holy and what is profane [Lev. x. 10; Ezek. xlii. 20]; between light and darkness [Gen. i. 4, 18]; between Israel and other nations [Lev. xx. 26]; between the seventh day and the six working-days. Blessed art Thou who hast separated the holy from the profane." According to another, and apparently older, tradition, these words were added: "between clean and unclean [Lev. xi. 47, xx. 25]; between the upper and the lower waters [Gen. i. 6, 7]; between land and sea [Gen. i. 10]; between the priestly tribe of Levi and the common people of Israel [Deut. x. 8]" (see Pes. 104a). The questions as to whether the benediction over the spices or that over the light was to be recited first, and as to whether the benediction should precede or follow grace after meals, were matters of controversy between the schools of Shammai and Hillel. The Habdalah formula was originally recited in the home at the opening of the evening meal or before each course (comp. Ta‘an. iv. 3, which shows that there was no Friday or Saturday evening service in the Temple; see also Herzfeld, "Gesch. des Volkes Israel," iii. [ii.] 209); soon, however, it came to be recited in the synagogue also: sometimes as a special benediction of the Shemoneh ‘Esreh (this was the view of R. Akiba); sometimes inserted in the last benediction but one (this was the view of R. Eliezer); but it finally became the custom to insert it in the fourth benediction (Ber. v. 2).



Habdalah Spice-Box.

(In the possession of H. Frauberger, Frankfort-on-the-Main.)

Origin of Habdalah.

The Habdalah benediction was afterward ascribed to the "men of the Great Synagogue," and it was held to have been originally instituted as a synagogal benediction; in times of prosperity for the Jews it was the custom to recite it over the cup of wine at the home meal, but when distress befell the people it was recited in its original place (Ber. 33a). The many differences prevailing among the Tannaim and Amoraim concerning the Habdalah (see Pes. 103b *et seq.*; Ḥul. i. 7; Shab. 150b; Yer. Ber. v. 9b) indicate either the lack of any fixed custom or the want of an authority able to establish the custom permanently. While Abba Arika declared the Habdalah in the synagogue to be of greater importance than that at the table over the wine-cup (Ber. 33a), others promised future salvation (Pes. 113a), family continuity through male descendants (Sheb. 18b), and material blessings (Pirḳe R. El. xxi.) to him who recited the Habdalah over the wine-cup. No one was allowed to eat before the Habdalah ceremony (Pes. 107a).

Habdalah Light.

Especial importance was attached to the Habdalah light, the reason given being that it was created on the first day (Pes. 53b, 54a). Opinions differed, however, as to whether it was preferable to recite the benediction over a light produced afresh by friction between pieces of wood or stone, or over a light that had been burning before (Ber. 52b; Pes. 54a). A blazing, torch-like light was considered most appropriate (Pes. 8a). The following legend, obviously based on the connection of the Habdalah with the fourth benediction of Shemoneh ‘Esreh—the thanksgiving for the reason with which God has endowed man—is told by Jose, the pupil of Akiba: "Fire was one of the things God had left uncreated when Sabbath set in; but after the close of the Sabbath, God endowed man with divine wisdom. Man then took two stones, and by grinding them together produced fire; after which he recited the benediction: 'Blessed be He who createth the blaze of the fire'" (Pes. 53b). This is elaborated in Gen. R. xi. (comp. Pesiḳ. R. 23; Yer. Ber. viii. 12b): "The light which God created on the first day lit up the world for man from the time he was created until the sunset of the following day, when the darkness surrounding him filled him with dread and the fear that the tempting serpent would altogether overpower him. Then God furnished him with two bricks, which he rubbed together until fire was produced; whereupon he offered a benediction over the fire." According to Pirḳe R. El. xx., God sent him a pillar of fire, and, holding His hands against it, said the benediction over fire; then, removing His hands, said the Habdalah benediction. Stress is also laid on the fact that one recites the benediction on seeing the blaze of the fire reflected either in the wine-cup or on the finger-nails; if there is no fire, a glance at the reflection of the stars on the finger-nails should prompt the benediction (comp. Midr. Teh. to Ps. xxxv. 2). Healing powers were also ascribed to the Habdalah wine when put upon the eyes (Pirḳe R. El. *l.c.*; comp. Shab. 113b for the "Ḳiddush" wine).

Many other customs sprang up with regard to the Habdalah light, for which a wax candle came into use later on (see "Tanya," xxi., and Ṭur Oraḥ Ḥayyim, 298).

The Spices, and Habdalah Legends.

The spices formed another subject for mystic speculation. The remark of Resh Laḳish that Adam was given a higher soul on Sabbath and was deprived of it at the close of the day, was connected with the custom of reciting a benediction over spices (see Samuel b. Meïr, Pes. 102b; Maimonides, "Yad," Shabbat, xxix. 29). A myrtle was preferably chosen, cabalistic reasons being given for it (Kol Bo xli.; comp. Zohar, Wayaḳhel, and Ḳiẓẓur Shene Luḥot ha-Berit, Hilkot Shabbat). According to the German custom, Isa. xii. 2-3, Ps. iii. 9, xlvi. 12, Esth. viii. 16, and Ps. cxci. 13 are recited before the Habdalah. The Roman Maḥzor and the Portuguese use different verses. With Isa. xii. 3 a legend is connected, according to which water from the wondrous well of Miriam may be drawn at that time, and healing for diseases be obtained by drinking it (Kol Bo xli.). According to another legend Elijah the Prophet, who does not appear on the eve of Sabbaths or of holy days (ʻEr. 43b), but who is eager to reward faithful Sabbath observance, is expected to appear at the beginning of a new week and fortify those who wait for the redemption of Israel (Abudraham, Hilkot Moẓe'e Shabbat, and Ibn Yarḥi, in Ha-Manhig, Hilkot Shabbat, 71). Many songs and recitations, as well as conjurations referring to Elijah the Prophet, are recited before and after the Habdalah ceremony, together with prayers for the new week's work. It is especially significant that a little prayer in the German vernacular is said, because many pious Jews of old would speak only Hebrew, as the holy language, on the Sabbath day. See Ha-Mabdil and Elijah in Medieval Folk-Lore.

Bibliography: Baer, *ʻAbodat Yisrael*, 1868, pp. 310 *et seq.*; M. Brück, *Pharisäische Volkssitten und Ritualien*, pp. 108-123; Geiger, *Lehr- und Lesebuch zur Sprache der Mischnah*, pp. 66 *et seq.*; idem, *Jüd. Zeit.* vi. 105-116.

A. K.

Superstitions.

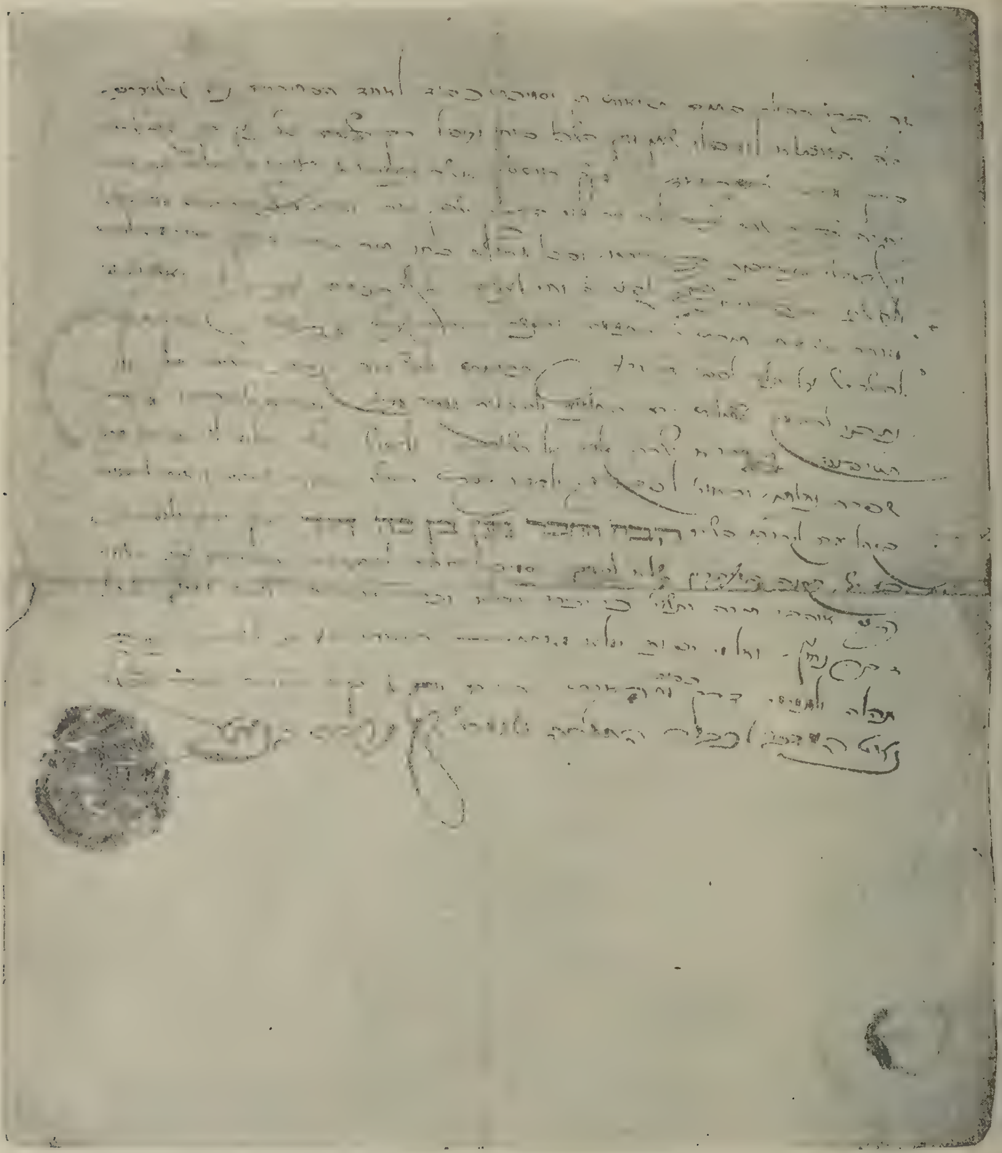
As one of the chief home ceremonies of the Jews it is natural that a certain amount of superstition should have grown up around the custom; but whether such superstitions were derived from the surrounding peoples or not, it is difficult to say. Thus both in Russia and Galicia it is believed that if a girl drink of the wine of Habdalah she will get a mustache ("Urquell," 1893, p. 74), and the same belief is held among the Jews of Baden ("Mitteilungen," iii. 9). If you sprinkle the table-cloth with the wine of Habdalah you will have a "full week" ("Urquell," 1893, p. 33), and if the Habdalah candle burns until consumed you will get good sons-in-law (*ib.* p. 81). Where spirits are used instead of wine, as in Kiev, it is customary to pour what remains after the Habdalah is completed into a metal pan, and set it afire with the Habdalah light. If it burns completely away good luck will result. As it burns, some dip their fingers into the flame and convey their fingers to their pockets, in order to gain a "full week."

J.

ḤABER (חבר = "associate"; "colleague"; "fellow"): Term ordinarily used in rabbinical lore in its original Biblical sense, "companion," "friend" (Ps. cxix. 63; Ab. ii. 9, 10). A Talmudic proverb says, "Thy ḥaber has a ḥaber, and thy ḥaber's ḥaber has a ḥaber; thy words will thus circulate and become public" (B. B. 38b; ʻAr. 16a). The Rabbis urgently recommend study in company, asserting that only in this way can knowledge be acquired (Ber. 63b; Ned. 81a); therefore, if necessary, one should even expend money for the purpose of acquiring a companion (Ab. R. N. viii. 3). A prominent teacher of the second century declared that, while he had learned much from his masters, he had learned more from his "ḥaberim" (Taʻan. 7a). Hence the term came to mean a "companion in study," a "colleague"; and when preceded or followed by the term "talmid" (pupil) it denotes one who is at once the pupil and colleague of a certain teacher, a scholar who from being a pupil has risen to be a colleague or fellow (comp. B. B. 158b; Yer. Sheḳ. iii. 47b). Eventually "ḥaber" assumed the general meaning of "scholar" (B. B. 75a), and appears as a title subordinate to Ḥakam (comp. Ḳid. 33b). The title "ḥaber" was known in comparatively early times (11th cent.), when it probably referred to a member of a court of justice (see Schechter, "Saadyana," p. 81, note 2); but in Germany in later centuries it indicated that its possessor had devoted many years to the study of sacred literature. In congregational life it was conferred as a rule on married men, but often also on yeshibah graduates who were single. It is worthy of note that Jonathan Eybeschütz conferred it on the Christian professor Tychsen.

"Scholar" in General.

"Ḥaber" also denotes a member of a society or order ("ḥaburah," "ḥaburta," "keneset" = "aggregation," "company," "union"), or of a union of Pharisees for the purpose of carrying out the observance of the laws of "clean" and "unclean" to their fullest possible development. In their eyes, any person about whom there was a doubt as to whether he was particular in the observance of these laws or those concerning the tithes was an ʻAm ha-Areẓ, whose contact was defiling. But the term "ḥaber" is by no means synonymous with "Parush" (Pharisee), since not all Pharisees were ḥaberim, though sometimes the generic term "parush" is used in its stead (Tosef., Shab. i. 15). Occasionally the more specific term "ne'eman" (trusty) takes the place of "ḥaber" (Dem. iv. 5, 6). On the Scriptural saying, "He shall . . . cleanse it and hallow it" (Lev. xvi. 19), rabbinical ethics bases the maxim, "Cleanliness leads to holiness" (Yer. Shab. i. 3c; comp. Soṭah ix. 15). But cleanliness was understood to be closely connected with Levitical purity; of this there were several degrees, there being sections in the community which observed its rules more strictly and extensively than did others. Some even extended all the precautions necessary for the priest in eating holy things to the layman who lived on secular food (Hag. ii. 6, 7; see Pharisees).



Diploma Conferring the Ḥaber Degree, Issued by Marcus Benedict, 1828.

(In the possession of Prof. G. Deutsch.)

The Bible (Lev. xxvii. 30–32; Num. xviii. 21–28; Deut. xiv. 22–29) lays on the products of an Israelite's farm and on his herds certain imposts to be paid respectively to the priest, the Levite, and the poor (comp. Tobit i. 6–8), but which were not universally paid. The rules governing these imposts, as well as the rules of "clean" and "unclean," were doubtless familiar to the people at large; but not all people found it convenient or possible to comply with them. Particularly difficult must their observance have been in the unsettled state of affairs during the Maccabean wars. It is suggested by some that it was at this time that the so-called "'am ha-areẓ" (who included the great majority of the people), either driven by circumstances or seduced by temptation, neglected them; and that a certain more rigorous minority, not

Levitically Pure.

knowing whom to trust in such matters, formed among themselves associations ("ḥaburot"), the members ("ḥaberim") of which pledged themselves to keep faithfully the rules of Levitical purity and those regarding the tithes. Accordingly the ḥaber is one who strictly observes the laws of "ma'aserot" (tithes) and of Levitical cleanness (see Giṭ. v. 9). To be admitted as a ḥaber the candidate must declare his determination never to present the "terumah" or the "ma'aser" to a priest or a Levite who is classed as an 'am ha-areẓ; nor to allow his ordinary food to be prepared by an 'am ha-areẓ; nor to eat his ordinary food ("ḥullin," grain and fruit from which terumah and ma'aser have been separated) except in a certain state of Levitical cleanness (Tosef., Dem. ii. 2). This declaration must be made before three members of the order, and if they are satisfied that the candidate has lived up to the rules in his private life, he is accepted at once; otherwise he is admitted as a "ben ha-keneset" (son of the union, neophyte; comp. Bek. v. 5; Zab. iii. 2) for thirty days. According to Bet Shammai, this period suffices only when membership is sought for the lesser degrees of purity, while for the higher degrees the period of probation must be extended to a year. After this period, if the candidate has proved his constancy, he becomes a ḥaber or ne'eman. And in this respect no distinction is made between the learned and the ignorant; all must make this declaration. An exception is made only in favor of a scholar attached to a college, it being presumed that he took the pledge when he first joined the college (Bek. 30b).

Degrees of Ḥaburah.

As there are several degrees of Levitical cleanness, so there are several classes of ḥaberim and ne'emanim, pledging themselves to corresponding observances. The lowest class is that which pledges itself to practise Levitical cleanness of "kenafayim" (lit. "wings"). This is a very obscure term, for which no satisfactory explanation has been found. It is generally assumed to mean "hands"; and inasmuch as the Pharisaic maxim is, "Hands are always busy," touching without intention on the part of their owner both clean and unclean things, they are regarded as being in a state of uncertain cleanness; hence one must cleanse them before eating anything Levitically clean (Ṭoh. vii. 8; comp. Mark vii. 3 *et seq.*). This may be legally accomplished by pouring on them one-fourth of a log of water. But that process suffices only where a person wishes to eat ḥullin, ma'aser, or terumah. If he desires to eat the sacrificial portions, he must dip his hands into forty seahs of water; and if about to handle the water of lustration, he must first subject his whole body to immersion (Ḥag. ii. 5; Gem. 18b *et seq.*). As the ordinary Israelite and the Levite are not permitted to handle the most sacred things, it naturally follows that not all men are eligible for the higher degrees; and even of those whose descent does not bar their admission, not all are willing to assume the correspondingly greater precautions incident to the privilege. Provision is therefore made for general admission to the lower degrees, of which most people availed themselves. It is ordained that if one desires to join the order of ḥaberim, but does not wish to subject himself to the duties devolving upon the members of the higher degrees—the precautions necessary to keep himself Levitically clean, as for the more sacred things—he may be accepted; but where, on the contrary, one seeks admission to the higher degrees while refusing to pledge himself to strict observance of the rules governing the lower degrees, he must be rejected (Bek. *l.c.*).

Separation from the 'Am ha-Areẓ.

Having been admitted as reliable in matters of ma'aser, a ḥaber must tithe what he consumes, what he sells of his own producing, and what he buys for the purpose of selling, and must not eat at the board of an 'am ha-areẓ, lest he be served with victuals that have not been properly tithed. If he would become a full ḥaber, he must not sell to an 'am ha-areẓ anything that moisture would render subject to uncleanness (see Lev. xi. 38; Maksh. i.), lest the 'am ha-areẓ expose the goods to contamination; for rabbinical law forbids the causing of defilement even to things secular in Palestine ('Ab. Zarah 55b). Nor must he buy of an 'am ha-areẓ anything so rendered subject to uncleanness, nor accept invitations to the board of an 'am ha-areẓ, nor entertain one who is in his ordinary garments, which may have been exposed to defilement (Dem. ii. 2, 3).

A ḥaber's wife, and his child or servant, are considered, in respect to religious observances, as the ḥaber himself ('Ab. Zarah 39a); therefore the admission of a candidate into the order embraces all the members of his family. Even after the ḥaber's death his family enjoy the confidence previously reposed in them, unless there be reason for impugning their fidelity. The same is the case when one of them joins the family of an 'am ha-areẓ; as long as there is no reasonable suspicion to the contrary, it is presumed that the habits acquired under the influence of the observant head of the family will not be discarded, even under different circumstances. Similarly, the presumption of habit governs the case of members of the family of an 'am ha-areẓ joining that of a ḥaber; they are not considered trustworthy unless they pledge themselves to live up to the rules of the ḥaburah. However, the child or servant of an 'am ha-areẓ entering the house of a ḥaber for the purpose of study is exempt from the operation of that presumption as long as he remains under the ḥaber's direction. On the other hand, when the pupil is the son or servant of a ḥaber and the teacher is an 'am ha-areẓ, the presumption is extended in the pupil's favor. Again, where a man is recognized as reliable while his wife is not—as when a ḥaber marries the widow or daughter of an 'am ha-areẓ—ḥaberim may unhesitatingly buy of him articles of food, but must not eat at his board if it is presided over by his wife. If, on the contrary, the wife is reliable, being the widow or daughter of a ḥaber, while the husband is an 'am ha-areẓ, ḥaberim may eat at his table, but must not buy from him (Tosef., Dem. ii. 14-18).

As to the ḥaber himself, once he has been recognized as such, he continues so as long as he is not found guilty of backsliding. If suspicion of back-

Suspension from the Order.

sliding is reasonably aroused against him, he is suspended from the ḥaburah until he reestablishes his trustworthiness. Similarly, where a ḥaber accepts an office that is considered suspicious—as that of tax-collector or publican—he is suspended from the ḥaburah, but is reinstated upon surrender of the office (Bek. 31a).

The exact date when the ḥaberim first appeared can not be determined. That they existed, however, as a ḥaburah in ante-Maccabean days, and are identical with those cited in I Macc. xiv. 28 as the "great congregation of priests" (Geiger, "Urschrift," p. 124), is not very probable, since in the later period of the Medo-Persian rule over Palestine no great formative events are on record which could account for so great a separation from the body of the people. The precise period of the ḥaburah's organization should be sought, therefore, in the last decades of the second pre-Christian century. See 'Am ha-Areẓ; Demai; Ma'aserot.

Bibliography: Geiger, *Urschrift*, pp. 121 *et seq.*; Grätz, *Gesch.* 3d ed., iii. 74 *et seq.*, and notes 9, 10, 13; Hamburger, *R. B. T.* ii. 126; Leopold Löw, *Nachgelassene Schriften*, ii. 140; Maimonides, *Yad*, *Ma'aserot*, ix.-xii.; *Semag*, precept 135; Schürer, *Gesch.* 3d ed., ii. 387; Montefiore, *Hibbert Lectures*, p. 498; Bacher, in *Monatsschrift*, xliii. 345-360; idem, *Aus dem Wörterbuch Tanchum Jeruschalmis*, p. 20.

s. s. S. M.

HABER, SOLOMON VON: German banker; born at Breslau Nov. 3, 1760; died Feb. 20, 1839. The son of poor parents, he rose to a position of wealth and eminence by his talents and energy. He settled at Carlsruhe during the stormy years at the end of the eighteenth century. Many of the larger German national loans were effected through him, and he was instrumental also in founding some of the industrial enterprises of the grand duchy of Baden. After being appointed court banker by Grand Duke Karl (1811–18), Grand Duke Ludwig conferred upon him (1829) a patent of hereditary nobility. In 1816, and again in 1819, the ancient prejudice against the Jews that was threatening to break out into open hostility in Carlsruhe was held in check by Haber, who used his influence and position to shield his coreligionists. Haber was instrumental in the founding (1818) of a "Cultusverein," which conducted services on the Hamburger Temple plan. The services, however, were soon discontinued; but the result was that in 1824 the Grossherzogliche Oberrat, which had been founded in 1809, and of which Haber was a member, introduced officially the German sermon. Until his death Haber was a member of the Grossherzogliche Oberrat für die Staatsbürger Mosaischen Glaubens in Baden. One of his sons, Louis, became a member of the Austrian House of Lords (Herrenhaus), having previously embraced Christianity.

Bibliography: Friedrich Weech, *Badische Biographien*, i. 324; A. Chorin, *Iggeret al-Asaf*, pp. 28-46, Prague, 1826; *Ben Chananja*, 1863, p. 72; Kayserling, *Bibliothek Jüdischer Kanzelredner*, p. 350.

s. A. Blum.

HABERKASTEN, KALMAN (KALONYMUS): Polish rabbi of the sixteenth century. He is the first known rabbi of the city of Ostrog, Volhynia, where he settled after having previously presided over a yeshibah in Lemberg. His daughter Lipka married Solomon Luria, who succeeded to the rabbinate of Ostrog when Haberkasten went to Palestine, about 1560. Haberkasten is known to have made the acquaintance of the great cabalists who then flourished in the Holy Land, and is mentioned by Ḥayyim Vital Calabrese in the manuscript work "Liḳḳuṭe Torah."

Bibliography: Gans, *Ẓemaḥ Dawid*, 1557, part i.; Buber, *Anshe Shem*, p. 201, Cracow, 1895; Nissenbaum, *Le-Ḳorot ha-Yehudim be-Lublin*, p. 20, Lublin, 1899.

K. P. Wi.

ḤABIB, JACOB (BEN SOLOMON) IBN: Spanish Talmudist; born at Zamora about 1460; died at Salonica 1516. In his youth Ḥabib studied the Talmud under R. Samuel Valensi. In 1492, when the Jews were expelled from Spain, he settled at Salonica, where he wrote his "'En Ya'aḳob" in the house of Don Judah ben Abraham Benveniste, who placed his rich library at his disposal. Ḥabib also availed himself of the library of Don Samuel Benveniste, which contained, among other great works, a large collection of novellæ on the Talmud by many distinguished commentators. By the aid of the works from these two libraries Ḥabib collected all the haggadic passages from the Babylonian, and many from the Palestinian, Talmud. The publication of this work began in 1516 in the printing establishment of Judah Gedaliah, the author himself carefully reading the proof-sheets; but he died just as the first two orders (Zera'im and Mo'ed) came from the press. His son, R. Levi, completed the labors of his father, but the work appeared before the public without the notes of the author to the last four orders ("sedarim"), and without the index, which the author originally intended to cover the entire work. The haggadot of the Jerusalem Talmud are also lacking.

The "'En Ya'aḳob" is the only work Ḥabib left to the world. The object of the author was to familiarize the public with the ethical spirit of Talmudic literature; at the same time his notes were intended to refute the charges brought against the Talmud by the numerous Spanish converts. The book, which thus appealed to the mass of the unlearned, became very popular. It was often edited and annotated, and served as a text-book of religious instruction. There are over thirty editions known; the latest (Wilna, 1883) contains twenty commentaries, among them one which consists of selections from more than one hundred homiletical works. Of the additions, the most important one is that of Leo di Modena, under the title "Ha-Boneh," which has appeared in all editions since 1684. The author's intention was chiefly to propagate a more rationalistic view of the Talmudic Haggadah. In some editions the title of the whole work is "'En Yisrael."

Bibliography: Besides the bibliographical works s.v. עין יעקב, see the introduction of the author and the various commentators in the Wilna edition of 1883; Zunz, *G. V.* p. 94; Mielziner, *Introduction to the Talmud*, p. 76; Grätz, *Gesch.* x. 35; Rabbinovicz, *Diḳduḳe Soferim*, Introduction to *Megillah*.

D.—B. Fr.

ḤABIB, JOSEPH IBN (called also **JOSEPH ḤABIBA**): Spanish Talmudist; flourished in the fourteenth and fifteenth centuries. Like his predecessor, R. Nissim b. Reuben (RaN), Ibn Ḥabib wrote a commentary on the halakot of Isaac Alfasi, entitled "Nimmuḳe Yosef," published with the text and the commentary of R. Nissim (Constantinople, 1509). Against the opinion of Conforte ("Ḳore ha-Dorot," p. 26a) that Ibn Ḥabib commentated only those treatises which R. Nissim had omitted, Azulai ("Shem ha-Gedolim") proved that Ibn Ḥabib's "Nimmuḳe Yosef" covered the entire halakot of Isaac Alfasi, but a part of it had remained unpublished, and that the commentary to the halakot of Mo'ed Ḳaṭan and Makkot, attributed to R. Nissim, belongs to Ibn Ḥabib. The latter quotes Asher b. Jehiel, Yom-Ṭob ben Abraham, his master RaM, and R. Nissim himself. The "Nimmuḳe Yosef" on Ketubot and Nedarim was also included in the work "Ishshe Adonai" (Leghorn, 1795), and the portion on Shebu'ot in the "Bet ha-Beḥirah" (*ib.* 1795). Azulai says that Ibn Ḥabib was the author of novellæ on the whole Talmud.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; Cassel, in Ersch and Gruber, *Encyc.* section ii., part 31, p. 73; Steinschneider, *Cat. Bodl.* col. 1449; Fuenn, *Keneset Yisrael*, p. 470.

K. M. SEL.

ḤABIB, LEVI BEN JACOB IBN: Rabbi of Jerusalem; born at Zamora, Spain, about 1480; died at Jerusalem about 1545. Under King Manuel of Portugal, and when about seventeen, he was compelled to submit to baptism, but at the first opportunity fled to Salonica, where he could follow the dictates of his conscience in safety. In 1523 he went to Jerusalem, but in a short time returned to Salonica. In 1525 he settled permanently at Jerusalem, where his learning won him the position of chief rabbi. There he met Jacob BERAB, with whom he often came into conflict on questions of rabbinical law. A serious quarrel broke out between these two rabbis when Berab, becoming chief rabbi of Safed, reintroduced the ancient practise of the ordination of rabbis. They carried on a bitter and envenomed controversy for some time, in the course of which Berab referred to Ibn Ḥabib's adoption of Christianity. The latter frankly admitted the fact, but pointed out that at the time he was a mere youth, that his involuntary profession of Christianity lasted hardly a year, and that he took the first opportunity to escape and rejoin the religion of his fathers. This controversy was chiefly responsible for the fact that the practise of ordination ceased again soon after Berab's death.

Ibn Ḥabib had some knowledge of mathematics and astronomy. In his youth he edited his father's "'En Ya'aḳob" (Constantinople, 1516; see ḤABIB, JACOB IBN). He wrote: "She'elot u-Teshubot," a collection of 147 responsa; "Ḳontres ha-Semikah," a treatise on ordination; "Perush Ḳiddush ha-Ḥodesh," a commentary on Ḳiddush ha-Ḥodesh (rules governing the construction of the calendar in Maimonides' code). All these works were published together at Venice (1565); the last-named work was also published separately (*ib.* 1574-76).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, pp. 32a, 33b, 37a; Grätz, *Gesch.* 3d ed., ix. 293-296; De Rossi, *Dizionario*, i. 84; Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 53a-54a; Fürst, *Bibl. Jud.* i. 153; Steinschneider, *Cat. Bodl.* col. 1606.

D. M. SEL.

ḤABIB, MOSES IBN: Palestinian rabbi of the seventeenth century. He was a disciple of Jacob Ḥagiz, one of whose daughters he married. He wrote: "Geṭ Pashuṭ," on the laws of divorce, Ortakeni, 1714; "Shammot ba-Areẓ," Talmudic novellæ; Constantinople, 1727; "'Ezrat Nashim," on matrimonial law, *ib.* 1731. Some of his responsa are found in Abraham ha-Levi's "Ginnat Weradim," Constantinople, 1715-16.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; Benjacob, *Oẓar ha-Sefarim*.

D. L. GRÜ.

ḤABIB, MOSES B. SHEM-ṬOB IBN: Hebrew grammarian, poet, translator, and philosopher of the fifteenth and sixteenth centuries. Being a native of Lisbon, he called himself "Sefardi"; but he left his native country long before the expulsion of the Jews. He lived for a time in the Levant (בארץ ישמעאל), then went to southern Italy, and died in the beginning of the sixteenth century. As grammarian he was under the influence of Efodi, who endeavored to base Hebrew grammar upon logic. He wrote a grammatical work entitled "Peraḥ Shoshan" (British Museum MS. No. 2857), quoted by Ibn Ḥabib himself in "Darke No'am," and frequently by Abraham de Balmes in "Miḳneh Abraham." This book is divided into seven sections (שערים), each consisting of a number of chapters (פרקים). As his chief sources he names Ḥayyuj, Ibn Janaḥ, Ibn Ezra, and Efodi. He finished the book at Naples the 27th of Kislew, A.M. 5245 (= Dec. 15, 1484), having commenced it on the 23d of Siwan, A.M. 5244 (= June 16, 1484). A second and smaller grammatical work by him, entitled "Marpe Lashon," summarizes the principles of the Hebrew language in catechetic form. It appeared at Constantinople about 1520, next in the collection "Diḳduḳim" (Venice, 1506), in the grammar "Debar Ṭob" of Abigdor Levi of Glogau (Prague, 1783), and finally in an edition by Heidenheim (Rödelheim, 1806). With it was printed the "Darke No'am," containing a summary of Hebrew poetics and versification based on Aristotle's "Poetics." In "Darke No'am" Ḥabib makes the statement, often repeated since, that he saw a rimed inscription of two lines on the tombstone of a Jewish general (?) Amaziah, in Spain. The introductory poem, dated the 14th of Nisan, 1486, is dedicated to the physician Joseph Levi, in Bitonto, Apulia. At Otranto Ibn Ḥabib wrote for his pupil Azariah b. Joseph a commentary to Jedaiah Bedersi's "Beḥinat 'Olam," published at Constantinople about 1520 (only a fragment of this edition, now in the possession of Dr. Harkavy, is known), at Ferrara in 1551, and at Zolkiev in 1741. Extracts from this commentary were made by other commentators on the same work, including Yom-Ṭob Lipman Heller, Eleazar b. Solomon in "Migdanot Eleazar," and Jacob b. Nahum of Tyszowce in "Or Ḥakamim." In this commentary, which evidences its author's thorough knowledge of philosophical literature, Ibn Ḥabib speaks of composing a work entitled "Ḳiryat Arba'," concerning the number four, hence indefinite in subject; but nothing is known about such a work. Ibn Ḥabib translated "She'elot u-Teshubot," questions and answers on the six natural things the body requires, according to the science of medicine; the original is ascribed to "Albertus," probably Albertus Magnus. The manuscript of this translation is in the Bibliothèque Nationale, Paris (No. 977). The contents are quoted by Steinschneider ("Hebr. Uebers." § 486).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1786; idem, *Hebr. Uebers.* p. 110 and § 486; Finn, in *Ha-Karmel*, 1863-1864, iv. 198 (repeated 1872, p. 541; unreliable); Bacher, *Die Hebräische Sprachwissenschaft vom Zehnten bis zum Sechzehnten Jahrhundert*, etc., pp. 100, 113; Wiener, in *Ben Chananja*, 1865, p. 50; Benjacob, *Oẓar ha-Sefarim*, s.v. בחינת עולם; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 39-42; Wiener, *Bibliotheca Friedlandiana*, i., Nos. 1103 *et seq.*

K. S. P.

ḤABILLO (XABILLO), ELIJAH BEN JOSEPH (MAESTRO MANOEL): Spanish philosopher; lived at Monzon, Aragon, in the second half of the fifteenth century. He was an admirer of the Christian scholastics, and studied Latin in order to translate into Hebrew some of their works, especially those dealing with psychology. The works which he partly translated and partly adapted (some bearing his name; others, though anonymous, known to be his) were the following of Thomas Aquinas: "Quæstiones Disputatæ, Quæstio de Anima" (Steinschneider, "Cat. Hamburg," No. 267); "De Animæ Facultatibus" (Hebr. title, "Ma'amar be-Koḥot ha-Nefesh"), published by Jellinek in "Philosophie und Kabbala," Leipsic, 1854; and "De Universalibus" (Steinschneider, *l.c.* No. 267); "She'elot Ma'amar be-Nimẓa ube-Mahut," questions on Thomas Aquinas' treatise on being and quality (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2453^{8}). He furthermore translated: three treatises of Occam's (or Okam's), entitled "Summa Totius Logices," to which he added an appendix (MSS. Parma, No. 457); "Quæstiones Philosophicæ," by the same author (*ib.* No. 201); "De Causa," thirty-two premises, with their explanations, by Aristotle (*ib.* No. 457). According to Jellinek and Steinschneider, Ḥabillo also translated, anonymously, Vincenz of Beauvais' "De Universalibus," under the title "Ma'amar Nikbad bi-Kelal" (*ib.* No. 457^{7}).

Bibliography: Munk, in *Orient, Lit.* vii. 725; idem, *Mélanges*, p. 303; Jellinek, *Philosophie und Kabbala*, p. xiv.; Steinschneider, *Hebr. Uebers.* pp. 265, 470, 477, 483; idem, *Cat. Hamburg*, p. 111.

G. I. Br.

ḤABILLO (CHAVILLO), ELISHA BEN SOLOMON: Venetian Talmudist of the eighteenth century; descendant of a prominent Palestinian family. Judah Chavillo is mentioned as a renowned Talmudist in the responsa "Darke No'am" (iii. 39) of Mordecai Levi of Cairo. Elisha was a disciple of David Pardo and the author of the following works: (1) "Pat Leḥem," containing the ritualistic laws concerning the benedictions, especially the grace after meals (ברכת המזון) (Leghorn, 1794); (2) "Hamon Ḥogeg," commentary on the Haggadah of Passover (*ib.* 1793); (3) "'Abodat ha-Tamid," commentary on the prayer-book according to the Spanish rite (*ib.* 1794), in which he adopted many interpretations of the renowned Shabbethai Ḥayyim, afterward discarding them as being heretical; (4) "Shif'at Rebibim," liturgical poems of David Pardo, with additions of his own (*ib.* 1793).

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 11; Mortara, *Indice Alfabetico*, p. 12; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 176, s.v. *Chavillo*; Fürst, *Bibl. Jud.* iii. 593.

G. I. Br.

ḤABILLO, SIMON BEN JUDAH BEN DAVID: Rabbi at Hebron in the middle of the seventeenth century; contemporary of Moses Zacuto, who approved his works. Ḥabillo was the author of: "Ḥebel ben Yehudah," a commentary on the Haggadah of Passover, Mantua, 1694; and "Ḥeleḳ Yehudah," a commentary on Ruth, published together with the text, Venice, 1695. The last-named work is preceded by a prayer of Ḥabillo arranged in the style of Psalm cxix.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2611; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 331.

K. I. Br.

HABINENU: Initial word, also the name, of a prayer containing in abridged form the Eighteen Benedictions (see Shemoneh 'Esreh), minus the first three and the closing three (see Liturgy). The prayer was formulated by Samuel of Nehardea, to be substituted where time or circumstances prevent the reciting of all the benedictions in full (Ber. 29a). At the close of Sabbaths and festival days, when the "Habdalah" is to be recited, the "Habinenu" does not serve as substitute, nor may it be used when the prayer for rain is to be offered. In the Jerusalem Talmud (Ber. iv. 8a) the version differs somewhat from the commonly adopted one given in the Babylonian Talmud. Translated into English, it reads as follows:

> "Render us intelligent that we may know Thy ways. Circumcise our hearts to fear Thee; forgive us that we may be redeemed. Keep us far from pain, and fertilize for us the green pastures of Thy land. Gather us from the four corners of the earth. Let those who have strayed from Thy knowledge be taught the right way. Lift Thy hand against the wicked. Grant joy to the just in the reconstruction of Thy city, in the restoration of Thy Temple, in the renewal of the kingdom of Thy servant David and of the splendor of the son of Jesse, Thine anointed. Hear us before we call! Blessed be Thou, O Lord! who hearkenest to prayer."

Bibliography: S. Baer, *'Abodat Yisrael*, p. 108, note.

K. I. Br.

HA-BOḲER OR. See Periodicals.

HABOR: River flowing through the land of Gozan; the classical "Chaboras." To the banks of this river Tiglath-pileser carried "the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah and Habor" (I Chron. v. 26). In the ninth year of King Hoshea, Shalmaneser "took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan" (II Kings xvii. 6, xviii. 11). Habor is identified with the modern Khabur.

E. G. H. B. P.

HACHILAH, HILL OF (גבעת החכילה): A hill in the wooded country of the wilderness of Ziph, where David hid himself from Saul (I Sam. xxiii. 19; xxvi. 1, 3).

E. G. H. M. Sel.

HACHMONI, THE SON OF (בן חכמוני): **1.** Jashobeam, one of David's mighty men (I Chron. xi. 11). **2.** Jehiel, tutor of David's children (*ib.* xxvii. 32). The former, however, occurs in the English Authorized Version as "an Hachmonite." In the parallel list of II Sam. xxiii. 8, the name of the same hero occurs as "Yosheb ba-Shebet Taḥkemoni," which the Authorized Version translates "the Tachmonite that sat in the seat," the whole sentence being an epithet of ADINO THE EZNITE.

E. G. H. M. SEL.

HACHUEL, SOL: Moorish martyr; beheaded at Fez 1834. On account of domestic troubles she fled from her home to some Mohammedan friends. Two women among these testified that she had agreed to resign herself to the Mohammedan faith. She refused to do this and was cast into prison, whence on appeal she came before the sultan. He was so struck with her beauty that he offered her a place in his harem if she would abjure. This she refused to do, and she was beheaded outside Fez. Her beauty and resolution attracted attention to her fate, which was made the subject of a drama, "La Heroina Hebrea," by Antonio Calle (1852).

BIBLIOGRAPHY: E. M. Romero, *El Martirio de la Joven Hachuel*, Gibraltar, 1839; Meakin, *The Moors*, p. 488, London, 1902.

S. J.

ḤAD GADYA ("One Kid"): An Aramaic song, which is recited at the conclusion of the Seder service, held on the first two evenings of the Passover ("Pesaḥ") festival in Jewish households (see HAGGADAH). It is so called after the introductory phrase, which is also used as a continuous refrain at the end of each of the ten verses of which the poem consists. It belongs to a species of cumulative rimes familiar alike to the child in the nursery and to the folklorist. It was for a long time regarded as an allegorical version of the principle of "jus talionis," a sort of commentary upon Ex. xxi. 24–25. It is, in fact, simply a Jewish nursery-rime, now known to have been borrowed from, or fashioned after, a popular German ballad, the prototype of which seems to have been an old French song. The English translation of this Aramaic doggerel runs as follows:

> "One only kid, one only kid, which my father bought for two zuzim. One only kid, one only kid. The cat came and ate the kid, etc. Then came the dog, and bit the cat, etc. Then came the stick, and beat the dog, etc. Then came the fire that burned the stick, etc. Then came the water, and quenched the fire, etc. Then came the ox, and drank the water, etc. Then came the slaughterer, and killed the ox, etc. Then came the angel of death, and slew the slaughterer, etc. Then came the Most Holy—blessed be He!—and destroyed the angel of death that slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim. One only kid, one only kid."

According to the commentators, the legend illustrates how the people of Israel were for centuries oppressed and persecuted by all the nations of antiquity, and how the oppressors all perished one by one, and how Israel, the oppressed, survived. The allegorical explanation of the story is this: The *kid* symbolizes the Hebrew nation; YHWH being the *father*, who bought or redeemed His people through Moses and Aaron (= the two pieces of money) from Egypt. The *cat* is Assyria, conqueror of Israel. The *dog* is Babylonia, the next to oppress the Jews. The *stick* stands for Persia; the *fire*, for Macedonia; the *water*, for Rome; the *ox*, for the Saracens, who conquered Palestine; the *slaughterer*, for the Crusaders; the *angel of death*, for the Turk, now ruling over Palestine; and, finally, the *Most Holy*, for the principle of eternal justice to vindicate Israel, the *one only kid* of the allegory.

Quite an extensive and interesting literature clusters about this curious droll. In 1731 Philip Nicodemus Lebrecht, a baptized Jew, published at Leipsic a tract with the following title: "חד גדיא. Ein Zicklein, das Ist, ein Merckwürdiges Rätzel aus der Jüdischen Oster-Liturgie Welches in Sich Begreifet die Begebenheiten und Schicksahle des Jüdischen Volcks, so Sie von Ausgang Ægypti an biss auf die Zukunft Ihres Annoch Täglich [zu] Erwartenden Messiæ Darunter Verstehen" (comp. Wolf, "Bibl. Hebr." iv. 954, 955). This commentary is borrowed from the Latin of Herrmann von der Hardt, who in 1727 published at Helmstadt an explanation of the "riddle," under the title, "Aenigmata Judaica" (Wolf, *l.c.* p. 1044; Franz Delitzsch, "Zur Gesch. der Jüdischen Poesie," p. 81, Leipsic, 1836; Steinschneider, "Cat. Bodl." col. 1032). In 1732 Christian Andreas Teuber published in Leipsic another treatise, based upon Lebrecht's, entitled: "חד גדיא לא ישראל, *h. e.* Wahrscheinliche Muhtmassung von dem Alten und Dunckeln Jüdischen Oster-Liede: Ein Zicklein, ein Zicklein." Wolf (*l.c.* iv. 1044) gives full information concerning the contents of this book. A number of other Christian writers have published and commented upon this nursery-rime, as though it were a profound philosophical poem, notably Wagenseil ("Belehrung von der Jüdisch-Teutschen Red- und Schreib-Art," 2d ed., pp. 98, 105, Königsberg, 1699) and Bodenschatz ("Kirchliche Verfassung der Heutigen Juden," section viii., pp. 310–319, Erlangen, 1748). In England, too, the legend was known and discussed in the "London Congregational Magazine" for 1834, whence it was reprinted in New York, 1835, under the title, "A Kid, a Kid, or the Jewish Origin of the Celebrated Legend, 'The House That Jack Built'" (see an article describing this little book in "The New York Times Saturday Review," Feb. 9, 1901). In the preface it is called a "parabolical hymn." Henry George published in London in 1862 an essay on the same subject: "An Attempt to Show that Our Nursery Rime 'The House That Jack Built' Is an Historical Allegory, . . . To Which Is Appended a Translation and Interpretation of an Ancient Jewish Hymn" (comp. Steinschneider, "Hebr. Bibl." v. 63).

There are, moreover, a number of Jewish commentaries on "Ḥad Gadya." A partial list of them (the earlier items alphabetically arranged) is given in the bibliography to this article.

Folk-Lore Parallels.

Parallels to this legend may be found in Oriental and Occidental folk-lore. Joseph Jacobs, in the notes to his "English Fairy Tales" (London, 1893), has collected some of the analogues, from "Don Quixote," and from Persian, Indian, and other sources. The origin, however, is now held to be a German folk-song, "Der Herr der Schickt den Jokel aus," a variant of which was sung in certain places in Germany on Sept. 17—a date sacred to a local saint, St. Lambert—and called "Lambertuslied" (see Nork, "Festkalender," pp. 587–588, Stuttgart, 1847). A French chanson, edited by Gaston Paris (see bibliography), is also cited as the prototype of the Chaldaic verses. There are, besides, two other French nursery-rimes, "Ah! Tu Sortiras, Biquette" and "La Petite Fourmi qui Allait à Jérusalem," which bear a striking resemblance to the Jewish legend. G. A. Kohut has republished (see bibliography) the German, French, and modern Greek variants; but perhaps the most curious analogue, in Siamese, was printed in "Trübner's Record" for Feb., 1890 (comp. "Jewish Messenger," New York, April 23, 1897).

As regards the age of the Jewish song, the Prague (1526) edition of the Haggadah does not contain it; but the edition of 1590, published in the same city, prints it with a German translation (comp. Zunz, "G. V." 2d ed., p. 133a; Steinschneider, "Hebr. Bibl." xiv. 52). The Portuguese and South-Arabian (Yemen) rituals do not include either the **Eḥad mi Yodea'** or the "Ḥad Gadya"; though one Yemen manuscript, in the Sutro Library, San Francisco, is said to contain the latter, added by a later hand, and Zunz found the former in a maḥzor of Avignon ("Allg. Zeit. des Jud." iii. 469). It is interesting to note that a German version of the "Ḥad Gadya" is to be found in Von Arnim and Brentano's anthology "Des Knaben Wunderhorn."

Bibliography: Moses b. Jacob Aberle, ספר גרי מקולס מגלה סוד החידה של חד גדיא, Altona, 1770; Anonymous, אחוית אחירן או פתרון החידה חד גדיא, Amsterdam, 1762 (on the title-page it is stated that "the author, in deep humility, wishes to withhold his name." The preface states that the interpretation came to him in a vision); Asher Anshel, ביאור מספיק על חד גדיא, London, 1785; Moses b. Simeon Blumenfeld, מגד ישרים פי׳ על אחד מי יודע וחד גדיא, Hanover, 1852 (see Benjacob, *Oẓar ha-Sefarim*, p. 289, No. 358); Judah Jüdel (אידל) Engel, ספר אמרי בינה פי׳ על הפיסקא חד גדיא, Altona, 1779; Jonathan ben Nathan (Nata) Eybeschütz, חידושים על הגדה ש״פ ופי׳ על חד גדיא (MS. Michael, No. 405; comp. Benjacob, *l.c.* p. 176, No. 295); Judah ben Mordecai Horwitz, ס׳ כרם עין גדי, Königsberg, 1764, Dubno, 1794; Judah ben Moses, מלא פי הגדי, Altona (?), 1776; Ẓebi Hirsh ben Solomon Salman, מקרא קדש פי׳ על חד גדיא, Prague, 1827 (extract from the same author's work, ערי צבי, which does not appear to have been published).

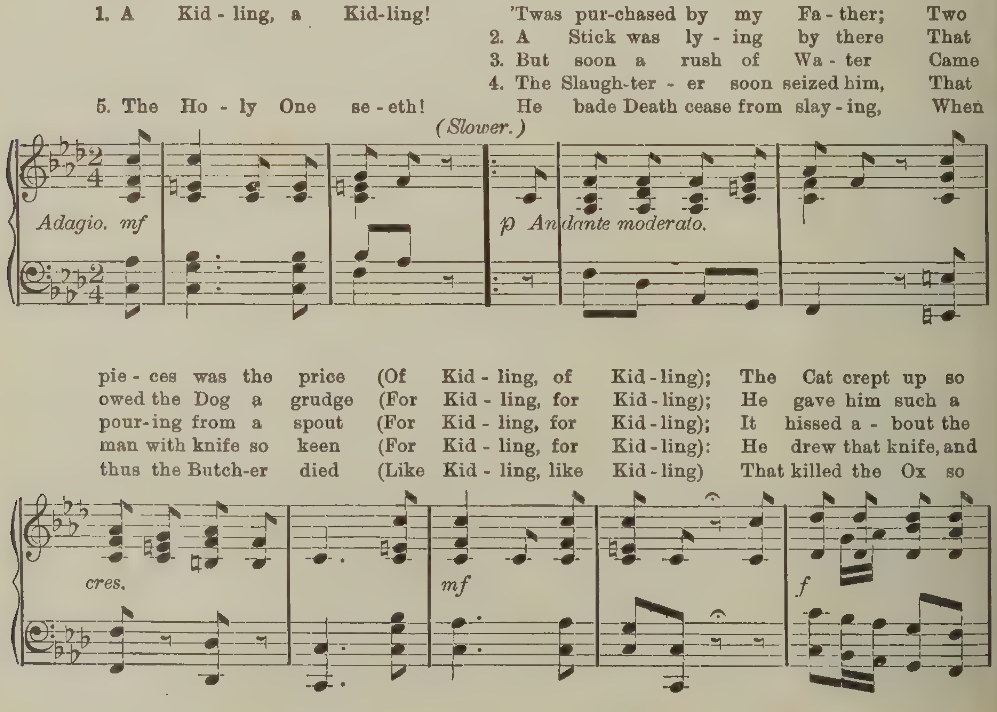
Besides these special treatises and commentaries see the numerous editions of the *Pesaḥ Haggadah*, *e.g.*, those of David Cassel and L. Landshuth. To the latter's edition (*Maggid me-Reshith*, Berlin, 1856) Steinschneider has contributed a bibliography, *Nachwort, die Literatur der Haggada Betreffend*, pp. xxvi.–xxx. (comp. G. Polak, *Haggadah shel Pesah*, Amsterdam, 1851). The literature is carefully listed, with critical notes, in Benjacob, *Oẓar ha-Sefarim*, pp. 124–130, Wilna, 1880. See also Steinschneider, *Cat. Bodl.* cols. 411, 420, 1598; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 440–446; Roest, *Cat. Rosenthal. Bibl.* pp. 688–695; S. Wiener, *Bibliographie der Oster-Haggadah, 1500-1900*, St. Petersburg, 1902; Bacher, in *Zeit. für Hebr. Bibl.* vii. 88-89.

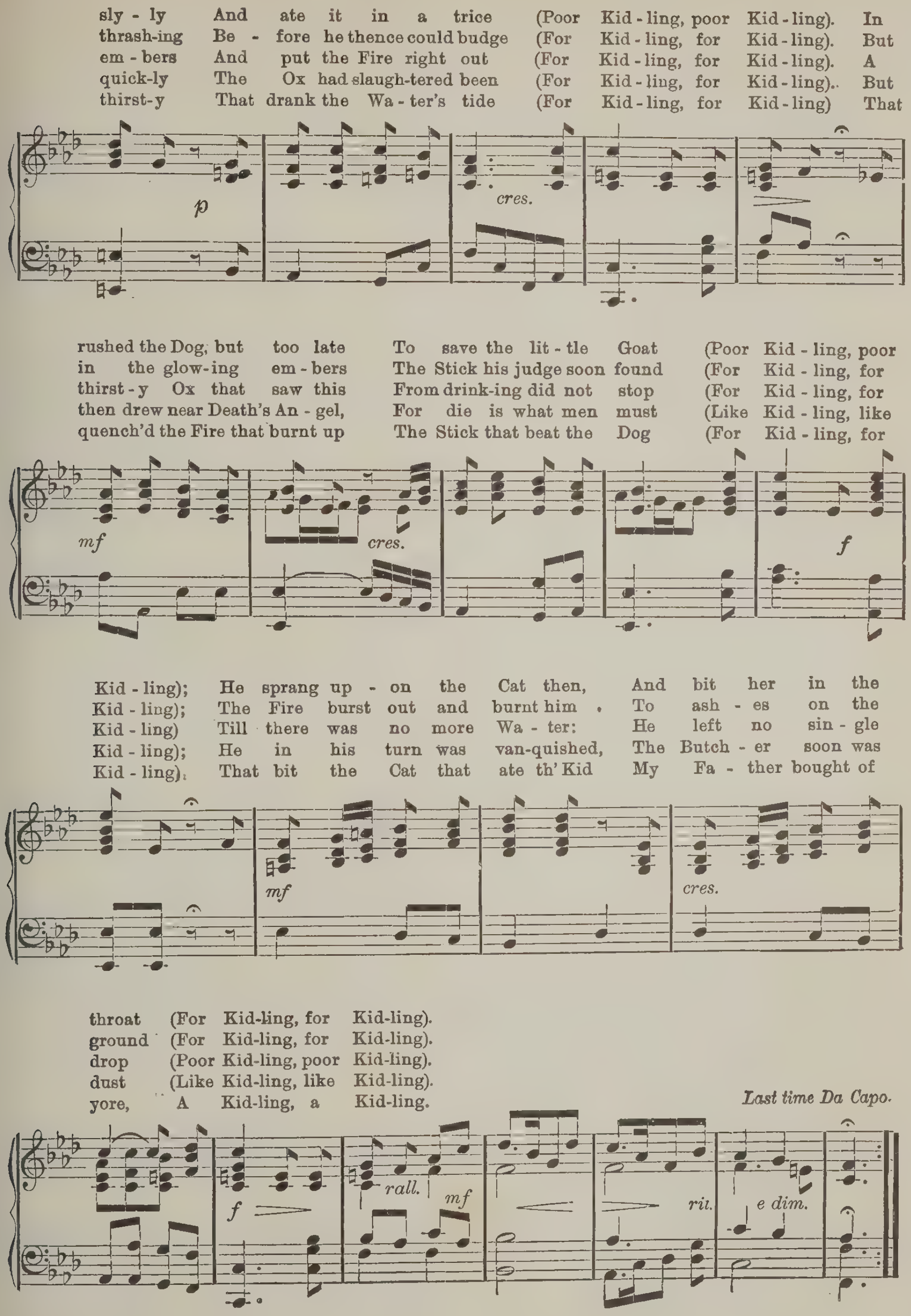
On the origin of the *Ḥad Gadya* and its parallels, see, also, the following works: Wolf, *Bibl. Hebr.* ii. 1287, iv. 1043-1044; Sanders, in Busch's *Jahrbuch für Israeliten*, vi. 267 *et seq.*; Darmesteter, Neubauer, and G. Paris, in *Roumania*, 1872, i. 218–225; A. Sabatier, *Chansons Hébr. Provenç. des Juifs*, No. i., Nîmes, 1874; Steinschneider, *Hebr. Bibl.* v. 63, vii. 8, ix. 92, xiv. 52; Jacobs, *English Fairy Tales*, New York, 1893; G. A. Kohut, *Le Ḥad Gadya et les Chansons Similaires*, in *R. E. J.* xxxi. 240; *idem*, in *Helpful Thoughts*, Sept., 1901, pp. 12–17; April, 1902, pp. 274–276; *idem*, in *Jewish Exponent*, April–June, 1903; see also Jew. Encyc. v. 73, *s.v.* Eḥad Mi Yodea', and sources there given; Schwab, *Répertoire*, pp. 69, 109, 210, 271, 291; A. A. Green, *The Revised Haggada*, pp. 98–99, 105, notes, London, 1898; I. S. Moses, *Haggada*, with musical notes, New York, 1902; Keane, *Rhodesia*, London, 1902 (contains a Malagasy version; comp. I. Abrahams in *Jewish Chronicle*, London, Jan. 10, 1902, p. 27); *Allg. Zeit. des Jud.* April, 1902.

A. G. A. K.

——**Music:** The "Ḥad Gadya" is usually chanted in the traditional style of cantillation, a typical arrangement of which may be seen in A. Schönfeld's "Recitative und Gesänge zum Vorträge am Ersten

ḤAD GADYA


1. A Kid-ling, a Kid-ling! 'Twas pur-chased by my Fa-ther; Two
2. A Stick was ly-ing by there That
3. But soon a rush of Wa-ter Came
4. The Slaugh-ter-er soon seized him, That
5. The Ho-ly One se-eth! He bade Death cease from slay-ing, When
(Slower.)
Adagio. mf
p Andante moderato.
pie-ces was the price (Of Kid-ling, of Kid-ling); The Cat crept up so
owed the Dog a grudge (For Kid-ling, for Kid-ling); He gave him such a
pour-ing from a spout (For Kid-ling, for Kid-ling); It hissed a-bout the
man with knife so keen (For Kid-ling, for Kid-ling): He drew that knife, and
thus the Butch-er died (Like Kid-ling, like Kid-ling) That killed the Ox so
cres.
mf
f


sly - ly And ate it in a trice (Poor Kid - ling, poor Kid - ling). In
thrash-ing Be - fore he thence could budge (For Kid - ling, for Kid - ling). But
em - bers And put the Fire right out (For Kid - ling, for Kid - ling). A
quick-ly The Ox had slaugh-tered been (For Kid - ling, for Kid - ling).. But
thirst-y That drank the Wa - ter's tide (For Kid - ling, for Kid - ling) That
p
cres.
rushed the Dog, but too late To save the lit - tle Goat (Poor Kid - ling, poor
in the glow-ing em - bers The Stick his judge soon found (For Kid - ling, for
thirst - y Ox that saw this From drink-ing did not stop (For Kid - ling, for
then drew near Death's An - gel, For die is what men must (Like Kid - ling, like
quench'd the Fire that burnt up The Stick that beat the Dog (For Kid - ling, for
mf
cres.
f
Kid - ling); He sprang up - on the Cat then, And bit her in the
Kid - ling); The Fire burst out and burnt him , To ash - es on the
Kid - ling) Till there was no more Wa - ter: He left no sin - gle
Kid - ling); He in his turn was van-quished, The Butch - er soon was
Kid - ling); That bit the Cat that ate th' Kid My Fa - ther bought of
mf
cres.
throat (For Kid-ling, for Kid-ling).
ground (For Kid-ling, for Kid-ling).
drop (Poor Kid-ling, poor Kid-ling).
dust (Like Kid-ling, like Kid-ling).
yore, A Kid-ling, a Kid-ling.
Last time Da Capo.
f
rall.
mf
rit.
e dim.

und Zweiten Abende des Ueberschreitungsfestes," No. 31, Posen, 1884. A melody of great interest was traditional in the home of J. Offenbach, the elder, ḥazzan at Cologne; and it may be found, with pianoforte accompaniment, in his edition of the Haggadah (Cologne, 1838). This arrangement is said to be due to Jacques Offenbach, the younger, the well-known composer of opera-bouffe. The text is given in the German version "Ein Lämmchen"; and the setting, slightly abbreviated, reappears in Abraham Baer's "Ba'al Tefillah," No. 773, Göteborg, 1887. An English version, here reproduced, was given in "Young Israel," ii., No. 14, London, 1898.

A. F. L. C.

HADAD: Name of an Aramaic, and possibly of an Edomitish, deity. It occurs as an element in personal names, for instance, in "Hadadezer," "Ben-hadad" (see Baudissin, "Studien zur Semitischen Religionsgesch." i. 310). In these compound names, the variant reading occasionally gives "Hadar" for "Hadad." The connection of "Hadad" with "Ezer" is the more usual, and "Ben-hadad" seems originally to have been a secondary form of the common name "Hadadezer," in Assyrian inscriptions "Hadad-idri" ("idri" = עזר; Schrader, "K. G. F." pp. 371, 538–539; *idem*, "K. A. T." 2d ed., p. 200). "Hadad" may have been identical with "Rimmon," or "Raman," since for "Hadad-idri" the equivalent "Raman-idri" is also found. The meaning of this name is apparent from that of the root הדד (= "to make a loud noise"; in Arabic "hadd," used of a falling building, of rain, of the sea, etc., so that "haddah" connotes "thunder"). The name designates the Aramaic weather- or storm-god; as such this element is met with in names on the Zenjirli inscription (see Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," Index), in such compounds as עבדהדד (Scholz, "Götzendienst," etc., p. 245; comp. Euting in "Sitzungsberichte der Königlichen Akademie der Wissenschaften zu Berlin," p. 410; Baethgen, "Beiträge zur Semitischen Religionsgesch." p. 68), and in names on the El-Amarna tablets (Bezold, "The Tell el-Amarna Tablets in the British Museum," p. 155, London, 1892). As to its occurrence in Arabia, see Wellhausen, "Skizzen und Vorarbeiten," iii. 31. According to Halévy ("Etudes Sabéennes," p. 27), "Hadad" represents also a Sabean deity.

In the Old Testament "Hadad," without the addition of a qualifying word (verb), occurs as a personal noun, designating the Edomites. It is probable that where "Hadad" is found alone the second element has dropped out, and "Hadad" must be regarded as denoting the deity (Schröder, "Die Phönizische Sprache," 1869, p. 254; Nestle, "Die Israelitischen Eigennamen," 1876, pp. 114–116; Kerber, "Die Religionsgesch. Bedeutung der Hebräischen Eigennamen," 1897, p. 10). Variants of this name are "Hadar," "Hadad" (Wellhausen, *l.c.* p. 55), "Haddam" (?) in Himyaritic inscriptions ("C. I. S." Him. et Sab. No. 55), and "Hadu," in Nabatæan (G. Hoffmann, in "Zeit. für Assyr." xi. 228).

"Hadad" combined with "Rimmon" is found in Zech. xii. 11; the context of the verse shows that the mourning of, or at (see below), Hadadrimmon represented the acme of desperate grief. The older exegetes agree in regarding "Hadadrimmon" as denominating a locality in the neighborhood of Megiddo. The lamentations of Sisera's mother (Judges v. 28), and the assumed weeping over Ahaziah, King of Judah, who died at Megiddo (II Kings ix. 27), have been adduced in explanation of the allusion. The most favored explanation is that given by the Peshiṭta, that the plaint referred to was for King Josiah, who had fallen at Megiddo (II Kings xxiii. 29). The Targum to Zech. xii. 11 combines two allusions, one to Ahab, supposed to have met his death at the hands of a Syrian by the name of "Hadadrimmon," and another to Josiah's fall at Megiddo. These various references to public lamentations over one or the other Biblical personage have been generally abandoned by modern scholars. Following Hitzig, it is now held that Zechariah had in mind a public mourning for the god Hadadrimmon, identified with the Phenician Adonis (Ezek. viii. 14, "Tammuz"), whose yearly death was the occasion for lament. This theory, plausible on the whole, is, however, open to objections arising from the text of the verse in Zechariah.

Earlier Interpretations.

Hittite Representation of Hadad.
(In the Royal Museum, Berlin.)

"Hadadrimmon" is certainly a compound of two names of deities. The Masoretic text identifies the second element with Rimmon, "the pomegranate," and among modern scholars the attempt has been made to justify this reading on the assumption that the pomegranate was a symbol of the Hadad-Adonis cult. This view, however, still awaits confirmation. In the pictorial representations of Hadad (see "Mitteilungen aus den Orient. Sammlungen," p. 84, plate vi.) the god is shown bearded, wearing a cap and having horns on his head; while the description of the god of Heliopolis (identified with the Aramean Hadad by recent writers like Baudissin) which is found in Macrobius shows him with a whip, or lightning-bolt, in one hand, and with ears of grain in the other. These data, in which the pomegranate is missing, confirm the opinion that Hadad was a god of thunder, corresponding thus to the as-

A Thunder-God.

umed Assyrian god Raman ("the thunderer"), and hat the second element probably read, originally, "Raman." Adonis-Tammuz, however, was a solar deity; the thunder-god is not believed to have died, and why a lament should have been instituted ver him and should have become typical of mourning is one of the unsolved riddles in the way of the nterpretation now generally favored. It is true, Baudissin (in Herzog-Hauck, "Real-Encyc." vii. 292) leduces from the place-name, Heliopolis, and the naterial of the statue, gold, as described by Macrobius, that later, as a result of Egyptian influences, he Aramean thunder-god was conceived of as a sun-god. He adduces other pictorial representations, ncluding a seal with the legend "Hadad" ("C. I. S." Aramaic, No. 75). Still, the transformation of he thunderer Hadad into a dying (solar) Adonis-Tammuz appears to be problematic. Of ceremonies, uch as are known to have been central in the Adonis cult, in connection with the worship of Hadadrimmon, nothing is known. Nor, even if Hadad, identified with the Adonis of Byblus, or worshiped alongside this Adonis and thus gradually confounded with him (see Baudissin, *l.c.* p. 294), was believed o die every year, are data at hand to prove that uch a lament took place at Megiddo.

Difficulties of Identification.

In view of these uncertainties the explanation of "Hadadrimmon" as the name of a locality in the plain of Megiddo has come again to the front, modified by the supposition that the place derived its name from a sanctuary supposed to exist there for the worship of Hadad-Raman. Still, a locality of this name is not known, notwithstanding Jerome's equation "Adadremnon"="Maximianapolis." Perhaps the modern Rummanah, in the plain of Jezreel, might serve to locate the Biblical (Hadad) Rimmon. Then "Hadadrimmon" would be analogous to such names as "Ba'al-Lebanon," "Ashtart-Karnayim," and would signify the Hadad of the place Rimmon, which place received its name from an old (Canaanitish; see Judges i. 27) temple or altar erected to a deity (Rimmon, or Raman) by later Aramean settlers, and identified with their god Hadad, so that finally it came to be known by the double name.

This leaves open the question as to what mourning could have been observed at this place. The death of Josiah seems to afford the most plausible explanation of the prophet's simile. But even if the mourning is regarded as having taken place where the king died and not at the place of his burial (Jerusalem), it is difficult to believe that the one historical mourning should have been vivid enough in the minds of the people to evoke such an allusion; especially so if Zech. xii. belongs to the apocalyptic writings. The mourning at Hadadrimmon must have been constant and excessive. George Adam Smith ("The Twelve Prophets," ii. 482) calls the locality the "classic battle-field of the land"; the mourning, then, would have reference to the thousands slain in the various battles fought there. But this fails to account for the prominent mention of Hadadrimmon. Perhaps the difficulty would be removed, without recourse to such forced textual emendations as those proposed by Cheyne (in Cheyne and Black, "Encyc. Bibl."), by taking into consideration the fact that Hadad had the qualities of Moloch (see Baudissin, "Moloch," in Herzog-Hauck, "Real-Encyc." xii.). At his sanctuary human sacrifices were usual. Hence the lament both of the victims and of the mothers. As "Gehinnom," the name of a Moloch furnace, occurs as a common apocalyptic simile, why should not "Hadadrimmon" be associated with similar horrors? The murder of him whom the inhabitants of Jerusalem have pierced (Zech. xii. 10, 11), for whom they shall lament as for an only son, as for a first-born, carries out the analogy to the Moloch cult. The first-born (that is, the only son) was offered to this Hadad-Melek-Raman.
E. G. H.

HADAD (הדד): Name of several Idumean kings, the meaning of which is "a loud noise." It was primitively the name of an Aramean divinity and formed a part of various Aramean theophorous names, as "Hadadrimmon" and "Hadadezer." The name was borne by: **1.** The third Idumean king, who reigned before the time of the first king of Israel, and who gained an important victory over the Midianites (Gen. xxxvi. 35; I Chron. i. 46). **2.** The last Idumean king (I Chron. i. 51). In Gen. xxxvi. 39 the name occurs as "Hadar." **3.** A member of the royal house of Edom, who escaped the massacre under Joab and fled to Egypt (I Kings xi. 14 *et seq.*; see EDOM). **4.** (חדד) One of the sons of Ishmael (Gen. xxv. 15 [A. V. "Hadar"]; I Chron. i. 30).
E. G. H. M. SEL.

HADADEZER or **HADAREZER** (**הדרעזר, הדדעזר**)**:** Son of Rehob, and King of Aram-zobah, who, while he was on his way to establish his dominion on the Euphrates, was defeated by David, suffering great loss in chariots, horses, and men (II Sam. viii. 3-12; I Chron. xviii. 3, 4; I Kings xi. 23). After the first repulse of the Ammonites and their Syrian allies by Joab, Hadadezer seized an apparent opportunity to avenge himself. He sent his army to assist the people of Maachah, Rehob, and Ishtob (R. V. "the men of Tob"; II Sam. x. 15; I Chron. xix. 16). They crossed the Euphrates under the command of Shobach (Shophach), the chief of Hadadezer's host. On this occasion David himself commanded. The rout of the Arameans was complete; forty thousand horsemen were slain, including Shobach, the commander-in-chief (II Sam. x. 16-18; I Chron. xix. 16-18).
E. G. H. M. SEL.

HADADRIMMON. See TAMMUZ; HADAD.

HADAMARD, AUGUSTE: French painter; born at Metz 1823; died in Paris 1886. A pupil of Paul Delaroche, he established himself at Paris, where, in addition to painting, he sketched for the illustrated papers. Among his works the most noticeable are: "La Pâque Juive"; "Allemagne (XVII. Siècle)"; "L'Education d'Azor"; "Billet de Logement"; "La Fée aux Mouettes"; "Chant du Soir."

BIBLIOGRAPHY: *La Grande Encyclopédie.*
S. V. E.

HADAMARD, ZÉLIE: French actress; born at Oran, Algeria, in 1849. The daughter of an army interpreter and professor of Arabic, she went to Paris and passed at the Conservatoire, making her stage début at the Odéon. After playing in Brussels and Rouen she returned to Paris, where she appeared at several theaters. At the Odéon, to which she afterward became attached, she filled and created many important parts, especially in classic tragedy. On Sept. 13, 1887, she appeared in "Andromaque" at the Comédie Française, where she is still engaged (1903), playing in both tragedy and comedy.

Bibliography: *La Grande Encyclopédie.*

S. V. E.

HADASSAH (lit. "the myrtle"): Earlier name of Esther, Mordecai's cousin (Esth. ii. 7). The name "Hadassah" occurs here only. It is not given by the Septuagint. In the Vulgate the name is given as "Edissa." See Esther.

E. G. H. B. P.

HADASSI, JUDAH BEN ELIJAH HA-ABEL: Karaite scholar, controversialist, and liturgist; flourished at Constantinople in the middle of the twelfth century. Regarding the name "ha-Abel," which signifies "mourner for Zion," see Abele Zion. Neubauer thinks that "Hadassi" means "native of Edessa" ("Aus der Petersburger Bibliothek," p. 56). Nothing of Hadassi's life is known except that he was the pupil of his elder brother Nathan. He dealt with Hebrew grammar, Masorah, theology, and philosophy, and knew Arabic and Greek well (Mordecai b. Nisan, "Dod Mordekai," ch. 11). Hadassi acquired his reputation by his "Eshkol ha-Kofer," or "Sefer ha-Peles." It is a treatise on the Commandments, in which the author endeavored to explain them philosophically, and in which he applied all his analytical talent and scholarship. The work embodies not only much of the science of his time, but even legends and folk-lore, so that it has appropriately been termed "a sea of learning." It is written in rimed prose, the general rime throughout the work being ךְ; and the initial letters of the successive verses form alternately the acrostics of אבגד and תשרק, repeated 379 times. The alphabetic chapters 105–124 are, however, in the regular form of poems. Hadassi began the work on Oct. 9, 1148. Starting from the premise that all laws contained in the Pentateuch, and those added by the Rabbis, as well as the minor ethical laws by which the Jews regulate their daily life, are implied in the Decalogue, Hadassi enumerates, under the head of each of the Ten Commandments, a complete series of coordinate laws; and the whole work is mapped out according to this plan.

Contents of the "Eshkol."

The first commandment, affirming the existence of God, contains alphabets 1–95, in which the author treats of the duties of the created toward the Creator, dealing, for instance, with prayer, repentance, future punishment and reward, and resurrection. Beginning with alphabet 35, Hadassi treats of the nature of God, of creation (מעשה בראשית), of angels, of the celestial bodies, etc. In fact, this part of the work is a compendium of religious philosophy, astronomy, physics, natural history, geography, and folk-lore. The second commandment, affirming the unity of God, contains alphabets 96–129. Here Hadassi refutes the views of other sects; for example, the Christians, Rabbinites, Samaritans, and Sadducees, who maintain the eternity of the world. He is indignant at those who identify the Karaites wit the Sadducees, and shows great animosity towar the Rabbinites. Alphabets 99–100 contain a violent attack upon Christianity. The third commandment is discussed in alphabets 130–143; the fourth, in alphabets 144–248. In the latter he treats of the laws concerning the Sabbath, and then proceeds t the holidays and to the laws connected with them, as those relating to sacrifices, which include all laws concerning the priests, slaughtering, ẓiẓit, etc.

This part is the more important as it contains Hadassi's views on exegesis and grammar. For, discussing with the Rabbinites the kinds of work permitted or forbidden on the Sabbath, he is obliged to state his exegetical rules, and he endeavors to show that the Karaites are not inferior t the Rabbinites as exegetes. After giving the thirteen rules ("middot") of R. Ishmael and the thirty-two of R. Eliezer ben Jose ha-Gelili, he gives hi own, dividing them into two groups, one of sixty and one of eighty, and finding an allusion to them i Cant. vi. 8. The sixty "queens" denote the sixty grammatical rules, headed by five "kings" (the five vowels); the eighty "concubines" denote the eighty exegetical rules; and the "virgins without number" represent the numberless grammatical forms in the Hebrew language. Considering phonetics as necessary for the interpretation of the Law, Hadassi devotes to this study a long treatise, in the form of questions and answers. The fifth commandment contains alphabets 249–264, treating of the laws regulating the relations between parents and children, of inheritance, mourning, etc. The sixth contains alphabets 265–274, and the seventh, alphabets 275–336, the latter covering all the laws concerning adultery, incest, cleanliness and uncleanliness, women in childbirth, and the fruit of the first three years. The eighth commandment is discussed in alphabets 337–353, covering the laws on the different kinds of theft and fraud. The ninth embraces alphabets 354–362, in which are discussed all kinds of false witnesses, including false prophets. Finally, the tenth commandment contains alphabets 363–379, dealing with the laws implied in the prohibition against covetousness. Hadassi illustrates his explanations by examples interspersed with tales and legends.

His Model and Sources.

Obviously his model was Nissim ben Noah's "Bitan ha-Maskilim," or "Peles Bi'ur ha-Miẓwot," written 370 years earlier. The sources upon which he drew included the "Ma'aseh Bereshit" of R. Ishmael; the Baraita of R. Samuel, for astronomy; the "Yosippon," for history; David al-Muḳammaṣ' work on the sects; Eldad ha-Dani, for legends; while for grammar he utilized especially the Karaite grammarians, though he also made use of the Rabbinites, quoting Judah Ḥayyuj and Ibn Janaḥ. The fact ought to be mentioned that Hadassi has included in his "Eshkol" the first grammatical work of Abraham ibn Ezra ("Moznayim," composed in Rome, 1140), without acknowledging the fact ("Monatsschrift," xl. 68 *et seq.*). In attacking the Rabbinites, he followed the example of his predecessors, as Solomon ben Jeroham, Japheth b. 'Ali, Sahl b. Mazliah, and others. This work was printed at Eupatoria (1836), with an introduction by Caleb Afendopolo entitled "Naḥal Eshkol." Alphabets 99–100 and part of 98 were excluded from this edition by the censor, but have been published by Bacher in "J. Q. R." (viii. 431 *et seq.*). Hadassi mentions a previously written work of his entitled "Sefer Teren bi-Teren," a collection of homonyms which, he says, was an addition to the eighty pairs of Ben Asher (alphabets 163 ב, 168 ס, 173 נ). There exists also a fragment which Firkovich (Cat. No. 619, St. Petersburg) entitled "Sefer ha-Yalḳuṭ" and attributed to Hadassi, while Pinsker regarded it as an extract from Tobiah's "Sefer ha-Miẓwot." P. F. Frankl, however, agreed with Firkovich in regarding it as a part of the "Eshkol ha-Kofer," which Hadassi had previously written in prose. In the Karaite Siddur there are four piyyuṭim by Hadassi.

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K. M. SEL.

ḤADDAD, ISAAC: Talmudic scholar of Gerba (an island near Tunis), where he died in 1755. He was a pupil of Ẓemaḥ ha-Kohen, and was the author of two works, "Toledot Yiẓḥaḳ," novellæ on Haggadah and Midrashim (Leghorn, 1761), and "Ḳarne Re'em," novellæ on Rashi's and Mizraḥi's commentaries to the Pentateuch, followed by "Zera' Yiẓḥaḳ," notes on Midrashim (*ib.* 1765).

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K. M. SEL.

HADES. See SHEOL.

HADID (חדיד): City mentioned with Lod and Ono (Ezra ii. 33; Neh. vii. 37; xi. 34, 35). From the last-given passage it would seem that Hadid was a Benjamite town, though it is not given in the list in Joshua (xviii. 21–28). An "Adida" (= "Hadid") is mentioned in I Macc. xii. 38, xiii. 13 as having been fortified with gates and bars by Simon the Maccabee. The Mishnah ('Ar. 32a) says that Hadid, as well as Lod and Ono, had been surrounded by walls from the time of Joshua. Hadid may be identified with the modern Al-Ḥadithah, not far from Lydda (Lod), mentioned also by Eusebius ("Onomasticon," *s.v.* "Adithaïm") under the name of "Adatha" or "Aditha," and as east of Diospolis (Lydda). See Zunz in Benjamin of Tudela's "Itinerary" (ii. 439, ed. Asher).

E. G. H. M. SEL.

ḤADIDA, ABRAHAM BEN JUDAH: Spanish Talmudist of the fifteenth century. He was the author of a commentary (unpublished) to Ecclesiastes, Esther, and the Haggadah ("Cat. De Rossi," No. 177). He is quoted in the Responsa of Joseph di Trani (i., No. 33).

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K. M. SEL.

ḤADITH: An Arabic word signifying "narrative" or "communication"; the name given to sayings traced to the prophet Mohammed, or to reports of his actions by eye-witnesses. The authenticity of the ḥadith depends upon the value of the chain of tradition ("sanad," "isnad" = "support") which precedes the quotation or the report ("matn"); that is, upon the trustworthiness of the authorities who have handed down the tradition. Since, on account of the meagerness of the Koran, the most important documents for the religious, ritualistic, and legal development of Islam are contained in the ḥadith, the examination of the authenticity of the latter, with especial regard to the trustworthiness of the channels of transmission, has always formed one of the most important theological concerns of Islam. Notwithstanding the painstaking and precise character of such examinations, European critics hold that only a very small part of the ḥadith can be regarded as an actual record of Islam during the time of Mohammed and his immediate followers. It is rather a succession of testimonies, often self-contradictory, as to the aims, currents of thought, opinions, and decisions which came into existence during the first two centuries of the growth of Islam. In order to give them greater authority they are referred to the prophet and his companions. The study of the ḥadith is consequently of the greater importance because it discloses the successive stages and controlling ideas in the growth of the religious system of Islam. According to the consensus of Mohammedan critics, six canons, in which the most authentic records of the ḥadith are collected, have attained special authority, and form the most important source, next to the Koran, for Islamic theology. The collections of Bukhari (d. 870) and Muslim (d. 875) are those to which the highest authority is ascribed. These are supplemented by four others, namely, the collections of Abu Daud (d. 888), Tirmidhi (d. 892), Nasa'i (d. 914), and Ibn Maja (d. 886). All these works have recently been rendered accessible in the Orient; three-fourths of the Bukhari collection has been printed also in Europe (3 vols., Leyden, 1862–68).

"Sunnah."

Through an inexact extension of the term the contents of these works as well as the ḥadith in general have been called "sunnah," which latter term must be distinguished from "ḥadith." By "sunnah" are to be understood the religious customs handed down from the oldest generations of Islam, whether authenticated in the form of ḥadith or not. Ḥadith, on the other hand, may be a record of what is regarded as sunnah, but is not identical with it. For the sake of offering an analogy from Jewish literature, a parallel has often been drawn between "ḳur'an" and "miḳra" and between "sunnah" and "mishnah." This comparison, however, is quite absurd, for the Arabic "sunnah" (which means "manner," "custom") is etymologically and materially different from the Hebrew word with which it was identified. Just as incorrect was the widely prevalent opinion, which was supported by a comparison of the differences observed in Judaism between Rabbinites and Karaites, that the two great divisions into which Mohammedans are divided, Sunnites and

Shiites, are distinguished from each other through the fact that the former recognize, in addition to the Koran, the traditions of the ḥadith and sunnah, while the latter recognize only the validity of the Koran as a religious document, and not of the ḥadith. For the Shiites also recognize ḥadith as a source of religious doctrine, but they make the condition that the "isnad" be transmitted by authorities whom they regard as trustworthy (Shiitic ḥadith). As far as contents are concerned, the Shiitic ḥadith often coincides with the Sunnitic ḥadith (excepting in regard to the principles of public law).

The scope of the ḥadith includes everything that comes under the influence of religion—the ritual, the law in its entirety, the religious legends, and the ethical precepts and views. Within it a halakic and a haggadic ḥadith may be discriminated. The material which early Islam borrowed from Judaism is also clothed in the garb of the ḥadith. In later generations rabbinical precepts and legends which found their way into Mohammedan literature as a result of intercourse between Jew and Mohammedan were simply claimed as Islamic property, and, put in the technical phraseology of the ḥadith, were ascribed to the Prophet. In the article Islam the subject of derivation from the Halakah is treated more in detail. Even more plainly than in the case of the law and its codification, Jewish influence is seen in those portions of Islamic religious literature which correspond to the Jewish Haggadah, because here its elements were not forced into codified forms, and could therefore develop in greater freedom. This Mohammedan Haggadah seems to have received its final form, if at all, only very late; it is seen expanding freely as long as the impulse to ḥadith-creation remains active to any degree. Apart from the legendary amplifications of Biblical history, whose sources are usually rabbinical Haggadah and apocryphal literature, the moral precepts attributed to Mohammed and his companions and successors also show traces of rabbinical origin. And even Biblical passages are sometimes claimed in Mohammedan literature as ḥadiths of the Prophet. If, on the one hand, for the sake of making a display of learning, citations (including some from rabbinical sources; see "Z. D. M. G." lii. 712) which are foreign to the ḥadith literature are inserted in it as coming from Biblical sources ("taurat" and "zabur"; see *ib.* xxxii. 348 *et seq.*), on the other hand, rabbinic sayings are sometimes inserted as being original Mohammedan ḥadiths. A few characteristic examples must suffice:

(1) ג׳ מפתחות בידו של הקב״ה שלא נמסרו ביד שליח (Ta'an. 2a; comp. ארבעה מפתחות וכו׳, Tan., Gen., ed. Buber, pp. 106, 155); found in Bukhari's "Tauḥid," No. 4; "Istisḳa'," No. 28 (the thought is the same, though five keys are mentioned instead of three or four).

(2) Peah i. 1; see "R. E. J." xliv. 66 *et seq.*

(3) יאה עניותא לישראל כברזא סומקא וכו׳ (Ḥag. 9b); see Schreiner, "Studien über Jeschu'a b. Jehuda," p. 14, note 3, Berlin, 1900

(4) הרוצה לשקר ירחיק עדיו (an old Jewish saying not found in the Talmud; comp. Brüll's "Jahrb." vii. 28); occurs in Abu Zaid's "Nawadir," pp. 171, 179, Beirut, 1894; "When it pleases you to lie, leave your witness at a distance" (it is possible, however, that this saying was borrowed by the Jews from the Arabs).

(5) קול באשה ערוה (Beẓah 29a), as a religious rule; a literal translation in the "Mufid al-'Ulum," p. 31, Cairo, 1310 A.H.

(6) "In heaven is proclaimed: 'A, the daughter of B, shall be the wife of C, the son of D'"; cited as teaching of the Prophet by Jahiẓ, "Le Livre des Beautés et des Antithèses," ed. Van Vloten, p. 218.

(7) Abot iii. 7; see Goldziher's "Abhandlungen zur Arab. Philologie," i. 193.

Other examples may be found in Barth's "Midraschische Elemente in der Muslimischen Tradition," in the "Berliner Festschrift," pp. 33–40.

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G. I. G.

HADLAI (חדלי): An Ephraimite; father of Amasa, who was one of the chiefs of his tribe in the time of Pekah (II Chron. xxviii. 12).

E. G. H. M. Sel.

HADORAM (הדורם): **1.** Son of Joktan; progenitor of one of the Arabian tribes (Gen. x. 27; I Chron. i. 21). **2.** Son of Tou, King of Hamath; sent by his father to congratulate David after his victory over Hadadezer, bearing presents in gold, silver, and brass (I Chron. xviii. 10). In the parallel narrative, II Sam. viii. 9, 10, the name is given as "Joram." See Adoniram.

E. G. H. M. Sel.

HADRACH: Name occurring in Zech. ix. 1. The connection seems to indicate that it was the country in which Damascus was situated, or a neighboring locality. The Septuagint translates the name as "Sedrach." It has been suggested that Hadrach may be the name of a Damascene deity, or of a king of Damascus.

E. G. H. B. P.

HADRIAN: Roman emperor (117–138). At the very beginning of his reign he was called upon to suppress the final outbreaks of Jewish rebellion at Cyrene and Alexandria. According to a late but trustworthy source, he is said to have enticed the Jews of Alexandria into the open country, where about 50,000 of them were killed by his soldiers (Eliyahu R. xxx. 3). Afterward he seems to have avoided conflict with the Jews and to have granted them certain privileges. The Jewish sibyl, in fact, praises him (Sibyllines, v. 248); and Jewish legend says that R. Joshua b. Hananiah was on friendly terms with him, and that Hadrian intended to rebuild the Temple at Jerusalem (Gen. R. lxiv.). This agrees with the statement of Epiphanius ("De Mensuris et Ponderibus," § 14) that the emperor commissioned the proselyte Akylas (Aquila)—who, according to the rabbinical legend, was related to him—to supervise the building at Jerusalem, this of course referring to the city and not to the Temple. Other Christian sources, as Chrysostom, Cedrenus, and Nicephorus Callistus, say that the Jews had intended to build the Temple themselves; but a passage in the Epistle of Barnabas (xvi. 4)—though its interpretation is disputed among scholars—seems to indicate that the Jews expected the pagans to rebuild the Temple.

Scholars also differ as to the cause of the rebellion. According to Gregorovius (comp. Schlatter, "Die Tage Trajans und Hadrians," p. 2), "Palestinians instituted the kingdom of Jerusalem as a protection against the oppressions of Hadrian." Other scholars, however, say that the institution of the Messianic kingdom followed upon the rebuilding of the Temple. Even the ancient sources differ on this point. Thus, Spartianus ("Hadrianus," § 14) reports that the Jews rebelled because circumcision was interdicted; while the more reliable Dion Cassius says (lxix. 12) that Hadrian attempted to turn Jerusalem into a pagan city, which the Jews regarded as an abomination, and they therefore rebelled. It is possible that both of these measures were responsible for the rebellion; on the other hand, it is also possible that they were merely the consequences of it. Hadrian, who had a gentle disposition, was lauded throughout the great empire as a benefactor; he indeed so proved himself on his many journeys. Palestinian cities like Cæsarea, Tiberias, Gaza, and Petra owed much to him; and his presence in Judea in 130 is commemorated on coins with the inscription "Adventui Aug[usti] Judææ." He therefore could have had no intention of offending the Jews; but as a true Roman he believed only in the Roman "sacra" (Spartianus, *l.c.* § 22). It may have happened that in his zeal to rebuild destroyed cities he had disregarded the peculiarities of the Jews. The law against circumcision was founded on earlier Roman laws, and did not affect the Jews only. So long as the emperor was in Syria and Egypt the Jews remained quiet; but after his departure in 132 the rebellion under Bar Kokba broke out.

It seems that Hadrian himself remained in Judea until the rebellion had been put down (Darmesteter, in "R. E. J." i. 49 *et seq.*), and he may have mentioned the Jews in his autobiography, a point that Dion Cassius dwells upon; but he did not use the customary formula in his report to the Senate, that he and the army were well (Dion Cassius, *l.c.*), for the Roman army also was suffering. After the dearly bought victory in 135, Hadrian received for the second time the title of "imperator," as inscriptions show. Now only could he resume the building, on the ruins of Jerusalem, of the city Ælia Capitolina, called after him and dedicated to Jupiter Capitolinus. A series of magnificent edifices that Hadrian erected in Jerusalem are enumerated in a source that gathered its information probably from Julianus Africanus ("Chron. Paschale," ed. Dindorf, i. 474; "J. Q. R." xiv. 748). The temple of Jupiter towered on the site of the ancient Temple, with a statue of Hadrian in the interior (Jerome, Comm. on Isaiah ii. 9). The Jews now passed through a period of bitter persecution; Sabbaths, festivals, the study of the Torah, and circumcision were interdicted, and it seemed as if Hadrian desired to annihilate the Jewish people. His anger fell upon all the Jews of his empire, for he imposed upon them an oppressive poll-tax (Appian, "Syrian War," § 50). The persecution, however, did not last long, for Antoninus Pius revoked the cruel edicts.

After this the Jews did not hold Hadrian's memory in high honor; the Talmud and Midrash follow his name with the curse "Crush his bones." His reign is called the time of persecution and danger, and the blood of many martyrs is charged to his account. He is considered the type of a pagan king (Gen. R. lxiii. 7).

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G. S. Kr.

HAFFKINE, WALDEMAR MORDECAI WOLFF: Bacteriologist; born at Odessa, Russia, 1860; graduated from the University of Odessa in 1884 (D.Sc.). He resided for the five following years at Odessa, working in the zoological museum of the university. His researches resulted in several papers, published in Russian and French scientific journals, on the infusoria and lower algæ (1883–1888). In the latter year he was appointed assistant professor of physiology under Professor Schiff at the University of Geneva. After eighteen months he went to Paris to work under Pasteur. Here he studied typhoid and cholera, and discovered the principle and method of inoculation with attenuated virus against cholera. In 1893 he went to India to conduct investigations for the Indian government. Making Calcutta his headquarters, he extended his operations over the whole of Bengal, and into the Punjab, the North-West Provinces, and Assam. In 1896 he was deputed by the Indian government to inquire into the bacteriology of the plague. He discovered an effective method of inoculation, and succeeded in reducing the mortality by 80 or 90 per cent. In recognition of his services he was created C.I.E. The Haffkine method of inoculation has been generally adopted throughout India, and the government plague research laboratory founded by him issues many thousand doses to various tropical countries. Haffkine's contributions to biological research include pamphlets and official reports on heredity and monocellular organisms, infectious diseases in connection with infusoria, the adaptability of microbes to their environment, Asiatic cholera and its etiology, and inoculation against cholera and the Indian plague. He has likewise translated into Russian a German text-book of zoology and a Norwegian work on botany.

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J. G. L.

HAFṬARAH (lit. "conclusion"): That portion of the Prophets read immediately after the reading of the Torah in the morning services on Sabbaths, feast-days, and the Ninth of Ab, and in the afternoon services on fast-days. The passage chosen usually contains an explicit reference to some event described in the section previously read from the Torah; for instance, Isa. liv., on account of verse 9, goes with Gen. vi. 9–xi. 32; Hosea xii. 13 with Gen. xxviii. 10–xxxii. 2; Micah v. 6–vi. 8 with Num.

xxii.–xxv. In all of these cases the direct relation of one passage to the other is limited to one verse. Often the two sections bear merely a general resemblance to each other in their content, as is the case with those for most feast-days, those for the four Sabbaths before the Feast of Passover, etc. For example, II Kings iv., on account of verse 16, goes with Gen. xviii.–xxii.; I Kings i. with Gen. xxiii.–xxv. 18, on account of xxiv. 1, with which the weekly lesson originally began; Judges xiii. with Num. iv. 21–vii. 89, on account of vi. 1 *et seq.* Sometimes, when nothing more appropriate could be found, a remote similarity of ideas determined the selection of the hafṭarah: thus, Isa. xlii. 5 would be coupled with Gen. i.–vi. 8; Ezek. xxxvii. 15 with Gen. xliv. 18–xlvii. 27; indeed, sometimes the connection consists only in one word, as between Hosea ii. 2 and Num. i.–iv. 20; Isa. xxvii. 6 and Ex. i. 5. The hafṭarot are definitely fixed; they consist of from ten to fifty-two verses, and are read by the last person called upon by the prayer-leader or the rabbi to read from the Torah. They are preceded by two exordiums on the subject of God's delight in His prophets and their utterances and in the Torah, and are concluded by four laudations—upon God's faithfulness to His promises in regard to the restoration of Zion, the coming of the Messiah, and the reestablishment of the throne of David, upon the revelation of the Torah, upon the Prophets, and upon the feast-day.

Stages of Development.

The hafṭarah has passed through several stages of development (see LITURGY). The Talmudic sources, which trace the custom of reading from the Torah back to Moses and Ezra, do not mention the originator of the hafṭarah, which would seem to point to a later origin. Abudarham, a Spanish teacher of the fourteenth century, traces the hafṭarah back to the time of the persecution under Antiochus IV., Epiphanes (168–165 B.C.), when, owing to the prohibition against reading from the Torah, the corresponding sections from the Prophets were read instead, this practise becoming established as a custom. Although all authority for this explanation is lacking, it is not improbable that the custom dates from the pre-Christian era, and that originally it was observed only on feast-days and on the four special Sabbaths, and was later extended to all Sabbaths. It appears that the Pharisees in their conflict with the Sadducees read in connection with the various sections from the Torah such selections from the prophetical books—principally from the so-called Earlier Prophets—as supported their own interpretation of the laws concerning the festivals. Talmudic statements, together with Luke iv. 17, show that the reading of the hafṭarah on the Sabbath had already been instituted in the first century of the common era (Meg. 25b; Yer. Meg. iv. 75c; Tosef., iv. 34), although the selections at that time were by no means fixed (Meg. iv. 9).

Triennial Cycle.

The portions to be read on feast-days were first determined in the middle of the second century (Tosef., Meg. iv. 1); then followed those for the special Sabbaths; for ordinary Sabbaths only a few were fixed, which bore special relation to the sections from the Torah (Tosef., Meg. iv. 18). In the second century the choice of the passage was still left to the scholar who was called upon to read from the Torah (Meg. iv. 5). In Palestine the reading of the Prophets was completed in three years, in accordance with the three-year cycle of readings from the Torah, and consequently necessitated as many selections as there were weeks in the three years. A manuscript in the Bodleian Library contains an incomplete list of these, which manuscript came originally from a synagogue in Cairo, probably of the Palestinians, who in the twelfth century still observed the triennial cycle. These hafṭarot consisted often of two or three verses, as in the oldest times, and were repeated in Aramaic, the language of the people, by an official translator, sentence by sentence, as they were read (Meg. iv. 4). Inappropriate passages remained untranslated. At times an address followed the reading from the Prophets (comp. Luke iv. 17 *et seq.*, and Pesiḳta), usually based upon the section from the Torah. In the course of time the hafṭarah grew (comp. Meg. 31a). When the triennial cycle was replaced in Babylonia by an annual cycle, and each three sections of the Torah were read as one, the hafṭarah to the first section was usually preserved, seldom that of the second or third, which is explained by the similarity of the rites in this respect. The Karaites almost always chose the hafṭarah to the middle section. The hafṭarot for the three Sabbaths of mourning before the Ninth of Ab and for the three Sabbaths of consolation after the Ninth of Ab, which have no connection with the section from the Torah, are later, though probably of Palestinian origin; for the former, admonitory speeches are chosen from Jer. i.–ii. and Isa. i.; for the latter, consolatory speeches from Isa. xl.–lxi. The hafṭarot of consolation were later made to extend over the following Sabbaths to the New-Year, and attained such importance that the homilies of the preacher touched only upon the hafṭarah and not upon the Torah (Pesiḳta). However, the extension beyond the three hafṭarot of consolation did not at first find general recognition, and not until later did it become prevalent. The benedictions preceding and following the hafṭarah are first found in the Palestinian treatise Soferim (xiii. 9–14), and, with some variations, in the prayer-book of the gaon Amram of Babylonia (900). For the accents of the hafṭarah see JEW. ENCYC. iii. 540–546, *s.v.* CANTILLATION, Nos. 3–8.

BIBLIOGRAPHY: Rapoport, *Erech Millin*, pp. 167 *et seq.*; Herzfeld, *Gesch. des Volkes Jisrael*, iii. 215; Büchler, in *J. Q. R.* vi. 1 *et seq.*; Müller, *Tractat Soferim*, pp. 181 *et seq.*

E. G. H. A. BÜCH.

The following is a list of the sidrot and the corresponding hafṭarot for the various Sabbaths, together with the sections and hafṭarot for special Sabbaths and festivals:

SABBATHS.	SIDROT.	HAFṬAROT.
Bereshit	Gen. i. 1–vi. 8	Isa. xlii. 5–xliii. 10 (among Sephardim xlii. 5–21)
Noaḥ	Gen. vi. 9–xi. 32	Isa. liv. 1–lv. 5 (among Sephardim liv. 1–10)
Lek Leka	Gen. xii. 1–xvii. 27	Isa. xl. 27–xli. 16

SABBATHS.	SIDROT.	HAFṬAROT.
Wayera	Gen. xviii. 1–xxii. 24	II Kings iv. 1–37 (among Sephardim iv. 1–23)
Ḥayye Sarah	Gen. xxiii. 1–xxv. 18	I Kings i. 1–31
Toledot	Gen. xxv. 19–xxviii. 9	Mal. i. 1–ii. 7
Wayeẓe	Gen. xxviii. 10–xxxii. 3	Hosea xii. 13–xiv. 10 (among Sephardim xi. 7–xii. 12)
Wayishlaḥ	Gen. xxxii. 4–xxxvi. 43	Hosea xi. 7–xii. 12, or Obad. i. 1–21
Wayesheb	Gen. xxxvii. 1–xl. 23	Amos ii. 6–iii. 8
Miḳḳeẓ	Gen. xli. 1–xliv. 17	I Kings iii. 15–iv. 1
Wayiggash	Gen. xliv. 18–xlvii. 27	Ezek. xxxvii. 15–28
Wayeḥi	Gen. xlvii. 28–l. 26	I Kings ii. 1–12
Shemot	Ex. i. 1–vi. 1	Isa. xxvii. 6–xxviii. 13 (among Sephardim Jer. i. 1–ii. 3)
Wa'era	Ex. vi. 2–ix. 35	Ezek. xxviii. 25–xxix. 21
Bo	Ex. x. 1–xiii. 16	Jer. xlvi. 13–28
Beshallaḥ	Ex. xiii. 17–xvii. 16	Judges iv. 4–v. 31 (among Sephardim v. 1–31)
Yitro	Ex. xviii. 1–xx. 26	Isa. vi. 1–vii. 6 (among Sephardim vi. 1–13)
Mishpaṭim	Ex. xxi. 1–xxiv. 18	Jer. xxxiv. 8–22; xxxiii. 25–26
Terumah	Ex. xxv. 1–xxvii. 19	I Kings v. 26–vi. 13
Teẓawweh	Ex. xxvii. 20–xxx. 10	Ezek. iii. 10–27
(Ki) Tissa	Ex. xxx. 11–xxxiv. 35	I Kings xviii. 1–39 (among Sephardim xviii. 20–39)
Wayaḳhel	Ex. xxxv. 1–xxxviii. 20	I Kings vii. 40–50 (among Sephardim vii. 13–26)
Peḳude	Ex. xxxviii. 21–xl. 38	I Kings vii. 51–viii. 21 (among Sephardim vii. 40–50)
Wayiḳra	Lev. i. 1–v. 26	Isa. xliii. 21–xliv. 23
Ẓaw	Lev. vi. 1–viii. 36	Jer. vii. 21–viii. 3 and ix. 22, 23
Shemini	Lev. ix. 1–xi. 47	II Sam. vi. 1–vii. 17 (among Sephardim vi. 1–19)
Tazria'	Lev. xii. 1–xiii. 59	II Kings iv. 42–v. 19
Meẓora'	Lev. xiv. 1–xv. 33	II Kings vii. 3–20
Aḥare Mot	Lev. xvi. 1–xviii. 30	Ezek. xxii. 1–16
Ḳedoshim	Lev. xix. 1–xx. 27	Amos ix. 7–15 (among Sephardim Ezek. xx. 2–20)
Emor	Lev. xxi. 1–xxiv. 23	Ezek. xliv. 15–31
Behar	Lev. xxv. 1–xxvi. 2	Jer. xxxii. 6–27
Beḥuḳḳotai	Lev. xxvi. 3–xxvii. 34	Jer. xvi. 19–xvii. 14
Bemidbar	Num. i. 1–iv. 20	Hosea ii. 1–22
Naso	Num. iv. 21–vii. 89	Judges xiii. 2–25
Beha'aloteka	Num. viii. 1–xii. 16	Zech. ii. 14–iv. 7
Shelaḥ	Num. xiii. 1–xv. 41	Josh. ii. 1–24
Ḳoraḥ	Num. xvi. 1–xviii. 32	I Sam. xi. 14–xii. 22
Ḥuḳḳat	Num. xix. 1–xxii. 1	Judges xi. 1–33
Balaḳ	Num. xxii. 2–xxv. 9	Micah v. 6–vi. 8
Pineḥas	Num. xxv. 10–xxx. 1	I Kings xviii. 46–xix. 21
Maṭṭot	Num. xxx. 2–xxxii. 42	Jer. i. 1–ii. 3
Masse'e	Num. xxxiii. 1–xxxvi. 13	Jer. ii. 4–28 and iv. 1, 2
Debarim	Deut. i. 1–iii. 22	Isa. i. 1–27
Wa'etḥanan	Deut. iii. 23–vii. 11	Isa. xl. 1–26
'Eḳeb	Deut. vii. 12–xi. 25	Isa. xlix. 14–li. 4
Re'eh	Deut. xi. 26–xvi. 17	Isa. liv. 11–lv. 6
Shofeṭim	Deut. xvi. 18–xxi. 9	Isa. li. 12–lii. 13
Ki Teẓe	Deut. xxi. 10–xxv. 19	Isa. liv. 1–10
Ki Tabo	Deut. xxvi. 1–xxix. 8	Isa. lx. 1–22
Niẓẓabim	Deut. xxix. 9–xxx. 20	Isa. lxi. 10–lxiii. 9
Wayelek	Deut. xxxi. 1–30	Isa. lv. 6–lvi. 8 (among Sephardim Hosea xiv. 2–10; Micah vii. 18–20)
Ha'azinu	Deut. xxxii. 1–52	Hosea xiv. 2–10 (among Sephardim II Sam. xxii. 1–51)
Wezot ha-Berakah	Deut. xxxiii. 1–xxxiv. 12	Josh. i. 1–18
SPECIAL SABBATHS AND HOLY DAYS.		
Rosh Ḥodesh on Sabbath	Weekly portion and Num. xxviii. 9–15	Isa. lxvi. 1–24
Rosh Ḥodesh on day following Sabbath	Weekly portion	I Sam. xx. 18–42
Sheḳalim	Ex. xxx. 11–16	II Kings xii. 1–17 (among Sephardim xi. 17–xii. 17)
Zakor	Deut. xxv. 17–19	I Sam. xv. 2–34 (among Sephardim xv. 1–34)
Parah	Num. xix. 1–22	Ezek. xxxvi. 16–36
Ha-Ḥodesh	Ex. xii. 1–20	Ezek. xlv. 16–xlvi. 18 (among Sephardim xlv. 18–xlvi. 15)
Ḥanukkah on Sabbath	Part of Num. vii.	Zech. ii. 14–iv. 7
Sabbath ha-Gadol	Weekly lesson	Mal. iii. 4–24
Passover, 1st Day	Ex. xii. 21–51; Num. xxviii. 16–25	Josh. iii. 5–iv. 1 (among Sephardim v. 2–vi. 1)
Passover, 2d Day	Lev. xxii. 26–xxiii. 44; Num. xxviii. 16–25	II Kings xxiii. 1–10, 21–25
Passover and Sabbath	Ex. xxxiii. 12–xxxiv. 26; Num. xxviii. 19–25	Ezek. xxxvii. 1–15
Passover, 7th Day	Ex. xiii. 17–xv. 26; Num. xxviii. 19–25	II Sam. xxii. 1–51
Passover, 8th Day	Deut. xv. 19–xvi. 17; Num. xxviii. 19–25	Isa. x. 32–xii. 6
Shebu'ot, 1st Day	Ex. xix. 1–xx. 23; Num. xxviii. 26–31	Ezek. i. 1–28 and iii. 1–12
Shebu'ot, 2d Day	Deut. xv. 19–xvi. 17; Num. xxviii. 26–31	Hab. iii. 1–19 (among Sephardim ii. 20–iii. 19)
Tish'ah be-Ab, Morning	Deut. iv. 25–40	Jer. viii. 13–ix. 23
Tish'ah be-Ab, Afternoon	Ex. xxxii. 11–14, xxxiv. 1–10	Isa. lv. 6–lvi. 8
Rosh ha-Shanah, 1st Day	Gen. xxi. 1–34; Num. xxix. 1–6	I Sam. i. 1–ii. 10
Rosh ha-Shanah, 2d Day	Gen. xxii. 1–19; Num. xxix. 1–6	Jer. xxxi. 2–20
Yom Kippur, Morning	Lev. xvi. 1–34; Num. xix. 7–11	Isa. lvii. 14–lviii. 14
Yom Kippur, Afternoon	Lev. xviii. 1	Jonah i. 1–iv. 11 (Sephardim add Micah vii. 18–20)
Sukkot, 1st Day	Lev. xxii. 26–xxiii. 44; Num. xxix. 12–16	Zech. xiv. 1–21
Sukkot, 2d Day	Lev. xxii. 26–xxiii. 44; Num. xxix. 12–16	I Kings viii. 2–21
Sukkot, on Sabbath	Ex. xxxiii. 12–xxxiv. 26; Num. xxix. 26–31	Ezek. xxxviii. 18–xxxix. 16
Shemini 'Aẓeret	Deut. xiv. 22–xvi. 17; Num. xxix. 35–xxx. 1	I Kings viii. 54–66
Simḥat Torah	Deut. xxxiii., xxxiv.; Gen. i.–ii. 3; Num. xxix. 35–xxx. 1	Josh. i. (among Sephardim i. 1–10)
Fast of Gedaliah	Ex. xxxii. 11–14, xxxiv. 1–10	Isa. lv. 6–8
Fast of 10th of Ṭebet		
Fast of Esther		
Fast of 15th of Tammuz		

BIBLIOGRAPHY: *Hebrew Bible*, ed. Hahn; *American* and *English Jewish Year Books*; Gaster, *The Book of Prayer*, London, 1901.

J. I. G. D.

ḤAFZ (IBN AL-BIRR) AL-ḲUṬI: Author of the eleventh century, or earlier; according to Steinschneider, possibly identical with Ḥafz (Ḥefeẓ) b. Yaẓliaḥ. Ḥafz al-Ḳuṭi translated the Book of Psalms into Arabic rime. Moses ibn Ezra, in his "Kitab al-Muḥaḍarah," quotes a passage from the introduction, and Ps. lv. 22–23 of this translation ("Bodl. Libr. Hunt.," No. 599; Neubauer, "Cat. Bodl. Hebr. MSS." No. 1974; see Schreiner in "R. E. J." xxi. 106). Steinschneider recognized a manuscript in the library of the Escurial ("Codex Ambros." No. 86, copied in 1625 by Colville) as this translation of Ḥafz al-Ḳuṭi. As it contains evidences of Christian influence, Hammer designated Ḥafz as a "Jewish renegade"; for the same reason Neubauer makes him an Arabic or Syrian Christian, while Steinschneider maintains that the author was a Jew, and that the traces of Christian influence are due to later additions or emendations. Solomon ibn Gabirol quotes sentences of Ḥafz al-Ḳuṭi.

The name "al-Ḳuṭi" is doubtful. In one instance the reading is "al-Fuṭi," which Schreiner (*l.c.*) regards as correct; "al-Ḳuṭi," however, appears more probable. It is generally supposed to mean "the Goth," *i.e.*, the Spaniard, but according to Neubauer the author might have come from Ḳuṭ in Balkh (see Yaḳut's "Mushtarik," iv. 251; but comp. Harkavy in "R. E. J." xxx. 318).

Bibliography: Steinschneider, *Hebr. Uebers.* p. 312; idem, *Arabische Literatur*, §§ 62, 66; Schreiner, in *R. E. J.* xxi. 106, note 2; Neubauer, in *R. E. J.* xxx. 65; Graetz, *Hist.* iii. 267; Bacher, in Winter and Wünsche, *Jüdische Litteratur*, ii. 259.

J. M. Sc.

HAGAB (חגב): Family of Nethinim, which returned from Babylon with Zerubbabel (Ezra ii. 46). In I Esd. v. 30 the name is given as "Agaba."

E. G. H. M. Sel.

HAGABA, HAGABAH (חגבא, חגבה): Family of Nethinim, which came back from captivity with Zerubbabel (Ezra ii. 45; Neh. vii. 48). In I Esd. v. 29 the name is given as "Graba."

E. G. H. M. Sel.

HAGAR.—Biblical Data: Egyptian handmaid of Sarah, and mother of Ishmael. According to one narrative, Sarah, having no children, requested Abraham to take Hagar as concubine, so that she might adopt her children (comp. Gen. xxx. 3, where Rachel makes a similar request). When Hagar had conceived she became domineering, and Sarah, with the consent of Abraham, drove her into the wilderness. There, as she sat by a fountain, an angel of the Lord appeared and commanded her to return to her mistress and submit to her. He promised that she should bear a son who would be called "Ishmael" (= "he whom the Lord will hear"), and that he would be a strong fighter ("a wild ass among men"), and would be respected by his brethren (Gen. xvi.). Another narrative tells that when Isaac had been weaned Ishmael "played" with him or "mocked" him (מצחק is ambiguous), and that Sarah demanded of Abraham that he cast out Hagar and her son, that the latter might not inherit with Isaac. Abraham was unwilling to do so, but upon God's command he yielded. Hagar fled again into the wilderness, where Ishmael came near dying of thirst. In the moment of her greatest despair an angel of God appeared to her and showed her a well, promising her that Ishmael would found a great nation. She dwelt with her son in the wilderness of Paran, where he became an archer, and she took a wife for him from Egypt (Gen. xxi. 9-21).

Only one other mention of Hagar is found in the Bible (Gen. xxv. 12), where she is merely referred to as the mother of Ishmael. There are in various passages in Chronicles, however, references to the tribe of Hagarites, who were neighbors of the trans-Jordanic tribes of Israel and were driven from their homes by them (I Chron. v. 10, 18-22; xi. 38; xxvii. 31). The Hagarites have been identified with the Agraioi mentioned by Strabo (xvi. 4, 2), and though Arabians, they do not belong to the Ishmaelites.

Bibliography: Dillmann, *Die Genesis*, 6th ed., p. 315, Leipsic, 1892; Herzog-Hauck, *Real-Encyc.* s.v.

——In Rabbinical Literature: According to the Midrash (Gen. R. xlv.), Hagar was the daughter of Pharaoh, who, seeing what great miracles God had done for Sarah's sake (Gen. xii. 17), said: "It is better for Hagar to be a slave in Sarah's house than mistress in her own." In this sense Hagar's name is interpreted as "reward" ("Ha-Agar" = "this is reward"). She was at first reluctant when Sarah desired her to marry Abraham, and although Sarah had full authority over her as her handmaid, she persuaded her, saying. "Consider thyself happy to be united with this saint." Hagar is held up as an example of the high degree of godliness prevalent in Abraham's time, for while Manoah was afraid that he would die because he had seen an angel of God (Judges xiii. 22), Hagar was not frightened by the sight of the divine messenger (Gen. R. *l.c.*). Her fidelity is praised, for even after Abraham sent her away she kept her marriage vow, and therefore she was identified with Keturah (Gen. xxv. 1), with allusion to קטר (Aramaic, "to tie"; Gen. R. lxi.). Another explanation of the same name is "to adorn," because she was adorned with piety and good deeds (*l.c.*). It was Isaac who, after the death of Sarah, went to bring back Hagar to the house of his father; the Rabbis infer this from the report that Isaac came from Beer-lahai-roi, the place which Hagar had named (Gen. xvi. 14, xxiv. 62; Gen. R. lx.; see commentaries *ad loc.*).

Other homilies, however, take an unfavorable view of Hagar's character. Referring to the report that when she had conceived she began to despise her mistress, the Rabbis say that she gossiped about Sarah, saying: "She is certainly not as godly as she pretends to be, for in all the years of her married life she has had no children, while I conceived at once" (Gen. R. xlv.; Sefer ha-Yashar, Lek Leka). Sarah took revenge (Gen. xvi.) by preventing her intercourse with Abraham, by whipping her with her slipper, and by exacting humiliating services, such as carrying her bathing-materials to the bath (*l.c.*); she further caused Hagar by an evil eye to miscarry, and Ishmael, therefore, was her second child, as is inferred from the fact that the angel prophesied that she would bear a child (Gen. xvi. 11), while it had been narrated before that she was pregnant (Gen. xvi. 4). It is further inferred, from the words "she went astray" (Gen. xxi. 14, Hebr.), that as soon as she had reached the wilderness she relapsed into idolatry, and that she murmured against God's providence, saying: "Yesterday thou saidest: 'I will multiply thy seed exceedingly' [Gen. xvi. 10]; and now my son is dying of thirst." The fact that she selected an Egyptian woman as her son's wife is also counted against her as a proof that her conversion to Judaism was not sincere, for "throw the stick into the air, it will return to its root" (Gen. R. liii., end). This Egyptian wife is explained in the Targum of pseudo-Jonathan to refer to Khadija and Fatima, the widow and the daughter of Mohammed (see Zunz, "G. V." 2d ed., p. 288, note a).

Bibliography: *Yalḳuṭ*, *Genesis*, 79, 80, 95.

S. S. D.

——**Critical View:** While the two narratives, Gen. xvi. and xxi. 9–21, are not directly contradictory, the critical school, pointing to the fact that in both instances Hagar is expelled upon Sarah's request and with the reluctant assent of Abraham, and that in both instances she receives, while sitting by a fountain, a divine message foretelling the great destiny of her son, finds in these narratives two parallel accounts of the origin of the Bedouins, whose racial affinity with the Israelites the latter had to admit, while degrading them by tracing their origin to a concubine of their common ancestor. Accordingly the name "Hagar" is explained as "the fugitive," from the Arabic "hajar" (to flee). Her native country was not Egypt, but Muṣri in northern Arabia, according to Winckler ("Altorientalische Forschungen," pp. 29 *et seq.*, as cited by Holzinger, "Genesis," in "Kurzer Hand-Commentar zum Alten Testament," p. 151). As regards sources, the account in Gen. xvi. is assumed to be Jahvistic, with the exception of verse three, which, apparently repeating verse two, is ascribed to the Priestly Code; the account in Gen. xxi. is put down as Elohistic.

Bibliography: The commentaries on Genesis by Dillmann, Delitzsch, and Holzinger; Herzog-Hauck, *Real-Encyc.*

E. C. D.

——**In Arabic Literature:** According to the Midrash (Gen. R. xlv.), Hagar was the daughter of Pharaoh, who presented her to Abraham. The same story is told in Mohammedan tradition. When she bore Ishmael, from whose countenance the light of Mohammed shone forth, Sarah demanded her expulsion. Abraham desired to spare her, but Sarah swore to bathe her hands in her rival's blood. Abraham thereupon pierced Hagar's ear and caused the blood to run over Sarah's hand, that her vow might be fulfilled without sacrificing Hagar's life. When Isaac was born Sarah's jealousy awoke afresh, and she insisted that Hagar should go. Conducted by the archangel Gabriel, Abraham took Hagar and Ishmael into the Arabian desert, and left them at the place where the Kaaba of Mecca was built later on. As soon as Hagar's scant provisions were exhausted she sought water, running and praying, between the hills Safa and Marwah. This she repeated seven times. At last the archangel Gabriel reappeared, and, stamping his foot on the ground, brought forth a spring. This is the holy fountain of Zamzam, near the Kaaba. In commemoration of Hagar's example, running seven times between the two hills mentioned above has been made an important ceremony in the pilgrimage to Mecca. As the spring provided Hagar and Ishmael with water, they remained there, and Abraham visited them every month. When Ishmael was thirteen years old Abraham was told in a dream to sacrifice him. Satan, however, appeared to Hagar and asked her: "Dost thou know whither Abraham went with thy son?" "Yes," she replied; "he went into the forest to cut wood." "No," said Satan; "he went to slaughter thy son." "How can that be," asked Hagar, "since he loves him as much as I do?" "He believes," Satan answered, "that God has commanded him to do so." "If this be so," said Hagar, "let him do the will of God."

E. G. H. H. Hir.

HAGAR, HAGRIM: Names used by Jewish medieval writers to designate Hungary and the Hungarians. The expression "Ereẓ Hagar" occurs in Rashi on Yoma 11a, in a responsum of the French tosafist Isaac b. Abraham (died about 1200), and in the "Or-Zarua'" (i. 51a) of Isaac b. Moses (early thirteenth century; comp. Emden, "Megillat Sefer," p. 85, Warsaw, 1896; S. Kohn [in Hungarian] on the Hebrew sources and data for the history of Hungary, pp. 144–159, Budapest, 1881). Since the latter half of the fifteenth century the name "Hagrim" is used more frequently; for instance, by Isaac Tyrnau and by Moses Isserles in his Responsa (No. 82). The "Hagrim" of the Psalms (lxxxiii. 7, Hebr.) is rendered in the Targum by "Hungera'e," which, according to Levy ("Chal. Wörterb." *s.v.*) and Kohut ("Aruch Completum"), means "Hungary." Selig Cassel endeavored to prove ("Auswahl," p. 331) that the "Hungera'e" of the Targum is simply the Aramaic form of the Hebrew for "children of Hagar," or Arabs.

Bibliography: Zipser, in *Ben Chananja*, x. 616, 659; Löw, in Busch's *Jahrbuch*, v. 101; Rapoport, in *Kerem Ḥemed*, v. 201; S. Kohn, in *Monatsschrift*, xxx. 145–161, 193–201.

G. M. Sel.

HAGARENES, HAGARITES, or (R. V.) **HAGRITES:** A nomadic people dwelling in the east of Palestine, against whom the tribe of Reuben was victorious in the time of Saul, seizing their tents and taking possession of their territory throughout the east of Gilead (I Chron. v. 10). The war is described (*ib.* 18–20) as having been made by "the sons of Reuben and the Gadites and half the tribe of Manasseh . . . with the Hagarites, with Jetur, and Nephish, and Nodab"; and the booty which the Israelites took from the Hagarites was considerable. The Hagarenes are mentioned in Ps. lxxxiii. 6–8 as confederates against Israel. A Hagarite (A. V. "Hagerite") named Jaziz was the chief overseer of David's flocks (I Chron. xxvii. 31). As to the origin of the Hagarites see Cheyne and Black, "Encyc. Bibl." *s.v.*, and Hastings, "Dict. Bible," *s.v.*

E. G. H. M. Sel.

HAGEGE, ABRAHAM: Chief rabbi at Tunis, where he died in 1880. After his death Israel Zeitoun of Tunis and Aaron ben Simon of Jerusalem published his explanations of most of the treatises in the Babylonian Talmud under the title "Zar'o shel Abraham" (Jerusalem, 1884).

Bibliography: Cazès, *Notes Bibliographiques*, pp. 218 *et seq.*

S. M. K.

HAGENAU: Fortified town of Alsace, situated on the Moder, sixteen miles north of Strasburg. Attracted by the numerous privileges granted to its inhabitants by Frederick Barbarossa, Jews settled there soon after it received its charter as a city (1164), and a synagogue was established in 1252. Until the middle of the sixteenth century the Jews lived peaceably among their fellow citizens, though at the time of the Crusades they had to petition Emperor Conrad, imploring his protection. In 1262 Richard IV. officially confirmed the privileges of the city in a charter which contained the following paragraphs concerning the Jews: "We desire and ordain that the Jews of Hagenau, serfs of our imperial chamber, according to our letters patent, be subject only to our chamber and to our orders. No one may subject them to uncustomary service, or transgress our law without incurring our disfavor."

Confiscation and Banishment.

In consequence of the refusal of the citizens of Hagenau to submit to Charles IV. while Louis of Bavaria was still alive, John of Lichtenberg entered the city and confiscated the houses and synagogue of the Jews. The townspeople, impoverished by the protracted civil war, in their turn plundered the Jews, subjected them to every imaginable persecution, and finally banished them (1346). The Jews were, however, soon readmitted on condition that they paid the debts of the city. The persecutions of 1349, which the community of Hagenau escaped, brought to the environs of that city a considerable number of Jews. In order to arrest their increase Sigismund, although confirming the protection of Jews already established in the city, prohibited the sale or lease of houses to new arrivals (1436). This, however, did not prevent the municipality from repeatedly granting for a certain sum, the amount of which was continually increased, temporary shelter to the Jews of the environs whenever war or disorders arose in the country. In 1561 the municipal council issued an order prohibiting non-resident Jews from frequenting the synagogue; and the congregation was compelled to sign a treaty in which it pledged itself, under penalty of having the house of worship closed altogether, to enforce the regulation.

During the second half of the sixteenth and the first half of the seventeenth century the condition of the community remained unchanged. Only six families, which had settled at Hagenau in the twelfth century, were allowed to have a permanent residence there; and it was only on a heavy monetary payment that a newcomer was allowed to take the place of a deceased head of one of these families. Besides the yearly taxes to the emperors and to the city, the Jewish residents had to pay for a special permit for maintaining their synagogue and for every interment.

In the Eighteenth Century.

With the occupation of Alsace by France in 1648 the municipality adopted a more liberal policy toward the Jews. In 1657 it granted gratuitously a temporary shelter to Polish refugees. Under the pressure of the government one Gershon, a Jewish purveyor to the army, was admitted as a resident. He was followed by others; so that in 1695 the community numbered nineteen families. But this liberality on the part of the municipality was due to the fact that its finances were in an unsatisfactory condition, and the exorbitant taxes paid by the Jews contributed materially to the income of the city. It is not astonishing, therefore, that as soon as the municipality became more prosperous it showed itself more rigorous toward new Jewish settlers. Thus in 1714 it issued an edict forbidding the citizens to shelter foreign Jews and prohibiting resident Jews from transacting business on Sundays or Christian holy days. In 1720 it issued the following regulations, which remained in force until the French Revolution: "The Jews who are at present living in the city may remain. Only one married son in each family has the right to settle in the city; the other children, both male and female, must on marriage leave it, except when they live in common households with their parents. Grandsons acquire this right of residence only on the death of their grandfather." The Jews of Hagenau were, moreover, restricted in their commercial activity to dealing in horses, cattle, and old clothes, and to the lending of money on interest; and they were closely watched by the Christian merchants, who were jealous of Jewish competition. In 1790 Hagenau ceased to be an imperial privileged city; and the history of its Jewish community thenceforward differs little from that of other communities in France and Germany.

Rabbis.

During the Middle Ages the affairs of the Hagenau congregation had been administered by elected officers. About the middle of the seventeenth century the Jews applied to the municipality for permission to nominate a rabbi. This demand being refused, a certain Löwel, availing himself of his privilege to engage a bookkeeper, brought to the city, ostensibly in that capacity, a rabbi named Meyer, who was registered as Löwel's bookkeeper (1660). Meyer soon gained the favor of the municipality, which tacitly recognized him as judge in civil affairs between Jews. Meyer was very active in the rebuilding of the synagogue (1665) and in the construction of a new edifice (1683), the former one having been burned in 1677. Meyer's successors, until the introduction of consistories, were: Wolf Hohenfelden (d. 1720); Elijah Schwab of Metz (1722–46); Samuel Halberstadt (1746–53); Lazarus Moyses (1753–71); Jequel Gougenheim (1771–?). On the introduction of consistories in France Hagenau was assigned to the consistory of Strasburg. The present rabbi is M. Lévy; and the community numbers 695 Jews in a total population of 17,958.

Bibliography: Lévy, *Coup d'Œil Historique sur l'Etat des Juifs en France, et Particulièrement en Alsace*, in *Revue d'Alsace*, 1836, i. 269–295; Véron and Réville, *Les Juifs d'Alsace sous l'Ancien Régime*, in *ib.* 1864, pp. 271–289; Reuss, *Les Israélites d'Alsace au XVII. Siècle*, Paris, 1898; Scheid, *Histoire des Juifs d'Alsace*, Paris, 1873; idem, *Histoire des Juifs de Haguenau*, in *R. E. J.* 1885; see also Jew. Encyc. i. 455, *s.v.* Alsace.

D. I. Br.

HAGENBACH: Village in Upper Franconia, Bavaria. That an old Jewish colony existed there is proved by "Das Martyrologium des Nürnberger Memorbuches" (ed. Salfeld, p. 271), which mentions Hagenbach among those places in which the Jewish inhabitants suffered during the persecution in Franconia in 1298. When the Jews of Bamberg were exiled by the prince-bishop Philipp von Henneberg in 1478, numerous petty communities came into existence throughout the diocese under the protection of the country nobility, among which Hagenbach, where the Jews lived under the protection of the Baron von Seefried, held a not unimportant position.

All the country Jews, together with the Jews living under the direct protection of the bishop, formed an association for the purpose of maintaining a common district rabbinate and of representing their common interests in their relations with the lords. Of the five districts which were included in the district rabbinate of Bamberg, Hagenbach was one. When the Jewish corporations of the kingdom were dissolved by the edict of the Bavarian government (1813; see BAVARIA), Hagenbach became the seat of an independent rabbinate including fourteen communities, almost all of which have since been dissolved.

So far as is known the first rabbi of Hagenbach was Benedict Moses Mack, who was followed, in Sept., 1836, by Aaron Seligman. Seligman's successor was Dr. Königshöfer, who afterward was called to Fürth as principal of the orphan asylum. In 1867 the rabbinate of Hagenbach was united with that of Baiersdorf; and in 1894, when this was dissolved, the communities were included in the district rabbinate of Bamberg. At present (1903) the Hagenbach congregation is composed of eight families aggregating thirty persons; it supports a public school.

BIBLIOGRAPHY: A. Eckstein, *Gesch. der Juden im Ehemaligen Fürstbistum Bamberg*, 1898; idem, *Nachträge zur Gesch. der Juden in Bamberg*, 1899.

D. A. E.

HAGGADAH (הגדה or אגדה): Derived from the verb הגיד (ḳal נגר), "to report," "to explain," "to narrate." The verb הגיד sometimes introduces halakic explanations, but the noun הגדה is used only in contradistinction to "halakah," and means a tale, a narrative, an explanation, a homily, including also the gnomic laws of the Rabbis, as well as stories and legends bearing upon the lives of Biblical and post-Biblical Jewish saints. Such topics as astronomy and astrology, medicine and magic, theosophy and mysticism, and similar subjects, falling mostly under the heading of folk-lore, pass as a rule also under the name of "haggadah." It thus stands for the whole content of the non-legal part of the old rabbinical literature. When applied to the Scriptures in order to indicate interpretation, illustration, or expansion in a moralizing or edifying manner, it is used in the form "Midrash Haggadah" (see MIDRASH HAGGADAH).

BIBLIOGRAPHY: Levy's and Jastrow's *Dictionaries*, s.v.; Schürer, *Gesch.* 3d ed., ii. 339, note 26.

S. S. J.

HAGGADAH (SHEL PESAḤ): Ritual for Passover eve. Ex. xiii. 8, R. V., reads: "And thou shalt tell thy son in that day, saying, It is because of that which the Lord did for me, when I came forth out of Egypt." On the basis of that passage it was considered a duty to narrate the story of the Exodus on the eve of Passover (Mek. *ad loc.*).

Development.

Whether there was such a ritual for that service in the days of the Temple is, perhaps, doubtful. The New Testament reports of the Passover celebration of Jesus (Matt. xxvi. 17–30; Mark xiv. 12–26; Luke xxii. 1–20) contain nothing beyond a statement in two of the sources that a hymn was sung (Matt. xxvi. 30; Mark xiv. 26), which was undoubtedly the "Hallel." The first mention of any such ritual is found in the Mishnah (Pes. x. 5), where it is reported that R. Gamaliel said, "One who has not said these three words on Passover has not done his duty: 'pesaḥ,' 'maẓẓah' [unleavened bread], and 'maror' [bitter herbs]." It is impossible to suppose that Gamaliel desired merely these three words to be pronounced; he must have meant that the eating did not fulfil the Law (Ex. xii. 8) if the spiritual meaning of the act was not recognized. The opinion is held by many scholars that this Gamaliel was the first of that name (Landshuth, "Hagadavorträge," p. xv., Berlin, 1855; Müller, "Die Haggadah von Serajewo," p. 6, Vienna, 1898), but this opinion, based on the fact that Gamaliel speaks of the Passover lamb, is hardly warranted. It is much more reasonable to assume with Weiss ("Dor," ii. 74) that Gamaliel II. arranged a Passover ritual, just as he arranged the ritual for the daily service and for the grace after meals, because the destruction of the Temple had made it necessary to find new methods of public worship. The mere fact that R. Gamaliel introduced a ritual proves conclusively that the services of Passover eve already existed. This is also borne out by the Mishnah (Pes. x. 4): "The son shall ask his father about the meaning of the ceremonies, and according to the maturity of the son shall the father instruct him. If the son has not sufficient intelligence to ask, the father shall inform him voluntarily." This is done in literal fulfilment of the Biblical passage: "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from . . . the house of bondage" (Ex. xiii. 14). Of such questions, the Mishnah, as the context shows, antedates the time of Gamaliel, preserves four:

> "What is the difference between this night and all other nights? On all other nights we eat leavened or unleavened bread; on this night only unleavened?" ". . . On all other nights we eat various herbs; on this night only bitter herbs?" ". . . On all other nights we eat our meat roasted, cooked, or stewed; on this night only roasted?" ". . . On all other nights we dip [the vegetable with which the meal begins] only once [into salt]; on this night twice?"

Earliest Portions.

This portion has, with some slight alterations, due chiefly to the abrogation of the sacrifice, remained in the present ritual, and its initial words, "Mah Nishtannah," are used as the name of the Haggadah, as in the question: "What has Korah [כורך] to do in the Mah Nishtannah?" Another old part of the ritual is the recital of the "Hallel," which, according to the Mishnah (Pes. v. 7), was sung at the sacrifice in the Temple, and of which, according to the school of Shammai, only the first chapter (cxiii.; according to the school of Hillel, only the first two chapters, cxiii.–cxiv.) shall be recited (Pes. x. 6). After the Psalms a benediction for the Redemption is to be said. This benediction, according to R. Tarfon, runs as follows: "Praised art Thou, O Lord, King of the Universe, who hast redeemed us, and hast redeemed our fathers from Egypt." According to R. Akiba, there should be added the prayer: "Mayest Thou, O God, allow us to celebrate the coming holy days, rejoicing in the rebuilding of Thy city and exulting over Thy sacrificial cult; and may we eat of the sacrifices and of the Passover lambs! Praised art Thou, Redeemer of Israel!" Another passage in the

Mishnah ("It is therefore our duty to thank, praise, exalt, and magnify Him who hath done for us and for our fathers all these wonders, who hath led us forth from slavery to freedom, from sorrow to joy, from mourning to feasting, from darkness to full light, from bondage to redemption! We shall say in His presence 'Hallelujah!'") is, like the introductory remark, "Everybody shall consider himself as if he had been personally freed from Egypt," evidently not originally intended as a prayer, although it has been embodied in the Haggadah.

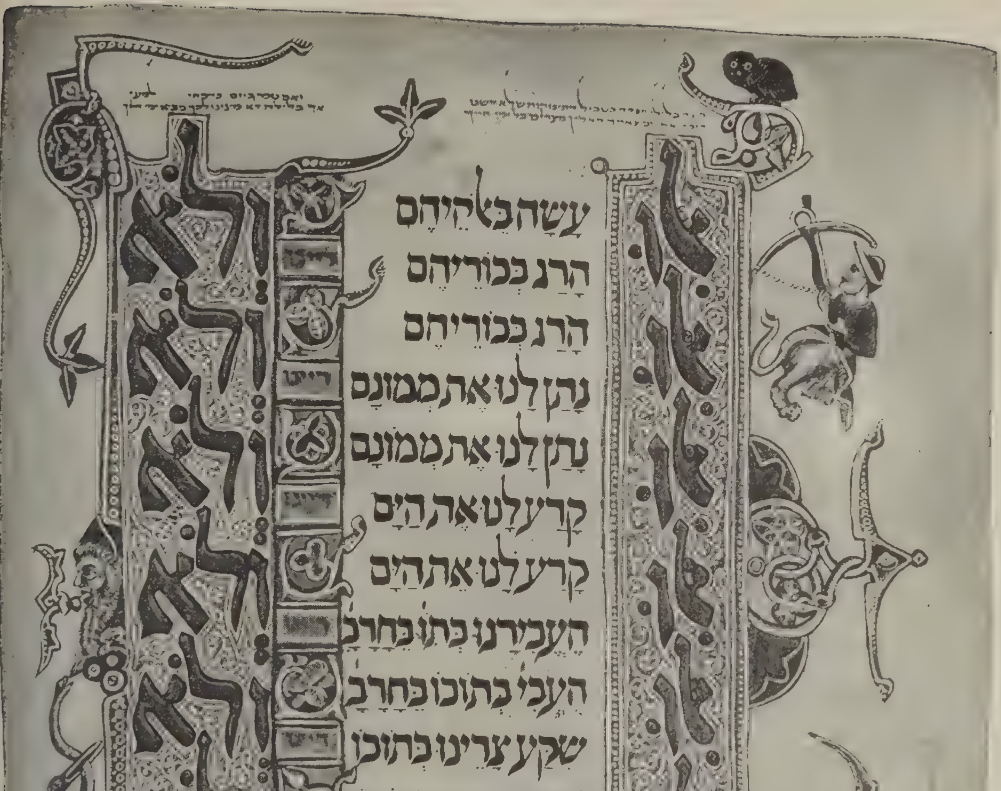
Another part of the oldest ritual, as is recorded in the Mishnah, is the conclusion of the "Hallel" (up to Ps. cxviii.), and the closing benediction of the hymn "Birkat ha-Shir," which latter the Amoraim explain differently (Pes. 116a), but which evidently was similar to the benediction thanking God, "who loves the songs of praise," used in the present ritual. These benedictions, and the narrations of Israel's history in Egypt, based on Deut. xxvi. 5–9 and on Josh. xxiv. 2–4, with some introductory remarks, were added in the time of the early Amoraim, in the third century; for in explanation of Pes. x. 4 ("He shall begin with the disgrace [*i.e.*, with the reciting of the misery] and shall end with praise"), Rab remarks, "He shall begin with the words, 'In the beginning our forefathers served idols'"; while Samuel says, "We were slaves of Pharaoh in Egypt"—both of which are found in the present ritual. In post-Talmudic times, during the era of the Geonim, selections from midrashim were added; most likely Rab Amram (*c.* 850) was the originator of the present collection, as he was the redactor of the daily liturgy. Of these midrashim one of the most important is that of the four sons, representing four different attitudes toward religion: the wise (or studious), the wicked (or skeptical), the simple (or indifferent), and the ignorant (who is too unintelligent to ask for enlightenment). This division is taken from the Jerusalem Talmud (Pes. 34b) and from a parallel passage in Mekilta (13–14 [ed. Weiss, p. 28b]); it is slightly altered in the present ritual, chiefly owing to a mistake in the quotation of Deut. vi. 20 (Landshuth, *l.c.* p. viii.). These four sons were an attractive subject for illustrators and engravers, and the types found in an Amsterdam Haggadah of the seventeenth century are still largely reproduced. Other haggadic sayings are freely repeated, as the story of R. Eliezer, who discussed the Exodus all night with four other rabbis, which tale is found in an altogether different form in the Tosefta (ed. Zuckermandel, p. 173; see Zunz, "G. V." p. 126). The custom of reading selections from the Talmudic Haggadah antedates Rab Amram, for his predecessor, Rab Naṭronai, speaking of those who omit these selections (possibly the Karaites), says that they have failed to fulfil their duty, that they are heretics who despise the words of the sages, and that they shall be excommunicated from every Jewish congregation (Weiss, "Dor," iv. 115 [ed. Friedmann, p. 10]).

The Haggadah as a Book.

The costliness of manuscripts may have suggested at an early time the writing of the ritual for Passover eve in a separate book. This could hardly have been done, however, before the time of Maimonides (1135–1204), who included the Haggadah in his code ("Yad," after "Ḥameẓ"). The opinion of Friedmann (p. 9), that special books containing the Passover service existed in Talmudic times, is based on a judgment of Raba in favor of a man who claimed a Haggadah ("Sifra de-Agadta") from an estate under the plea that he had lent it to the deceased (Shebu. 46b). This interpretation, however, is not probable, for, according to Rashi, who is upheld by the context, the passage speaks of homiletic works. Existing manuscripts do not go back beyond the thirteenth century, the time, probably, when the service for Passover eve was first written separately, since no mention of the fact occurs in earlier writings. When such a volume was compiled, it became customary to add poetical pieces. This is mentioned in "Tanya," which is an abstract of Zedekiah ben Abraham Anaw's "Shibbole ha-Leḳeṭ," written about 1250 (Landshuth, *l.c.* p. xviii.). These piyyuṭim were not written for this service, but were selected from other collections. The most popular among them is Addir Hu; another one, beginning כי לו נאה, is fragmentary (Landshuth, *l.c.*). At the end of the service are two nursery-songs, Eḥad Mi Yodea‘ and Ḥad Gadya.

The Haggadah has been very often printed. Adolf Oster of Xanten endeavored to collect all available editions, and in 1890 had acquired 230 (Rahmer's "Jüd. Lit.-Blatt," xvi. 54, xvii. 62, xix. 56); but S. Wiener was able to count 895. The oldest edition extant was printed in Italy, probably in Fano, about 1505; but at least one edition must have preceded it, probably that bound up with the copy of the "Tefillat Yaḥid," Soncino, 1486, and which is now in the possession of M. Sulzberger. From early days it has been customary to translate the Haggadah into the vernacular for the benefit of children. Aaron ha-Kohen of Lunel (14th cent.) mentions it as a laudable custom, and says that it was done in England (Moses Isserles, in his commentary on Ṭur Oraḥ Ḥayyim, 473). A Latin translation was printed in Frankfort-on-the-Main, 1512 (Wiener, "Bibliographie der Oster-Haggadah," No. 4), but this was not for the use of Jews. An edition of Salonica, 1567, contains only the laws in Ladino, but Venice editions of 1609 contain translations of the whole Haggadah into Ladino, Italian, and Judæo-German. From the sixteenth century on the Haggadah was very frequently commentated, mostly from the homiletical point of view. The Wilna edition of 1892 contains 115 commentaries. Typical in this respect is the haggadic commentary of Aaron Teomim, in the edition of Amsterdam (1694–95), entitled "Ḥilluḳa de-Rabbanan." In modern times free translations and modifications have been made, chiefly with the object of eliminating the fanciful Talmudic haggadot. Such are the translations of Leopold Stein (Frankfort-on-the-Main, 1841), H. M. Bien ("Easter Eve," Cincinnati, 1886), I. S. Moses (in the first ed. of the "Union Prayer-Book," pp. 227–257, Chicago, 1892), and Maybaum (Berlin, 1893).

Bibliography: Zunz, *G. V.* pp. 126 *et seq.*; Landshuth, *Hagadavorträge für die Beiden Pessachabende*, with bibliographical notes by Steinschneider, Berlin, 1855; Cassel, *Die Pessach Hagadah*, Berlin, 1866, 9th ed. 1901; M. Friedmann,



עשה באלהיהם
הרג בכוריהם
הרג בכוריהם
נתן לנו את ממונם
נתן לנו את ממונם
קרע לנו את הים
קרע לנו את הים
העבירנו בתו בחרב
העבי בתוכו בחרב
שקע צרינו בתוכו
שקע צרינו בתוכו
ספק צר כמ ארב שנ
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האכילנו את המן

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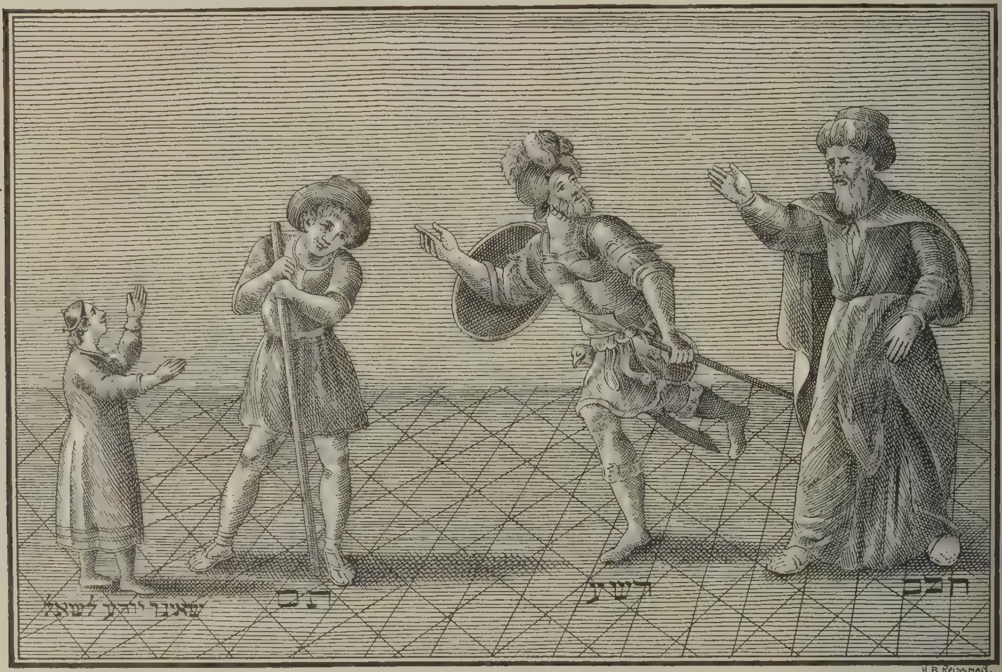
PAGE FROM AN ILLUSTRATED MANUSCRIPT HAGGADAH OF THE FIFTEENTH CENTURY.
(Formerly in the possession of the Earl of Crawford.)

Das Festbuch Haggadah nach den Quellen, etc., Vienna, 1895; Müller and Von Schlossar, *Die Haggadah von Serajewo*. Vienna, 1898; Wiener, *Bibliographie der Oster-Haggadah*, St. Petersburg, 1902; Greenberg, *The Haggadah According to the Rite of Yemen*, London, 1898; Grunwald, *Feast of Passover and Folklore*. For periodicals see Schwab, *Répertoire*; see also *Mittheilungen der Gesellschaft für Jüdische Volkskunde*, passim, and *Jew. Chron.* April 18 and 25, 1902.

D.

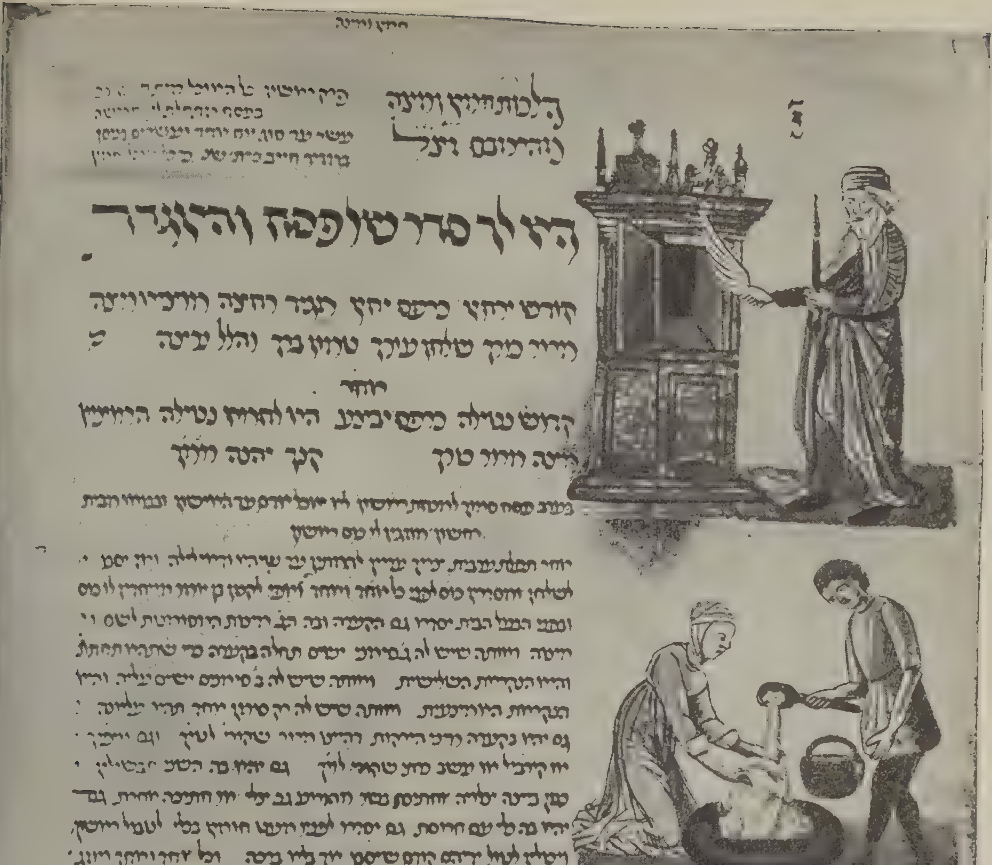
Illumination and Illustration. The Haggadah, being the chief ritual work for home use in which none of the questions in regard to using human figures for decorative purposes could arise, afforded manifold opportunities for illustration. Accordingly some of the very earliest manuscript copies contained illuminations and miniatures. Of such illustrated manuscripts executed before the spread of printing about twenty-five are known, of which twenty are described in the elaborate work of Müller and Von Schlossar (see bibliography). These are of great variety, in both subject and treatment. Generally speaking, the topics illustrated are either (*a*) historic, centering upon the Exodus; (*b*) Biblical, reproducing Biblical scenes without definite reference to the Exodus; or (*c*) domestic, relating to the actual scenes of the Seder service. The later of two Haggadahs in the Germanic Museum at Nuremberg is especially noteworthy for illustrations of the last type. The German Haggadah possessed by D. Kaufmann, which he dated about 1322, appears to confine its illustrations to the Exodus and an elaborate zodiac. The fifteenth-century Haggadah in the Bibliothèque Nationale has initials, and domestic and historic scenes; while an elaborate manuscript in the possession of Baron Edmond de Rothschild has highly original domestic and Biblical scenes executed in quattrocento style.



The Four Types of the Haggadah.
(From a Passover Haggadah, Vienna, 1823; in the possession of J. D. Eisenstein.)

Illustrated Printed Editions. With the introduction of printing, this variety in illustration for the most part ceased. The numerous illustrated editions show a distinct tendency toward monotony, and confine themselves almost entirely to what has above been termed the domestic and the historic sides of the old illuminations. Most of the scenes are now grouped, and the domestic incidents showing the various details of the Seder service are given very often in one engraving. Similarly, the Ten Plagues which were scattered through the manuscripts are now put upon one plate. Most of the manuscripts give the four types of inquirers separately (comp. Müller and Von Schlossar, *l.c.* pp. 175, 195), but in the printed editions these are combined into one engraving, the wicked son invariably being a soldier; whereas in the manuscripts this latter type does not occur until quite late, as, for example, in the Crawford and Balcarres German manuscript of the sixteenth century.

The first illustrated edition appears to be that of Prague, 1526, and was followed by that of Augsburg, in 1534. These set the type of illustrations for the whole of northern Europe, especially for Prague and Amsterdam editions. Of the Italian type, the first illustrated edition appears to be that of Mantua, of 1550, followed by that of 1560, the



Page from an Illustrated Manuscript Haggadah of the Fifteenth Century, Showing Preparations for Passover.

(In the possession of Baron Rothschild, Paris.)

latter having illustrations surrounding each page. The editions of Venice, 1599 and 1629, also contain a considerable number of figures, and from these were derived the Haggadot used in southern Europe. Both northern and southern types almost always confine themselves to the following scenes: Rabbi Gamaliel; the preparation of the mazzot; scenes of the Seder service; the Exodus, with the Ten Plagues.

Bibliography: Jacobs and Wolf, *Catalogue of the Anglo-Jewish Historical Exhibition*, London, 1887, edition de luxe; Müller and Von Schlossar, *Die Haggadah von Serajewo*, Vienna, 1898; M. Schwab, in *R. E. J.* Aug., 1902.

J.

HAGGADAH — TRADITIONAL MUSIC. See Addir Hu; Cantillation; Ḥad Gadya; Hallel; Ḳiddush; Ki lo Naeh.

HAGGADISTS. See Midrash Aggadah.

HAGGAI: Judean prophet of the early post-exilic period; contemporary with Zechariah (Ezra v. 1; III Ezra [I Esd.] vi. 1, vii. 3).

חגי = "Aggeus" in I Esd.; "Aggæus," Ἀγγαῖος = "festal" (born on feast-day) or "feast of Yah" (Olshausen, "Grammatik," § 277b); Wellhausen, in Bleek, "Einleitung," 4th ed., p. 434, takes "Haggai" to be equivalent to "Ḥagariah" ('= "God girdeth"). The name is found on Semitic inscriptions—Phenician, Palmyrene, Aramaic, Hebrew; comp. "C. I. S." lxviii. 1 and Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," p. 270, Weimar, 1898; it occurs as "Ḥagga" on a tablet from Nippur (Hilprecht, in "Pal. Explor. Fund Quarterly," Jan., 1898, p. 55).

Very little is known of Haggai's life. Ewald ("Propheten des Alten Bundes," p. 178, Göttingen, 1868) concludes from Hag. ii. 3 that he had seen the first Temple, in which case he would have been a very old man at the time of Darius Hystaspes, in the second year of whose reign (520 B.C.) Haggai appears as a prophetic preacher to stir the people to the work of rebuilding the Temple (Hag. i. 1 *et seq.*).

It is not certain that Haggai was ever in Babylonia. He may have lived continuously at Jerusalem (comp. Lam. ii. 9). At all events, to judge by the extent of his book, his public ministry was brief. That Zechariah was the leading prophet of those times (Zech. vii. 1–4) lends plausibility to the assumption that Haggai was nearing death when he made his appeal to the people. According to tradition he was born in Chaldea during the Captivity, and was among those that returned under Zerubbabel. It has even been claimed that he was an angel of Yhwh, sent temporarily to earth to move the indifferent congregation (see Hag. i. 13). He was remembered as a singer of psalms, and as the first to use the term "Hallelujah." In fact, his name is mentioned in the Septuagint superscriptions to Psalms cxii., cxlv.–cxlix., though not in all manuscripts alike (Köhler, "Die Weissagungen Haggais," p. 32; Wright, "Zechariah and His Prophecies," xix. *et seq.*; B. Jacob, in Stade's "Zeitschrift," xvi. 290; Cheyne and Black, "Encyc. Bibl." ii. 1935, note 2, in reference to Epiphanius, "Vitæ Prophetarum"). By Jewish historiography Haggai is numbered among the "men of the Great Synagogue" (B. B. 15a), or among those that "transmitted revelation" (see Cabala) from their prophetic predecessors to the "men of the Great Synagogue" (Ab. R. N. i. [recension A, p. 2, ed. Schechter]; comp. Yoma 9b). In his days prophetic inspiration was growing less frequent (*ib.*).

Haggai is credited with having instituted certain practical decisions ("taḳḳanot"). Among these were a provision for the intercalation of the month of Adar (R. H. 19b); a decision in favor of enlarging the altar; a decision permitting the bringing of sacrifices independently of the existence or presence of the Temple (Mid. iii. 1; Zeb. 62; Yer. Naz. ii. 7). The organization of the priestly service into twenty-four relays (Tosef., Ta'an. ii.; 'Ar. 12b), and the regulation of the wood-contributions (Tosef., Ta'an. iii.; Ta'an. 28; comp. Neh. x. 35), are traced to him. Other references to Haggai's legislative influence are given in R. H. 9; Yeb. 16a; Ḳid. 43a; Ḥul. 137b; Bek. 57; Naz. 53a. The "seat" (מרוכה) on which he sat as legislator is mentioned (Yeb. 16a).

E. G. H.

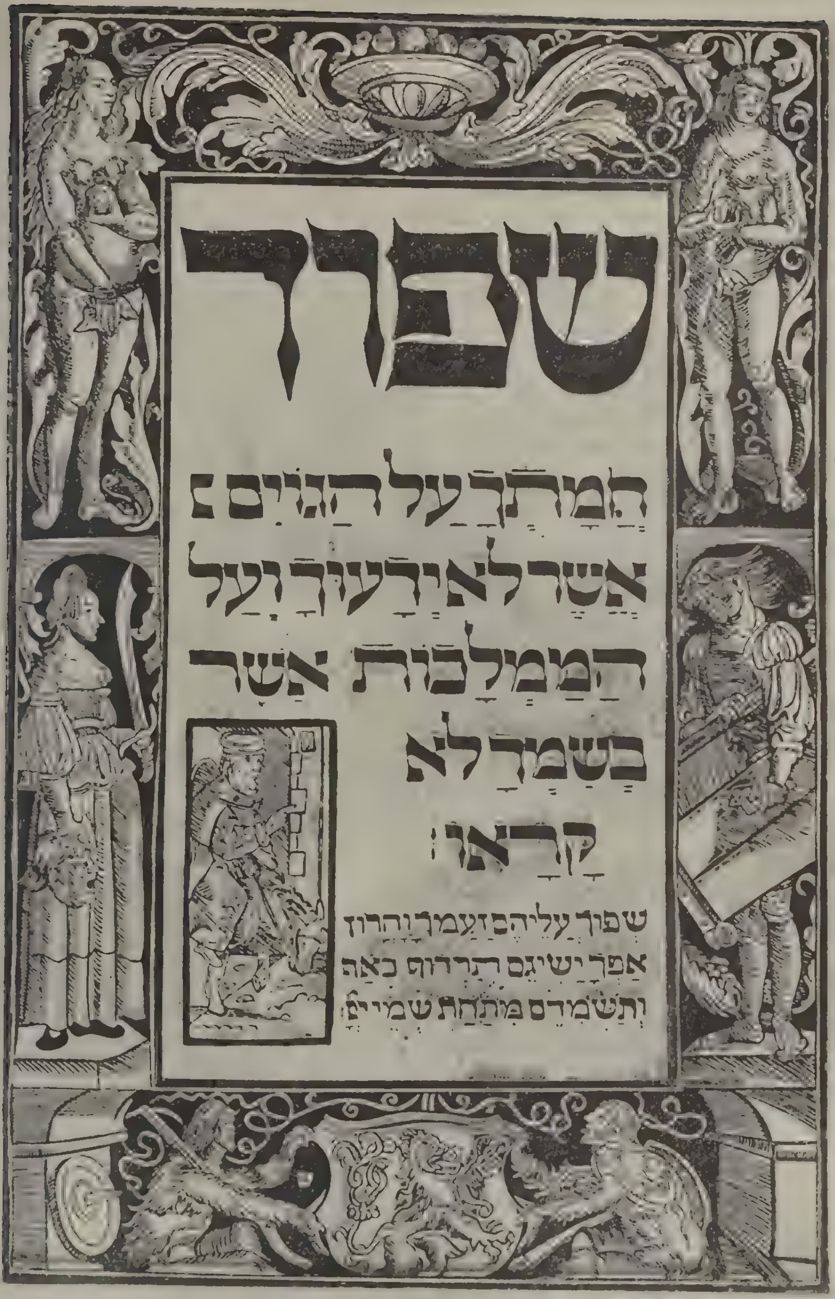
HAGGAI, BOOK OF: One of the so-called minor prophetical books of the Old Testament. It contains four addresses. The first (i. 2–11), dated the first day of the sixth month of the second year of Darius Hystaspes (520 B.C.), described as directed against, or to, Zerubbabel the governor and Joshua the high priest (i. 1), is designed to arouse the people from their indifference to the rebuilding of the Temple, an indifference in glaring contrast to the care taken to secure comfortable and well-appointed private dwellings (i. 4); drought and dearth are announced as a penalty (i. 5–6, 10–11). Their failure to rebuild the Temple is the cause of their disappointment (i. 9). This brief discourse has the desired effect (i. 12). Haggai announces that Yhwh is with them. In the twenty-fourth day of the sixth month (520) work on the Temple begins.

The Four Discourses.

The second address is dated the twenty-first day of the seventh month, and strikes the note of encouragement. It seems that many had again become despondent; the prophet assures these that God's spirit, in accordance with the covenant made at the time of the exodus from Egypt, is with them. Yet a little while, and Yhwh's power will become manifest. All the nations will bring tribute to make this house glorious. What the nations now call their own is in fact Yhwh's. Thus the glory of the later house will be greater than that of the earlier, which so many despair of equaling. Peace will reign in the Second Temple (ii. 1–9).

The third discourse is dated the twenty-fourth day of the ninth month of Darius. It is prefaced by questions addressed to the priests concerning certain applications of the law of Levitical purity. The answers of the priests to his questions furnish the text for his exposition of the people's sin in not erecting the Temple. These shortcomings are the reason for the dearth. Their removal, therefore, will bring Yhwh's blessing (ii. 10–19).

On the same day (the twenty-fourth of the ninth month) Haggai addresses another (the fourth) discourse to Zerubbabel, announcing Yhwh's determination to bring to pass great political upheavals, resulting in the dethroning of kings and the defeating of their armies. In consequence of these wonderful reversals of the prevailing political conditions,



שפוך

חמתך על הגוים :
אשר לא ידעוך ועל
הממלכות אשר
בשמך לא
קראו :

שפוך עליהם זעמך וחרון
אפך ישיגם תרדוף באף
ותשמידם מתחת שמי יי :

Page from the First Illustrated Printed Haggadah, Prague, 1526.

Zerubbabel will become the "signet" as the one chosen of Yhwh; that is, Zerubbabel will be crowned as the independent (Messianic) king of independent Judea (ii. 20–23).

Haggai's Style.

Contrasted with the flow and fervor of the utterances of other prophets, Haggai's style certainly justifies the rabbinical observation that he marks the period of decline in prophecy (Yoma 9b). He scarcely ever rises above the level of good prose. The critics have found in this a confirmation of the assumption that Haggai wrote and spoke only after having reached a very ripe old age. Certain turns of phraseology are characteristically affected by him: שימו נא לבבכם (i. 5, 7; ii. 15, 18a, b); ועתה = "and now," introducing an appeal (i. 5; ii. 4, 15). Repetitions of words are frequent: אמר ה׳ (i. 7, 8); נאם ה׳ [צבאות] (ii. 4a, b, c, 6, 7, 8a, b, 14, 17, 23a, b, c); והפכתי (ii. 22, twice); חזק (ii. 4, thrice). Haggai loves to recall in one final word the preceding idea: i. 2b, 12b; ii. 5b (אל תיראו), 19b (מן היום הזה אברך).

"Variæ Lectiones."

The text is in good condition, and the versions do not exhibit important variants. The Septuagint has additions in ii. 10–15, and several omissions, one (ii. 5) very extensive. "Be-mal'akut" (i. 13) is represented by ἐν ἀγγέλοις = "be-mal'ake." The Peshiṭta presents the reading "ḥereb" (sword) for "ḥoreb" (drought) in i. 11, and the "hif'il" instead of the "ḳal" in "u-ba'u" (ii. 7; comp. L. Reinke, "Der Prophet Haggai," pp. 23 *et seq.*, Münster, 1868, on the text of Haggai). Of emendations proposed by modern scholars, the following may be noted: In ch. i. 2 the first עת should be read עתה ("now"), or, still better, corrected into עוד ("as yet"); the versions omit i. 10. עליכם is probably a dittogram of the preceding על כן. For אלהיהם ("their God") in i. 12, the Septuagint, the Peshiṭta, and the Vulgate present אליהם ("unto them"), which is preferable. Ch. i. 13 is held to be suspicious as a later gloss (Böhme, in Stade's "Zeitschrift," vii. 215; Nowack, "Die Kleinen Propheten," in "Handkommentar zum Alten Testament," p. 305, Göttingen, 1897). Ch. ii. 5a is grammatically of difficult construction; the Revised Version inserts "remember"; the Septuagint omits it. It is in all likelihood an interpolation (see Nowack, *l.c.* p. 306). אחת (ii. 6) is doubtful; the Septuagint reads מרעיש instead of מעט. Wellhausen's observation ("Die Kleinen Propheten," *ad loc.*), that the verse combines two originally distinct readings, one as the Septuagint has it and the other that of the Masoretic text, with אחת omitted, is probably based on fact. In verse 8 חמדת has been taken to refer to the Messiah (comp. the name "Mohammed"); but the allusion is distinctly to the "precious possessions" of the nations; perhaps it should be vocalized "ḥamudot." For ii. 9 the Septuagint has a much more complete text, probably originally included (see Wellhausen, *l.c.*, *ad loc.*). The Septuagint addition to ii. 14 is partly taken from Amos v. 10, and the whole looks like a gloss. In ii. 16 something seems to have dropped out of the text (see Nowack, *l.c.* p. 309). ואין אתכם אלי (ii. 17) is clearly corrupt; ואין אתם שבים אלי is the better reading proposed (Nowack, *l.c.*). In ii. 18, from מיום to היכל ה׳ must be considered as an explanatory gloss by a later reader. At the end of verse 22 some verb seems to be required. Wellhausen supplies "shall fall." Instead of וירדו, in reference to the horses' undoing, Grätz ("Emendationes," *ad loc.*) proposes חרדו ("tremble").

The authenticity of ii. 20–23 has been impugned by Böhme (Stade's "Zeitschrift," vii. 215 *et seq.*) on the ground that (*a*) differences of expression indicate a different authorship, and that (*b*) their contents merely repeat Haggai's former assurances; yet this conclusion is not warranted. The concluding discourse is marked in the text as addressed to Zerubbabel alone. This accounts for the repetitions, if there be any; the differences in style are not so striking as to be incompatible with Haggai's authorship.

The Historical Background.

It is clear that in 520 B.C., according to Haggai's explicit statement, the reerection of the Temple had not begun. This is contrary to the common opinion that the work of rebuilding the Temple had been undertaken immediately after the return under Cyrus. Ezra iii. (and iv. 1–5) names the second year after the return as the date when the machinations of the Samaritans brought the enterprise to a standstill. For this reason Haggai has been held to plead merely for the "resumption," not for the "undertaking," of the (interrupted) building operations. Still, neither in Haggai nor in Zechariah is there any indication to justify this modification. Haggai is silent concerning the previous laying of a corner-stone. Far from laying the blame to foreign interference, he is emphatic in denouncing, as the sole cause of the deplorable state of affairs, the indifference and despondency of the Jews. In ii. 18 the laying of the corner-stone is described, either by himself or by a glossarist (see above), as taking place in his own time (Winckler, in Schrader, "K. A. T." 3d ed., p. 293, does not take this view, urging against it Haggai ii. 3, "how do ye see it now"). Probably on the return of the exiles only an altar was set up. Ezra iii. and iv., written much later, ascribe the later occurrences to an earlier date. W. H. Koster ("Het Herstel," 1894, German ed. 1895) argues, partly on these grounds, that no exiles returned under Cyrus, and that the Temple was built by Jews who had been left at Jerusalem (see against him Wellhausen, "Die Rückkehr der Juden," 1895, and Eduard Meyer, "Die Entstehung des Judentums," 1896). This extreme view is inadmissible. But Haggai makes it evident that the Temple was erected only in his time (during Darius Hystaspes' reign, not that of Cyrus), and that its erection was largely due to his and Zechariah's efforts.

Rebuilding of the Temple.

Haggai's description reveals the difficulties with which the small community had to contend; drought and dearth (i. 9 *et seq.*, ii. 15) were among them; and the population must have been small. Under these disheartening circumstances, what encouraged the prophet to urge his people to the enterprise? The conditions of the Persian empire furnish a clue to the answer (comp. Isa.

x.); in the impending disruption of the Persian power he sees Yhwh's purpose to reestablish Judea's independence under the (Messianic) king Zerubbabel.

In the large Behistun inscription, Darius has left the record of these disturbances, caused by the assassination of pseudo-Smerdis in 521. While Darius was busy fighting the Babylonian usurper Nidintubal, Persia, Susiana, Media, Assyria, Armenia, and other provinces, under various leaders, rose in rebellion against him. These campaigns kept Darius engaged during 520–519, the period of Haggai's first appeals (see Ed. Meyer, "Die Entstehung des Judentums"). Nevertheless, Nowack contends that the predictions in Haggai concerning the great upheavals which, while troubling and overturning all other nations, will result in establishing permanent peace in Jerusalem (ii. 9), are of the nature of eschatological apocalyptic speculations. Haggai, according to him, was the first to formulate the notion of an ultimate opposition between God's rule and that of the heathen nations. The rôle clearly assigned to Zerubbabel in the prediction of Haggai does not seem to be compatible with this assumption. He is too definite and too real a historical personage in the horizon of Haggai to admit of this construction. The "ideal" Messiah is always central in apocalyptic visions.

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E. G. H.

HAGGERI: Father of Mibhar, one of David's chosen warriors (I Chron. xi. 38 [R. V. "Hagri"]). In the parallel list, II Sam. xxiii., the words "ben Hagri" (the son of Hagri) are changed to "Bani ha-Gadi" (Bani, the Gadite).

E. G. H. M. Sel.

HAGGI: Second son of Gad and progenitor of the Haggites (Gen. xlvi. 16; Num. xxvi. 15). The name is the same for individual and for family.

E. G. H. M. Sel.

HAGGIAH (חגיה) ("festival of Jehovah"): Levite of the family of Merari; son of Shimea and father of Asaiah (I Chron. vi. 15 [A. V. 30]). In the Septuagint the name is given 'Αγγία and 'Αμα and 'Αναια.

E. C. B. P.

HAGGITES (החגי)**:** Tribal name of the descendants of Haggi, second son of Gad (Num. xxvi. 15); given "Agitæ" in the Vulgate, and 'Αγγει in the Septuagint.

E. C. B. P.

HAGGITH: One of David's wives; known also as the mother of Adonijah (II Sam. iii. 4; I Kings i. 5, 11; ii. 13; I Chron. iii. 2), but apparently married to David after his accession to the throne. Adonijah is commonly designated as "the son of Haggith" (I Kings i. 5, 11; ii. 13) who was born at Hebron. In II Samuel Haggith and her son Adonijah are fourth in the list of David's wives and sons respectively.

E. G. H. B. P.

HAGIA (Greek, 'Αγία; Vulgate, "Aggia"): Servant of Solomon (I Esd. v. 34), whose children returned from the Captivity with Zerubbabel. Ezra ii. 57 and Neh. vii. 59 give "the children of Hattil," though this is probably an error. The Septuagint rendering in Neh. vii. 59, Εγγηλ, points more to "Hagia" than to "Hattil."

E. C. B. P.

HAGIN DEULACRES (Ḥayyim Gedaliah, or Dieulacresse): Last presbyter or chief rabbi of England; appointed May 15, 1281. He appears to have been raised to this position by the favor of Queen Eleanor, mother of King Edward I. Hagin was probably a nephew of Elyas, the "Great Presbyter," and was not, it seems, living at the time of the Expulsion, as his name is not mentioned among those who were expelled in 1290, though the house of his son Benedict fell into the king's hands (Jacobs, "Jewish Ideals," p. 185). Neubauer attributes to Hagin the translation of some of Abraham ibn Ezra's astrological works for Henry Bate at Malines ("Rabbins Français," p. 507), but on very insufficient grounds, and on still slighter evidence the translation of the "Image du Monde," credited by others to Mattithiah ben Solomon Delacrut. It has been suggested that Hagin Lane in London was named after this Hagin, who probably lived opposite it, but recent evidence seems to show that its original name was "Hoggen," the Middle English plural of "hog."

Bibliography: Tovey, *Anglia Judaica*, p. 59; *Miscellany of the Soc. Hebr. Lit.* ii. 159; Jacobs, *Jewish Ideals*, pp. 185–188; Grätz, *Gesch.* 3d ed., vii. 180.

J.

HAGIN FIL. MOSSY: Presbyter or chief rabbi of the Jews of England. He appears to have been the chirographer of the Jews of London, and obtained great wealth, but he lost it under Edward I. In 1255 he was appointed presbyter on the expulsion of Elyas from that office. It seems probable that he was a brother of Elyas (Tovey, "Anglia Judaica," p. 58). During the riots preceding the battle of Lewes in 1264 he fled to the Continent. His wife, Antera, and his son, Aaron, seem to have held possession of the only remaining synagogue in London at the Expulsion in 1290.

Bibliography: *Papers of the Anglo-Jewish Historical Exhibition*, pp. 28, 178, 179, 193, 194.

J.

HAGIOGRAPHA (כתובים = "writings"): The third part of the Old Testament canon, the other two being the Law (תורה) and the Prophets (נביאים). It includes the three books אמ"ת (Hebrew initials of תהלים, משלי, איוב), which in a special sense are designated as the poetic books par excellence, Job, Proverbs, and Psalms; the five Megillot (= "rolls"), which are read on five different festivals, and which include Canticles, Ruth, Lamentations, Ecclesiastes, and Esther; the books of Daniel, Ezra-Nehemiah (considered as two parts of one book), and Chronicles—eleven books in all.

Talmudic Sequence. The order of the Hagiographa in the Talmud is as follows: Ruth, Psalms, Job, Proverbs, Canticles, Lamentations, Ecclesiastes, Daniel, Esther, Ezra, Chronicles (but see "Halakot Gedolot," ed. Hildesheimer, p. 633). The first place was given to the Book of Ruth on the ground, probably, not only that it contained an episode in the history of the house of David, but also that the genealogy at the end of the book, reaching down to David, was a suitable introduction to Psalms, ascribed to David. The Book of Job followed the Psalms because, on the one hand, the three great hagiographs should be grouped together, and, on the other, Proverbs should not be separated from Canticles, both being ascribed to Solomon. Ecclesiastes was for the same reason placed with the earlier books; and the three later books, Esther, Ezra, and Chronicles, were placed after Daniel because it was assumed that the latter was written earlier (by Daniel himself) at the Perso-Babylonian court. This sequence is found in different manuscripts, with the exception that in some, Proverbs immediately precedes Job, or Canticles precedes Ecclesiastes, and Esther precedes Daniel. The sequence differs among the Masoretes, who, according to Elijah Levita ("Massoret ha-Massoret," p. 120; ed. Ginsburg, p. 67), follow the Sephardic arrangement, which is as follows: Chronicles, Psalms, Job, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, Esther, Daniel, Ezra. The German manuscripts give another sequence: Psalms, Proverbs, Job, the five Megillot, Daniel, Ezra, and Chronicles, the five Megillot following the order in which they are now read in the synagogue—Canticles, Ruth, Lamentations, Ecclesiastes, Esther. Many other variations, however, are found in the different manuscripts.

The sequence of the Hagiographa in the Alexandrian canon must also be mentioned, as it not only differs from the Jewish canon in the order of the several books, but also includes a number of works not recognized as canonical in Palestine. Here the Book of Ruth follows Judges; I Ezra and II Ezra (Ezra and Nehemiah) follow the Chronicles; and Esther follows the apocryphal Tobit and Judith, which follow I and II Ezra; of the other books, Job, Psalms, Proverbs, Ecclesiastes, and Canticles, as the specifically poetical books, are placed together; Lamentations is an appendix to Jeremiah (between Baruch and the Letter of Jeremiah); and the Book of Daniel follows, and ranks with, the three greater prophets. Through the Vulgate this sequence was, on the whole, adopted by Luther in his Bible.

Origin of the Collection. The existence of the Hagiographa collection as a third part of the canon is first stated in the prologue (about 130 B.C.) to Sirach, with which the translator and grandson of the author of Ecclesiasticus prefaced his Greek translation. At the very beginning mention is made "of the many and important things which were transmitted to the Jews through the Law, the Prophets, and the others that followed them." There is no doubt that in this summing up of the Old Testament literature the authors of the Hagiographa are meant by "those that [κατ' αὐτοὺς = "as authors"] followed the Prophets." A confirmation of the fact that this Hagiographa collection ranked even then with the older books of the canon is found in a passage in I Maccabees (vii. 17; written probably 100 B.C.), where two verses of a psalm (lxxix. 2–3) are quoted as Holy Scripture; and as all the books of the Hagiographa as now known date back at least to the second half of the second century B.C., it may be inferred that the collection included even then—that is, in the beginning of the first century B.C.—the same books as now, with the exception, perhaps, that single detached portions may have been added later. Again, it is known that the canonicity of certain books of the Hagiographa was disputed—Canticles, Ecclesiastes, and Esther. The canon, including, of course, the Hagiographa, was defined at the Synod of Jabneh about 90, the point at issue being not the admission of new books into the canon, but the exclusion of certain books—Canticles, Ecclesiastes, Esther, Proverbs, Ruth, and even Ezekiel, books that had already been included, but that were deemed by some unworthy of that position. The energetic advocacy of Akiba in behalf of all the books, and the fact that the Mishnah recognized the twenty-four books as of equal canonicity, finally decided the issue.

Another point to be considered is the gradual growth of this collection. Although any conclusions in reference thereto are mainly based on conjecture, it may safely be assumed that the nucleus of the Hagiographa, Psalms, Proverbs, and Job, existed and was held in high esteem at the time when the books of the Prophets were officially read in the synagogue, and that other books were added in the course of time. As in the passage mentioned above (I Macc. vii. 17) an unmistakably Maccabean psalm is quoted, it follows that a Maccabean psalm had previously been admitted into the Psalter, which had then been in existence for a long time and was regarded as canonical. The formula with which the writer of I Maccabees (about 100 B.C.) introduces the passage shows this. To this nucleus the other books were gradually added, none being admitted, however, which an author who lived after the time of Ezra and Nehemiah (with which the period of canonicity ended) wrote under his own name. Thus it happened, for instance, that the highly valuable Book of Sirach was excluded, while Ecclesiastes, because ascribed to Solomon, and the Book of Daniel, because ascribed to the Daniel of the Perso-Babylonian court, were admitted, although the latter at least was certainly written in the period of the Maccabees.

That earlier works, becoming increasingly appreciated, were included at a later date, may be seen in the case of the Chronicles, which were the last admitted, although they form the first part of the great historical work which concludes with the Book of Ezra-Nehemiah. The present sequence of the books of the Hagiographa is by no means identical with the order of their admission, as may be seen in the case of the five smaller books, Canticles, Ruth, Lamentations, Ecclesiastes, and Esther, which were subsequently grouped together for the reason that they were read at the synagogal services on Passover, Pentecost, the anniversary of the destruction of Jerusalem, the Feast of Tabernacles, and Purim; they were written on special scrolls, like the Torah, deriving thence their special name "Ḥamesh Megillot" (Five Rolls).

The Hagiographa was called also חכמה ("Wisdom"), and in later Jewish literature דברי קדש ("Words of Holiness"). It can not now be ascertained when the name "Ketubim" and the Greek designation "Hagiographa" were first given to the collection. They could not have been current at the time when the translator of the Book of Sirach wrote his prologue; otherwise he would not have used such general expressions as "the Law, the Prophets, and the others that followed them," or "the Law, the Prophets, and the other books of the fathers." On the gradual development of the term "Ketubim," however, see Blau, "Zur Einleitung in die Heilige Schrift," p. 22.

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E. G. H. V. RY.

ḤAGIZ, JACOB: Palestinian Talmudist; born of a Spanish family at Fez in 1620; died at Constantinople 1674. Ḥagiz's teacher was David Karigal ("Ḳorban Minḥah," No. 105), who afterward became his father-in-law. About 1646 Ḥagiz went to Italy for the purpose of publishing his books, and remained there until after 1656, supporting himself by teaching. Samuel di Pam, rabbi at Leghorn, calls himself a pupil of Ḥagiz. About 1657 Ḥagiz left Leghorn for Jerusalem, where the Vega brothers of Leghorn had founded a bet ha-midrash for him (Grätz, "Gesch." x. 212), and where he became a member of the rabbinical college (Moses ibn Ḥabib, "Geṭ Pashuṭ," p. 129). There a large number of eager young students gathered about him, among whom were Moses ibn Ḥabib, who became his son-in-law, and Joseph Almosnino, later rabbi of Belgrade (Moses Ḥagiz, "Mishnat Ḥakamim," No. 624). Another son-in-law of his was Moses Ḥayyun (Azulai, "Shem ha-Gedolim").

Shabbethai Ẓebi's chief opponent was Jacob Ḥagiz, who put him under the ban (Grätz, *l.c.* x. 475, note 3). About 1673 Ḥagiz went to Constantinople to publish his "Leḥem ha-Panim," but he died before this was accomplished. This book, as well as many others of his, was lost (Moses Ḥagiz, in the introduction to "Halakot Ḳeṭannot"). He also wrote: "Teḥillat Ḥokmah," on Talmudic methodology, published together with Simson of Chinon's "Sefer Keritot" (Verona, 1647); "Oraḥ Mishor," on the conduct of rabbis (an appendix to the preceding work; 2d ed., with additions by Moses Ḥagiz, Amsterdam, 1709); "Petil Tekelet," on the "Azharot" of Solomon Gabirol (Venice, 1652; 2d ed., London, 1714); "'Eẓ ha-Ḥayyim," on the Mishnah (Leghorn, 1654-55; 2d ed., Berlin, 1716).

Ḥagiz also translated the "Menorat ha-Ma'or" of Isaac Aboab into Spanish (1656).

BIBLIOGRAPHY: Grätz, *Gesch.* x. 212 *et seq.*, and note 3.

D. L. GRÜ.

ḤAGIZ, MOSES: Palestinian rabbi and author; born at Jerusalem in 1671; died at Safed after 1750. His father, Jacob ḤAGIZ, died while Moses was still a child. The latter was therefore educated by his maternal grandfather, Moses GALANTE the younger, who had succeeded his son-in-law. With the death of Moses Galante (1689) support from Leghorn was withdrawn, and Ḥagiz found himself in very straitened circumstances. He went to Safed to collect a claim which his mother had against the congregation, but succeeded only in making bitter enemies, who later persecuted him. Returning to Jerusalem, he was given letters of recommendation, through which he expected to obtain support for a bet ha-midrash which he intended to establish. At Rashid (Rosetta), Abraham Nathan gave him 30,000 thalers to deposit at Leghorn for this purpose. Arriving at Leghorn, he secured from Vega, the protector of his family, a promise of further support; but his Palestinian enemies slandered him and ruined his prospects. He subsequently wandered through Italy, and edited at Venice (1704) the "Halakot Ḳeṭannot" of his father. Somewhat later he went to Amsterdam, where he supported himself by teaching, and occupied himself with the publication of his works. In Amsterdam he made the acquaintance of Ẓebi ASHKENAZI, then rabbi of the Ashkenazic congregation, and assisted him in unmasking the impostor Nehemiah ḤAYYUN. This step, however, made more enemies for him, and, like Ẓebi Ashkenazi, he had to leave the city (1714). Until 1738 he resided at Altona; he then returned to Palestine, settling first at Sidon, and later at Safed, where he died. He married a daughter of Raphael Mordecai Malachi, and was therefore a brother-in-law of Hezekiah da Silva. He had no children.

Moses Ḥagiz was not only a great Talmudic scholar, but also a man of wider secular learning than most of the rabbis of his time. According to Wolf, who knew him personally ("Bibl. Hebr." iii. 908), he understood several languages and was somewhat familiar with modern history (see his "Mishnat Ḥakamim," Nos. 627 and 682); he advocated the study of secular sciences (*ib.* No. 114), and admitted that the Zohar has been interpolated by later scribes (*ib.* No. 108). In regard to his character reports differ; some represent him as filled with sincere religious zeal, others as a contentious wrangler (Grätz, "Gesch." 3d ed., x. 479-482). Jacob Emden describes him as a time-server, and even as religiously insincere, though he respected him as a friend of his father ("Megillat Sefer," pp. 117-122, Warsaw, 1896). Ḥagiz wrote: "Leḳeṭ ha-Ḳemaḥ," novellæ to the Shulḥan 'Aruk (Oraḥ Ḥayyim and Yoreh De'ah, Amsterdam, 1697 and 1707; Eben ha-'Ezer, Hamburg, 1711 and 1715); "Sefat Emet," on the religious significance of Palestine (Amsterdam, 1697 and 1707); "Eleh ha-Miẓwot," on the 613 commandments (Wandsbeck, 1713); "Sheber Posh'im," polemics against Ḥayyun (London, 1714); "Leḳeṭ ha-Ḳemaḥ," commentary on the Mishnah (Wandsbeck, 1726); "Perure Pat ha-Ḳemaḥ," commentary to Daniel (Amsterdam, 1727); "Ẓeror ha-Ḥayyim," ethics (Wandsbeck, 1728); "Mishnaṭ Ḥakamim," ethics (*ib.* 1733); "Shete ha-Leḥem," responsa (*ib.* 1733). Other works of his remained unpublished. He also wrote numerous prefaces to the books of others. His writings are signed המניח, the initial letters of "Moses ibn Jacob Ḥagiz."

Bibliography: Grätz, *Gesch.* x., passim, especially pp. 479–482, where the older sources are quoted; Jacob Emden, *Megillat Sefer*, Warsaw, 1896.

L. Grü.—D.

ḤAGIZ, SAMUEL BEN JACOB BEN SAMUEL, OF FEZ: Father of Jacob Ḥagiz and grandfather of Moses Ḥagiz; according to an epitaph, died in 1634. He edited Solomon Duran's "Tif'eret Yisrael" about 1596, and wrote: "Debar Shemu'el," a haggadic commentary, especially on Deuteronomy Rabbah (Venice, 1596); and "Mebaḳḳesh ha-Shem," sermons on the Pentateuch (*ib.* 1596).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2411; Fürst, *Bibl. Jud.* i. 155.

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HAGUE, THE. See Netherlands.

HAHIROTH. See Pi-Hahiroth.

HAHN, AUGUST: German theologian and Orientalist; born at Grossosterhausen, Saxony, March 27, 1792; died in Silesia May 13, 1863. He studied theology and Oriental languages at Leipsic, devoting special attention to Syriac. His treatise on Ephraem the Syrian, published in 1819, led to his appointment as professor at Königsberg, where he published "Bardesanes Gnosticus Syrorum Primus Hymnologus" (1819) and, in conjunction with his colleague Sieffert, "Chrestomathia Syriaca sive S. Ephraemi Carmina Selecta" (1825). In 1826 he was called to Leipsic as professor of theology and preacher, and there began a vigorous campaign against the rationalism prevailing in theology and the Church. In 1833 he became professor and a member of the consistory of Breslau, and in 1844 was made general superintendent of the province of Silesia, which post he retained until his death. He was best known by his stereotyped edition of the text of the Old Testament, published by the Tauchnitz firm in Leipsic (1833), and of which hundreds of thousands of copies have been sold.

Bibliography: *Allg. Deutsche Biographie*, x. 356–358.

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HAHN, JOSEPH YUSPA NÖRDLINGER (JOSEPH BEN PHINEHAS NÖRDLINGEN): German rabbi; born at Frankfort-on-the-Main in the latter half of the sixteenth century; died there April 3, 1637. He received a good education from his father, the learned rabbi Seligmann. The name "Hahn," as his grandson, Joseph ben Moses Kosman, says in the preface to "Noheg ka-Ẓon Yosef," is derived from the family house called "Zum rothen Hahn." Hahn was the author of "Yosif Omeẓ," which was published at Frankfort-on-the-Main in 1723 by Moses Reiss Darum, son-in-law of Joseph ben Moses Kosman. This interesting work treats of liturgical questions, of the most important moments of religious life, of education, charity, morality, the Christian holidays, and the civil calendar. It is written in a popular style; and short remarks show the author to have been a master of the Halakah. As such he was acknowledged by his contemporaries Isaiah Horowitz, author of "Shene Luḥot ha-Berit," and Joel Särkes, author of "Bayit Ḥadash." He expresses rational views in regard to pedagogics. He recommends adherence to the old rule given in Prov. xxii. 6, "Train up a child according to its way" (A. V. "in the way he should go"), and that the scope, method, and subject of instruction be adapted to the capacity of the child: it should not be compelled to learn what is beyond its comprehension. If not fit for the study of the Talmud, it should receive thorough instruction in the Bible, which is plain and wins the heart for the fear of God. In this work Hahn also tells of the troubles that befell the Frankfort Jews before and during the persecutions caused by Vincent Fettmilch, of their expulsion in 1614, and of their readmission in 1616. Hahn was a member of one of the forty families to which the privilege of returning was first granted.

In communal affairs Hahn also displayed great activity. He founded a society, Gomel Ḥesed, whose duty it was to render the last honors to the dead, especially to such as had no relatives. The congregation conferred upon him offices of honor; and he officiated as rabbi when the rabbinate was vacant. His name is inscribed in the "memorial book," and his Hebrew epitaph (No. 1590) is found on one of the monuments of the Jewish cemetery of Frankfort.

Another work of Hahn's, containing explanations and glosses to the four codes of the Shulḥan 'Aruk, is still in manuscript.

Bibliography: Fürst, *Bibl. Jud.* i. 355; Steinschneider, *Cat. Bodl.* col. 1519; Horovitz, *Frankfurter Rabbinen*, ii. 5–18.

D. S. Man.

HAI BEN DAVID: Dayyan, and later gaon in Pumbedita from 890 to 897. He is mentioned in Isaac ibn Ghayyat's "Halakot," in connection with the curious Bagdad custom of reciting the "'Abodah" on the morning of the Day of Atonement, which custom even Hai b. David was unable to abolish. It is probable that he wrote in Hebrew. According to somewhat doubtful Karaitic sources, he wrote an anti-Karaitic book with the purpose of justifying the Rabbinite calendar, the calculation of which is ascribed perhaps by him, if not by Hai ben Sherira, to R. Isaac Nappaḥa (comp. Pinsker, "Liḳḳuṭe Ḳadmoniyyot," pp. 148 *et seq.*).

Bibliography: Steinschneider, *Die Arabische Literatur*, p. 101, note 1; Fürst, in *Orient, Lit.* x. 262; Neubauer, *M. J. C.* i. 65, 66, 188; ii. 224; Harkavy, *Teshubot ha-Geonim*, p. 384; *idem*, in *Ha-Goren*, iv. (1903) 80; Weiss, *Dor*, iv. 134, 189, note 23; Halévy, *Dorot ha-Rishonim*, iii. 240, 248, 282; see also Jew. Encyc. v. 571, *s.v.* Gaon.

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HAI BEN NAHSHON: Gaon of Sura (889–896) and president of the school of Nehardea. He was, according to a manuscript in the Vatican Library, the author of opinions on many Talmudical tractates. He protested against reciting "Kol Nidre" (Rosh, on Yoma, end; Ṭur Oraḥ Ḥayyim, 619; Kol Bo, § 68). His father, R. Nahshon, and grandfather, R. Zadok, were both geonim.

Bibliography: *Rechts-Gutachten der Geonen*, ed. Cassel, p. 9; Fürst, in *Orient, Lit.* x. 261; Rapoport, in *Bikkure ha-'Ittim*, x. 37, xi. 82; Steinschneider, *Die Arabische Litera-*

tur, p. 101, note 1; Neubauer, *M. J. C.* i. 39, 189; Landshuth, *'Ammude ha-'Abodah*, i. 62; Harkavy, *Teshubot ha-Geonim*, p. 384; Halévy, *Dorot ha-Rishonim*, iii. 282; see also JEW. ENCYC. v. 571, *s.v.* GAON.

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HAI BEN SHERIRA: Gaon of Pumbedita; born in 939; died March 28, 1038. He received his Talmudic education from his father, Sherira, and in early life acted as his assistant in teaching (Schechter, "Saadyana," p. 118). In his forty-fourth year he became associated with his father as "ab bet din," and with him delivered many joint decisions.

Appointment as Gaon.

As a consequence of the calumnies of their antagonists they were imprisoned together, and their property was confiscated, by the calif Al-Ḳadir (997; see Abraham ibn Daud in "M. J. C." i. 67). The imprisonment, however, seems not to have lasted very long. Sherira, then old and sick, appointed his son to the position of gaon (998). Hai's installation was greeted with great enthusiasm by the Jewish population. An old tradition (Abudarham, ed. Venice, p. 70c) says that on the Sabbath after Sherira's death, at the end of the reading of the weekly lesson, the passage (Num. xxvii. 16 *et seq.*) in which Moses asks for an able follower was read in honor of Hai. Thereupon, as hafṭarah, the story of Solomon's accession to the throne was read (I Kings ii. 1–12), the last verse being modified as follows: "And Hai sat on the throne of Sherira his father, and his government was firmly established." Hai remained gaon until his death in 1038 (according to Abraham ibn Daud, *l.c.* p. 66). He was celebrated by the Spanish poet Solomon ibn Gabirol and by Samuel ha-Nagid (see "Ha-Karmel," 1875, p. 614).

His Responsa.

Hai ben Sherira's chief claim to recognition rests on his numerous responsa, in which he gives decisions affecting the social and religious life of the Diaspora. Questions reached him from Germany, France, Spain, Turkey, North Africa, India, and Ethiopia (see Müller, "Mafteaḥ," pp. 197–201 *et seq.*; Harkavy, "Studien und Mittheilungen," iv. 225). His responsa, more than eight hundred in number, deal with the civil law, especially the laws concerning women, with ritual, holidays, etc. Many of them contain explanations of certain halakot, haggadot, and Talmudic matters. In halakic decisions he quotes the Jerusalem Talmud, but without ascribing any authority to it ("Teshubot ha-Ge'onim," ed. Lyck, No. 46). Many of his responsa may have been written in Arabic; only a few of them have been preserved ("Sha'are Ẓedeḳ," Salonica, 1792; Harkavy, "Teshubot ha-Ge'onim," Nos. 83–117, 197, 198, 201, 203, 325, 410, 421; Derenbourg, in "R. E. J." xxii. 202; Steinschneider, "Hebr. Uebers." p. 909; idem, "Die Arabische Literatur der Juden," p. 101; Müller, *l.c.*).

Legal Treatises.

Hai ben Sherira codified various branches of Talmudic law. He wrote in Arabic a treatise on purchases, translated into Hebrew by Isaac Albargeloni with the title "Ha-Meḳaḥ weha-Mimkar" (1078); "Sefer ha-Mashkon," a treatise on mortgage, anonymously translated into Hebrew; "Mishpeṭe ha-Tanna'im," a treatise on conditions, also anonymously translated into Hebrew. These three treatises were published together (Venice, 1604); later editions also contain commentaries by Eleazar ben Aryeh (Vienna, 1800) and by Hananiah Isaac Michael Aryeh (Salonica, 1814). Another anonymous translation of them exists in manuscript under the title "Dine Mamonot." According to Azulai, Hai also wrote in Arabic "Sha'are Shebu'ot," a treatise on oaths. According to another Hebrew source, the original title was "Kitab al-Aiman." This treatise was twice anonymously translated into Hebrew: (1) "Mishpeṭe Shebu'ot" (Venice, 1602; Altona, 1782); (2) "Sefer Meḥubbar be-Ḳoẓer Min ha-Dinim be-Bi'ur Kelalim we-'Iḳḳarim be-Ḥelḳe Ḥiyyub la-Shebu'ah" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 813). The "Sha'are Shebu'ot" were metrically arranged by an anonymous writer, probably of the thirteenth century, under the title "Sha'are Dine Mamonot we-Sha'are Shebu'ot," and by Levi ben Jacob Alkalai. Hai's treatise on boundary litigations, "Meẓranut," is known only through quotations (Rapoport, in "Bikkure ha-'Ittim," x. 93, note 27). "Hilkot Tefillin," "Siddur Tefillah," and "Metibot" are also quoted as his (Rapoport, *l.c.* xi. 91).

Commentaries on the Mishnah.

Hai b. Sherira's philological abilities were directed to the expounding of the Mishnah; of this work only the portion on Seder Ṭohorot is extant; it was published by T. Rosenberg in "Ḳobeẓ Ma'aseh" (Berlin, 1856). This commentary contains especially interesting linguistic notes, Arabic and Aramaic being often adduced for comparison. The author quotes the Mishnah, the two Talmuds, the Tosefta, the Sifra, Targums Onḳelos and Jonathan, the Septuagint, the works of Saadia, the "Sifre Refu'ah," and other anonymous sources. He also quotes his own commentary on Zera'im (p. 34) and on Baba Batra (p. 43). These quotations, and many others cited by the 'Aruk, prove that the commentary extended to the whole Mishnah, containing among other explanations historical and archeological notes. Some passages of the commentary are quoted by Alfasi and Hananeel on Yoma, and by Solomon ibn Adret in his "Ḥiddushim" (Weiss, "Dor," iv. 185 *et seq.*), while Abu al-Walid ibn Janaḥ cites Hai's commentary to Sabbath frequently (Bacher, "Leben und Werke des Abulwalid," p. 87). It is uncertain whether Hai wrote commentaries in Arabic on the Bible as a whole or on parts of it. Ibn Ezra, however, in his commentary on Job quotes several of his explanations.

Hai compiled also a dictionary of especially difficult words in the Bible, Targum, and Talmud, the Arabic title of which was "Al-Ḥawi." Abraham ibn Ezra translated this title, in his "Moznayim," into "Ha-Me'assef," while Abu Bukrat's translation, "Ha-Kolel," and Moses Botarel's translation, "Ha-Ḳemiẓah," did not become popular. Fragments of this dictionary were discovered by Harkavy, and published by him in "Miẓpah" (St. Petersburg, 1886), in "Ḥadashim Gam Yeshanim" (No. 7), and in "Mi-Mizraḥ umi-Ma'arab" (1896, iii. 94 *et seq.*); these show that the work was arranged according to an alphabetic-phonetic plan of three consonants in every group; for instance, *s.v.* אהל it quotes the permutations אהל, אלה, הלא, האל, לאה. Judah ibn Balaam is the earliest Jewish author who expressly quotes this dictionary (see his commentary on the Pentateuch, "Kitab al-Tarjiḥ"; Neubauer, "Cat. Bodl. Hebr. MSS." No. 292; Schorr, in "He-Ḥaluẓ," ii. 61). Moses ibn Ezra and some African authors of the twelfth and thirteenth centuries also mention it (Steinschneider, in "Z. D. M. G." lv. 129 *et seq.*).

Of Hai's poetical writings few have been preserved, and even of these the genuineness is doubted.

The "Musar Haskel."

The didactic poem "Musar Haskel" is generally regarded as authentic, though Dukes expressed some doubts as to its genuineness, as old Jewish authors like Al-Ḥarizi and Ibn Tibbon do not mention it ("Orient, Lit." xi. 505); and Steinschneider also regarded it as of doubtful authenticity ("Cat. Bodl." p. 2161; "Jewish Lit." p. 366, notes 39, 40). The first edition appeared about 1505 (see Fano); others were published in Constantinople (1531), in Paris (1559), and elsewhere (Steinschneider, "Cat. Bodl." p. 1021). The modern editions are as follows: Dukes, "Ehrensäulen," p. 96; Grätz, "Blumenlese," p. 27; Steinschneider, "Musar Haskel," Berlin, 1860; Weiss, "Liḳḳuṭe Ḳadmonim," Warsaw, 1893; Philipp, "Sämmtliche Gedichte des R. Hai Gaon," Lemberg, 1881; a Latin translation by Jean Mercier, "Cantica Eruditionis Intellectus Auctore per Celebri R. Hai," Paris, 1561; another by Caspar Seidel, "Carmen Morale Στροφορυθμον Elegantissimum R. Chai," etc., Leipsic, 1638. The "Musar Haskel" consists of 189 double verses in the Arabic meter "rajaz," and it is said to have therefore received the title of "Arjuzah." If it really belongs to Hai, he was, as far as is known, the first Eastern writer to use an Arabic meter in Hebrew poetry. Every strophe is complete in itself, and independent of the preceding strophe.

Some piyyuṭim are ascribed to him, as the piyyuṭ beginning with the words "Shema' ḳoli," preserved in the Sephardic liturgy for the evening of the Day of Atonement (Landshuth, "'Ammude ha-'Abodah," p. 62).

Many spurious writings have been ascribed to Hai, especially by later cabalists. Among them are a "Sefer Ḳol ha-Shem ba-Koaḥ" (Moses Botarel, commentary on the "Sefer Yeẓirah," p. 10a, Grodno); "Pitron Ḥalomot," Ferrara, 1552; "Sefer Refafot," *ib.*; "Perush me-'Alenu"; "Teshubah," on the thirteen rules of R. Ishmael and on the Ten Sefirot; "A Letter to the Priests of Africa" (Steinschneider, "Cat. Bodl." p. 1029; *idem*, "Hebr. Uebers." p. 893; Harkavy, "Studien und Mittheilungen," iii. 14). Some of the responsa attributed to him are mere forgeries. Others again were falsified or mutilated by later additions and interpolations, as, for instance, the one containing attacks upon Aristotle and his philosophy ("Monatsschrift," xi. 37; Grätz, "Gesch." vi., note 2; Geiger, in "Wiss. Zeit. Jüd. Theol." i. 206).

Characteristics.

Hai was not only a master of Hebrew lore, but was also familiar with the Koran and the Ḥadith, with Plato, Aristotle, Alfarabi, the grammarian Al-Ḥalil, the Septuagint, the Greek calendar (Harkavy, *l.c.* No. 45), Greek history (*ib.* No. 376), and the Persian translation of "Kalilah wa-Dimnah." He did not hesitate to consult even the Catholicos in an exegetical difficulty (Ps. cxli. 5), as the Sicilian dayyan Maẓliaḥ ibn al-Basak relates in his biography of Hai ("Sirat R. Hai"; see Steinschneider, "Die Arabische Literatur," § 85); he justified his action by saying that scholars in former times did not hesitate to receive explanations from those of other beliefs. He had an exact knowledge of the theological movements of his time, of which that of the orthodox Ash'ariyyah attracted him the most. Moses ibn Ezra, in his "Poetik" (fol. 1196), even called him a Moteḳallam. He was also competent to argue with Mohammedan theologians, and sometimes adopted their polemical methods (see Harkavy, *l.c.* iii. 173). Hai was orthodox as regards tradition, and upheld custom to its fullest extent. He established the principle that where the Talmud gives no decision traditional customs must be adhered to ("Eshkol," i. 1). He even went so far as to recommend the observance of every custom not in direct opposition to law ("Eshkol," ii. 3). In many passages of his responsa he warns against deviating from a custom even when the meaning of its origin has been lost, as in the case of the practise of not drinking water during the Teḳufot ("Teshubot ha-Ge'onim," ed. Lyck, No. 14). But this did not prevent him from opposing the abuses common to his time. Thus he protested against the practise of declaring null and void all oaths and promises which may be made during the coming year (*ib.* No. 38), and against the refusal to grant an honorable burial to excommunicated persons and their connections (*ib.* No. 41).

Hai's conservative standpoint explains the fact that in the study of esoteric sciences he detected a danger to the religious life and a deterrent to the study of the Law. He warned against the study of philosophy, even when pursued with the plea that it leads to a better knowledge of God.

Of his own views on religious-philosophical subjects only those regarding the anthropomorphisms of the Bible (expressed in his appeal to a well-known dictum of R. Ishmael: "The Torah spoke in language of men") and one or two other subjects (see Schreiner in "Monatsschrift," xxxv. 314 *et seq.*) were known prior to the publication of Ibn Balaam's commentary on Isaiah ("R. E. J." xxii. 202) A responsum of Hai given in this commentary discloses his opinion on the subjects of divine foreknowledge and the predestined length of human life. The essence of divine prescience seems to consist, according to him, in a preknowledge of both hypothetical and actual occurrences. In this he shows the influence of Saadia (Kaufmann in "Z. D. M. G." xlix. 73).

His attitude toward the Cabala is determined by his conservative standpoint. Its elements, as far as they can be traced back to the Talmud, he considered to be true. When the inhabitants of Fez made inquiries regarding the proportions of God ("Shi'ur Ḳomah"), he answered, as one of the signers of the responsum, that God is above any corporeal qualification and that the Talmud forbids the public discussion of these things ("Ṭa'am Zeḳenim," Nos. 54–57). His answer to the question regarding the interpretation of the Talmudic tradition that four men entered paradise is interesting, and has caused much discussion ("Teshubot ha-

Ge'onim," ed. Lyck, No. 99). He refers to the opinion of various scholars that specially favored persons could attain, by means of castigation and the reciting of psalms, to an ecstatic state in which they might behold the heavenly halls ("hekalot") as vividly as if they really had entered them. Contrary to his father-in-law, Samuel ibn Ḥofni, gaon of Sura, he followed former scholars in deeming it not impossible that God should reveal the marvels of heaven to the pious while in this state of ecstasy (see Hananeel and Tosafot to Ḥag. 14b, *s.v.* "Arba'ah she-niknesu . . ."). But all the elements of the later Cabala not found in Talmudic tradition, as the belief that miracles could be performed with the names of God, he designated as foolishness not credited by any sensible man.

The best characterization of Hai is given by Steinschneider ("Hebr. Uebers." p. 910): "Certain cabalistic pieces were ascribed to him; but in truth he was no mystic in the usual sense of the word. In fact he fought against superstition. He was an orthodox Jew, in possession of general culture, but hostile to deeper philosophical research."

BIBLIOGRAPHY: In addition to the works quoted above: Steinschneider, *Die Arabische Literatur*, § 57; Grätz, *Gesch.* v. 320, vi. 1 *et seq.*, note 2; Weiss, *Dor*, iv. 174 *et seq.*; idem, *Likkuṭe Ḳadmoniyyot*, 1873, Introduction; *idem*, in *Ha-Asif*, iii. 151; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 54 *et seq.*; Schechter, *Saadyana*, p. 113; idem, *Genizah MS.* offprint from *Festschrift zum 70 Geburtstage A. Berliners*, pp. 2 *et seq.*; idem, *Studies in Judaism*, pp. 94, 254, 255, 330, 421; *J. Q. R.* xiii. 52 *et seq.*

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HA-'IBRI. See PERIODICALS.

HAIDA, ABRAHAM BEN SIMEON (also known as **Abraham Lemberger**): Printer in Prague between 1612 and 1628; son of Simeon Haida. In 1610, with Moses Uṭiẓ and Gershon Popers, he assisted in the printing of Samuel Laniado's "Keli Ḥemdah." In 1612 he was associated with Moses Uṭiẓ in the printing of Manoah Hendel's "Manoaḥ Maẓa Ḥen." He also printed the following works: Immanuel ben Solomon's "Maḥberet ha-Tofet weha-'Eden" (1613; according to Steinschneider); "'En Mishpaṭ" (Steinschneider, "Cat. Bodl." No. 3995) and Joseph ben Moses' "Bi'ure Rashi" (1614); Isaac ben David Schik's "Zeri'at Yiẓḥaḳ" and Abraham Sheftel's "Yesh Noḥalin" (1615); Solomon Luria's "Yam shel Shelomoh," on Baba Ḳamma (1616); Solomon ben Jacob's "Shir ha-Shirim" (1626); and many other books. He worked in the houses of Samuel Meisel, Judah ben Jacob Cohen, and Jacob Bak. His sons printed, in 1641, Löb ben Josef Rofe's "Ḳol Yehudah." According to Steinschneider ("Cat. Bodl." No. 5736), Judah Löb Lemberger, author of "Ein Hübsch Göttlich Büchel," may be one of Abraham Lemberger's sons.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 263 *et seq.*; *Orient, Lit.* xi. 566; Steinschneider, *Cat. Bodl.* p. 2973; Fürst, *Bibl. Jud.* i. 368.

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HAIDA, MOSES BEN JOSEPH: German mathematician; lived at Hamburg in the seventeenth and eighteenth centuries. He was a grandson of Samuel Haida, author of "Zikḳuḳin de-Nura." He was the author of "Sefer Ma'aseh Ḥarash we-Ḥosheb," an arithmetic, written at the time of the great fire of Altona (Frankfort-on-the-Main, 1711).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. and iii., No. 1600; Steinschneider, *Cat. Bodl.* col. 1837; idem, *Jewish Literature*, p. 261.

G. M. SEL.

HAIDA, SAMUEL: Bohemian cabalistic author; died June 1, 1685, in Prague, where he was dayyan and preacher, and which was probably his native city. He edited the Tanna debe Eliyahu Rabbah with two commentaries and copious references (Prague, 1676); but he changed the text arbitrarily, considering himself to be under the inspiration of the prophet Elijah, whom he believed to be the author of this work of an unknown writer in the tenth century (see Zunz, "G. V." 2d ed., p. 119). In order to receive this inspiration he fasted, visited the graves of pious men, and engaged in different mystic practises. He justifies pilpulistic methods, and finds even for the habit of gesticulations at Talmudic disputations a basis in Biblical and Talmudic literature, for which he is severely criticized by Jair Ḥayyim BACHARACH (see "Ḥawwot Ya'ir," Nos. 123, 152, and "Bikkurim," ed. Keller, i. 6).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Oẓar ha-Sefarim*, s.v.; Hock, *Die Familien Prags*, p. 94, Presburg, 1892; Friedmann, *Seder Eliyahu Rabbah und Seder Eliyahu Zuṭa*, p. 4, Vienna, 1902.

K. D.

HAIDAMACKS: Russian brigand bands of the eighteenth century. The disorganized condition of Poland during the eighteenth century made it possible for the discontented peasants and Cossacks of the Greek Orthodox faith to make organized attacks on their Catholic masters—the Polish nobles—and the Jews. The general disorder, and the agitation of the Greek Orthodox priests led to the formation of brigand bands known as "Haidamacks," composed of runaway serfs, Saporogians, and Cossacks from Russian Ukraine. In 1734 and again in 1750, under Cossack leaders, they robbed and destroyed many towns, villages, and estates in Kiev, Volhynia, and Podolia, killing a great number of Jews and Polish nobles. In 1768 occurred the Uman massacre, when Gonta and his followers killed thousands of Jews, sparing neither old nor young.

Russian Parties.

Internal dissensions in Poland caused a division into parties. One joined the Russian government in demanding religious liberty and political freedom for all of the Greek Orthodox faith, while the other opposed these demands, and formed the Federation of Nobles to defend the old order of things. During the armed conflict agitators urged the peasants to rise against the confederacy. A false decree of Catherine II. was circulated which ordered the extermination of the Jews and the Poles. Under the leadership of the Saporogian Cossack Zhelyeznyak bands of Haidamacks in the spring of 1768 swept over the government of Kiev, killing Poles and Jews, and ruining towns and villages. They often hanged together on the same tree a Pole, a Jew, and a dog, accompanied with the inscription, "A Pole, a Jew, and a dog—all of one faith." Thousands of Jews and Poles fled to the fortified city of Uman. So great was the number of fugitives that many could find no room within the city walls, and camped in the adjoining fields. The commandant of the city, Mladanovitch, had under him a detachment of Cossack militia commanded by Gonta. Although there was strong suspicion that Gonta was in sympathy with Zhelyeznyak, Mladanovitch nevertheless sent him against the latter. Gonta and his followers joined Zhelyeznyak, and soon appeared before the walls of Uman. The besieged made a determined resistance during the first day, the Jews working together with the Poles on the city walls.

Massacre at Uman.

There was no able leader to command them, however. Mladanovitch endeavored to negotiate terms of peace with the Cossacks. The latter promised that they would not touch the Poles, while they assured the Jews that their attack was directed only against the Poles. Gonta and Zhelyeznyak with their Haidamacks entered the city and began a most terrible slaughter. Heeding neither age nor sex, they killed the Jews in the streets, threw them from the roofs of tall buildings, speared them, and rode them down with their horses. When the streets were so filled with corpses that it was difficult to pass, Gonta ordered them collected into heaps and thrown outside the city gates to the dogs and pigs. Three thousand Jews fled to the synagogue and made a stand there. Armed with knives, a number of them attacked the Cossacks. Gonta blew in the door of the synagogue with a cannon; the Haidamacks rushed into the building and showed no mercy.

Having finished with the Jews, the Haidamacks turned on the Poles. When Mladanovitch in chains reproached Gonta for his treachery, the latter answered, "You treacherously sold the Jews to me, and I by perjury sold you to the devil."

It is estimated that about twenty thousand Jews and Poles were killed in Uman alone. Throughout the district the Jews were hunted from place to place. Many succumbed to hunger and thirst; many were drowned in the Dniester; and those who reached Bendery were seized by the Tatars and sold into slavery. Smaller Haidamack bands massacred the Jews in other places. Hundreds were killed in Tetiub, Golta, Balta, Tulchin, Paulovich, Rashkov, Lizyanka, Fastov, Zhivotov, and Granov. The determined efforts of the Jews of Brody in behalf of their brethren, and the lawlessness of Gonta, led to an energetic campaign against him. Soon after the Uman massacre Gonta and Zhelyeznyak were taken by the order of the Russian general Krechetnikov and handed over to the Polish government. Gonta was executed in a most cruel manner. His skin was torn off in strips, and a red-hot iron crown placed on his head. The remaining Haidamack bands were captured and destroyed by the Polish commander Stempkovski.

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H. R. J. G. L.

Pilgrimages.

HAIFA: Syrian seaport, at the foot of Mount Carmel, and ten kilometers from Acre. Near Haifa are two grottos, one associated with the name of the prophet Elijah, the second with that of Elisha. In Biblical times this region belonged to the tribe of Asher (Judges v. 17). Haifa had a Jewish community during the Talmudic period; the following rabbis are mentioned as having lived there: Abba of Haifa, Ami, Isaac Nappaḥah, and Abdima. The Jews of Haifa make a pilgrimage once every year to the tomb of the above-mentioned rabbi Abdima, which is in their cemetery. From the fifth to the thirteenth century the community was frequently broken up by the numerous conquerors of Palestine, but began to enjoy fairly settled and regular conditions of existence under the comparatively tolerant rule of the Mameluke sultans, at the beginning of the thirteenth century (1221).

In 1084 Elijah ha-Kohen, gaon of Palestine, held a council at Haifa ("J. Q. R." xv. 85). In 1259 R. Jehiel, head of the rabbinical academy of Paris, after making a pilgrimage to the Holy Land, settled at Acre; he died there, and was buried at Haifa. Jacob Baruch, a Jewish traveler from Leghorn, who visited Haifa in 1799, says ("Shibḥe Yerushalayim") that he found a synagogue there. In the middle of the nineteenth century there were but seven Jewish families at Haifa. In 1857 Eleazar Cohen Ḥimsi, a rabbi of Smyrna, who was on his way to Tiberias by way of Haifa, consented to remain at Haifa as spiritual head of the community. He died after officiating twelve years (1857–69). Meanwhile the community was enlarged by the arrival of Jews from Constantinople, Smyrna, Syria, and Morocco. In 1870 Abraham Ḥalfon, a rabbi of Tiberias, but originally from Tetuan, accepted the title of grand rabbi of Haifa, but resigned after one year. Since 1878 two Moroccan rabbis, Mas'ud Haḥuel and Abraham Cohen, both from Tetuan, have acted conjointly as rabbis. About 1882 Abraham Raphael de Léon, originally from Smyrna, acted at Haifa as consular agent of Holland. At the end of 1882 Laurence Oliphant took up his abode at Haifa, which he intended to be the center of the Palestine settlement which he had planned. He found in the town about thirty families who were waiting for government permission to colonize the proposed settlement.

In a population of 4,000 Haifa has 1,000 Jews, who are for the most part poor, and are occupied chiefly with commerce. Some are engaged as carpenters, coppersmiths, blacksmiths, and wheelwrights. In 1881 the Alliance Israélite established two schools, one of which is attended by 180 boys, and the other by 105 girls.

The community has quite an old synagogue and a bet ha-midrash. One half-hour's journey from Haifa there is a Jewish agricultural colony, Zikron Ya'aḳob, or Zammarin.

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G. M. Fr.

HAIL: Frozen rain falling in pellets of various sizes and shapes. The Hebrew words for "hail" are: ברד, the most usual term; אלגביש (Ezek. xiii. 11, 13; xxxviii. 22); and חנמל (Ps. lxxviii. 47), the meaning of which is only conjectural. Hailstones were regarded as proofs of God's might (Ecclus. [Sirach] xliii. 15); they are spoken of as being kept in God's storehouses or treasuries (Job xxxviii. 22). The best known hail-storm in the Bible is the seventh plague which God inflicted on the Egyptians immediately before the Exodus (Ex. ix. 13–35; Ps. *l.c.*). On another occasion hail served as God's destroying agent; and it is said that those who died from hailstones were more than those who died by the sword of Israel (Josh. x. 11). For this reason hail is often mentioned as a punishment (Isa. xxviii. 17; Ezek. xiii. 11, 13). Once hail occurs in a description of the appearance of God (Ps. xviii. 13). Hail is very often coupled with fire (Ex. ix. 23, 24; Ps. xviii. 13 [A. V. 12]), and it is also mentioned in connection with thunder (Ex. ix. 23, 28; Ps. xviii. 14).

E. G. H. M. SEL.

HAIM, ISRAEL BEHOR: Servian author; born at Belgrade, Servia. He left his home in 1813 in consequence of the invasion of the Dahjas, and settled at Vienna, where he edited the Ladino translation of the Bible, the daily prayers, and other ritual works, as well as school-books. Returning to Belgrade toward 1838, he devoted himself to Jewish, especially to Judæo-Spanish, literature. Many of his stories and poems, written in Ladino, were destroyed in 1866. Haim also published: "The Sayings of Joshua ben Sira," translated into Ladino, Vienna, 1818; "Ḥobot ha-Lebabot: Este Libro es Llamado en Ladino Obligacion de los Coraçœns, é es Primera vez Tresladado de el Gaon ha-Chasid R. Bahie, é Agora fue Segunda vez Tresladado de . . . ," Vienna, 1822.

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S. M. K.

HAINDORF, ALEXANDER: German physician, writer, and philanthropist; born at Lenhausen, a village in Westphalia, May 12, 1784; died at Hamm Oct. 16, 1862. The son of poor parents, he went, after their early death, to his grandparents at Hamm, where, though a mere boy, he was obliged to engage in peddling. He studied Hebrew with a Polish Talmudist, and secretly read German books; after many difficulties he finally obtained permission to attend the gymnasium at Hamm. On his graduation he studied medicine at Würzburg, Erlangen, Heidelberg, and Paris. He became privat-docent at Heidelberg, and later practised at Minden. After a few years he accepted an appointment at the Academy of Münster as professor of medicine and surgery, which he retained until that school was dissolved in 1847. Haindorf wrote: "Versuch einer Pathologie und Therapie der Geistes- und Gemüthskrankheiten," Heidelberg, 1811; "Beiträge zur Kulturgesch. der Medicin und Chirurgie Frankreichs und Vorzüglich Seiner Hauptstadt, mit einer Uebersicht Ihrer Sämmtlichen Hospitäler und Armenanstalten," Göttingen, 1815; "Versuche über Hypochondrische und Andere Nerven-Affectionen," translated from the English of John Reid, with notes and additions, Essen, 1819.

Haindorf's chief claims to recognition lie in his efforts in behalf of the spread of culture and Biblical knowledge among his coreligionists. In 1825 he founded at Münster the Verein zur Beförderung von Handwerken Unter den Juden, in connection with a seminary for teachers for the Jewish communities; the influence of this society extended within ten years over Westphalia and Rhenish Prussia, on account of the founder's reputation as a physician and philanthropist. Haindorf was for many years director of this society, and himself gave lectures in natural science. The school enjoyed so high a reputation between 1830 and 1840 that many Christian inhabitants of the city sent their children there. In 1835 the institution was placed on a firm basis by a gift of 25,000 thalers from Haindorf's father-in-law. Several hundred teachers and artisans graduated there in the course of the nineteenth century. A lover of art, Haindorf collected such works as were within his reach, and his picture-gallery included among its four hundred paintings works by the foremost German and Dutch masters. In 1854 he went to Hamm to be near the family of his only daughter, ending his days in retirement. In conformity with his will he was buried at Münster beside his wife, who had died forty-six years previously.

BIBLIOGRAPHY: Geiger, *Jüd. Zeit.* ii. 1 *et seq.*; *Allg. Zeit. des Jud.* xxvi. 646, 670 *et seq.*

S. M. K.

HAIR.—Biblical Data: The hair of the ancient Hebrews was generally black (comp. Cant. iv. 1, v. 11). In Eccl. xi. 10 black hair is designated as a sign of youth in contrast with the white hair of age. Josephus narrates ("Ant." xvi. 8, § 1) that Herod dyed his gray hair black in order to appear younger. Black hair was in any case considered beautiful, black being the general color, while light or blond hair was exceptional. David is designated as "admoni" = "ruddy" (I Sam. xvi. 12, xvii. 42), this expression being also applied to Esau's hair (Gen. xxv. 25). The Hebrews had thick hair (Ezek. viii. 3). Long, heavy hair was considered as a sign of vitality. In the case of Samson, traced back to religious reasons (he having been dedicated to God), the connection of long hair and bodily strength was based on the current views. Absalom's famous hair (II Sam. xiv. 25 *et seq.*) was considered not only as an ornament, but as a token of strength. A bald head, therefore, was an object of mockery (II Kings ii. 23; comp. Isa. iii. 17, 24).

Fashion Among Men.

From the Old Testament it may be gathered that it was customary for the men to have their hair cut from time to time. The NAZARITES allowed theirs to grow uncut for religious reasons. Absalom, proud of his thick head of hair, had it cut once a year only. But generally the hair was cut oftener. It was never shaved save on special occasions; the high priests and the priests in general were expressly forbidden to have theirs shaved. They were neither to shave their hair according to heathen custom, nor to allow it to grow uncut like that of the Nazarites (comp. Ezek. xliv. 20). There is no other information in the Bible concerning the care of the hair.

As the ancient Egyptians had combs, and as the Assyrians, also, were very careful in dressing their hair, it may be due to mere chance that combs are not mentioned in the Old Testament. The Hebrews, however, did not follow the Egyptian custom of wearing wigs. The Assyrians wore their hair in several braids reaching down to the nape of the neck. Samson's seven braids ("maḥlefot"; Judges xvi. 13, 19) indicate that this fashion obtained, for a time at least, in Israel.

Fashions Among Women.

Among women long hair is extolled as a mark of beauty (Cant. iv. 1, vii. 6). A woman's hair was never cut except as a sign of deep mourning or of degradation (Jer. vii. 29; comp. Deut. xxi. 12). Women gave much thought to the care and decoration of their hair (II Kings ix. 30; Cant. iv. 1, vi. 4, vii. 5; Judith x. 3). The prophet Isaiah derides the many aids used by the women in curling and tending their hair (Isaiah iii.). Josephus mentions the custom—still obtaining in the East—of sprinkling gold-dust on the hair in order to produce a golden shimmer ("Ant." viii. 7, § 3).

Religious Customs.

As a sign of mourning, part of the head, especially in front, was shaved. Although this was forbidden by the Law as a heathen superstition (Deut. xiv. 1; Lev. xxi. 5), the words of the Prophets indicate that it was customary among the people (Isa. xii. 12; comp. *ib.* iii. 24; Jer. vii. 29, xvi. 6; Ezek. vii. 18; Amos viii. 10; Micah i. 16; compare also the same custom among Arab women). The practise can not be interpreted as indicating a renunciation of everything considered in ordinary life to be a mere ornament (comp. Jer. vii. 29).

The Law regards it in an entirely different light, as it forbids shaving of the head on the ground that Israel belongs to YHWH only (Deut. xiv. 1). Originally, shaving in times of mourning indicated that the hair was sacrificed to the dead (comp. Lucian, "De Dea Syria," 60). The Law also regarded as a heathen custom the shaving of the head in a circle, so that only a strand remained in the center (comp. Jer. ix. 26, xxv. 23, xlix. 32), and forbade it as such to the Israelites (Lev. xix. 27). Herodotus (iii. 8) says expressly that the Arabs intended to imitate thereby the fashion of their god Orotal-Dionysus, and he correctly ascribes to the custom a religious reason. The ancient conception, mentioned above, that the continuously growing hair, like the blood, is a sign of vitality sufficiently explains the sacrifice of the hair.

E. G. H. I. Be.

——**In Rabbinical Literature:** The hair was regarded by the Rabbis as so powerful an augmentation of beauty that married women were recommended to hide it. In connection with this recommendation the Talmud relates the following: Ḳimḥit, the mother of seven sons who successively held the office of high priest, was once asked by what merit of hers she was so blessed in her sons. "Because," said she, "the beams of my house have never seen my hair" (Yoma 47a). In Talmudical times it was the custom for women to plait their hair. "Because she [the wife accused of adultery] plaited her hair to please him [her alleged paramour] the priest loosened her hair" (Num. R. ix.). A man who curled his hair was regarded as a vain person. At the age of seventeen Joseph was still termed "lad" ("na'ar"), because he was childish enough to curl his hair (Gen. R. xxxiv.). Elijah had naturally curly hair; his enemies, however, mocked him, declaring that he curled it (Pesiḳ. R. 26 [ed. Friedmann, p. 129a]). While Samson was filled by the Holy Spirit his hair made a noise like bells, and the sound was heard from Zorah to Eshtaol (Yer. Soṭah 17b). The Midrash finds in the name "Joel ben Petuel" an indication that the prophet who bore it curled his hair like a maiden (Midr. Teh. lxxx.). Absalom was very vain of his hair, and therefore he was hanged by his hair (Soṭah 9b). One who does not wash his hands after shaving his hair has spells of anxiety for three days (Pes. 112a). In enumerating the wonders of Creation, God pointed out to Job the wisdom shown even in the making of human hair. Each hair (נימא) has a separate follicle, for should two hairs derive their nourishment from one follicle, the human eye would be dimmed (B. B. 16a).

Because such was the custom of the heathen the Rabbis forbade the Jews to trim the hair over the forehead, but let it hang down over the temples in curls (Sifre, Aḥare Mot, xiii. 9). A certain Abṭalion ben Reuben, however, was allowed to wear his hair in that fashion (ספר קומי) because he associated with the court (B. Ḳ. 83a). David had four hundred children who wore their front hair in that fashion, while their back hair was in long locks, as in a wig (בלורית; Ḳid. 76b). This way of wearing the back hair is disapproved by the Rabbis. "He who grows his back hair in the form of a wig [בלורית] does so for an idolatrous purpose" (Deut. R. ii.). The king had his hair cut every day; the high priest, every week; an ordinary priest, once a month. The high priest had his hair cut in the "Lulian" (= "Julian") style (לוליינית), which consisted in having the top of one row of hairs touching the root of the other (Sanh. 22b; Ned. 51a). A penalty of one hundred "sela'im" is imposed by the Rabbis for pulling an antagonist's hair (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 420, 41). The washing of the dead (טהרה) begins with the hair, because human hair is associated with the thoughts ("Sifte Renanot" to "Ma'abar Yabboḳ," ch. xi.). The number of the hairs of the human head is one billion and seven thousand; according to another statement the human head has a billion locks, each lock containing 410 hairs, equivalent to the numerical value of קדוש ("holy"); and each hair has 410 worlds (*ib.*).

S. S. I. Br.

——**Superstitions:** The hair of children is not cut till they are at least three years old. In Palestine this is done on the grave of some saint, as on the "Iṭilula" of Rabbi Simson ben Yoḥai (Reischer, "Sha'are Yerushalayim," p. 24). Among the Beni-Israel, if the child comes as the result of a vow, its hair is not cut till its sixth or seventh year. It is usual in all these cases to weigh the hair cut off against coins which are given by the parents to charitable purposes. If a person's body is very hairy, it is a sign that he will be very lucky. The hair cut from the head should be burned, or hidden in a crevice where it can be found; if thrown away it will cause a headache. Red-haired persons are supposed to be very passionate and traitorous; hence, perhaps, the red hair attributed to Judas in early Christian art. Albinos can never become great.

In Talmudic times, when a man was to be buried, his hair was cut (M. Ḳ. 8b). This custom seems to be no longer followed. J.

——**Anthropology:** Among Jews the color of the hair has attracted special attention because, while the majority have dark hair, there is found a considerable proportion with blond and red hair, as shown by the appended table (No. 1):

TABLE NO. 1: COLOR OF HAIR AMONG 145,380 JEWISH SCHOOL CHILDREN.

Country.	Number.	Percentage.				Observer.
		Blond.	Brown.	Black.	Red.	
Austria.........	59,808	27.0	55.4	16.9	0.6	Schimmer.
Bavaria	7,054	30.0	50.0	20.0	...	Majer.
Germany.......	75,377	32.03	54.39	11.46	0.42	Virchow.
Hungary........	3,141	23.7	57.0	19.3	...	Körösi.

From these figures it is seen that the proportion of dark hair (black and brown) is quite high—66 per cent in Germany, and reaching 76.3 per cent in Hungary. The proportion of fair hair is lowest in Hungary (23.7 per cent) and highest in Germany (32 per cent). In a fair proportion of blond-haired children the hair becomes darker as age advances; it is therefore essential to take observations upon adults. In the appended table (No. 2) are given the results of investigations upon Jews of both sexes and in various parts of the world:

TABLE NO. 2: COLOR OF HAIR AMONG 7,505 JEWS.

Country.	Number.	Percentage.			Observer.
		Dark.	Fair.	Red.	
Ashkenazim (Men).					
Baden	86	84.9	12.8	2.3	Ammon.
Caucasia	251	96.0	2.0	2.0	Pantukhof.
England..........	372	73.8	25.5	0.7	Jacobs.
Galicia...........	943	74.54	21.10	4.36	Majer and Kopernicki.
Poland...........	200	96.81	0.53	2.66	Elkind.
Russia..........	100	68.0	32.0	....	Blechman.
	938	75.79	20.05	4.16	Talko-Hryncewicz.
	100	83.0	13.0	4.0	Weissenberg.
	245	87.29	12.70	....	Yakowenko.
Various.........	290	93.0	3.5	3.5	Beddoe.
	1,188	83.49	13.98	2.53	Fishberg.
Ashkenazim (Women).					
Galicia...........	25	76.0	20.0	....	Majer and Kopernicki.
Poland...........	125	86.4	8.0	5.6	Elkind.
Russia..........	799	83.1	14.0	2.9	Talko-Hryncewicz.
	41	83.0	14.6	2.4	Weissenberg.
	100	93.0	7.0	....	Yakowenko.
Various...........	1,084	80.17	16.14	3.69	Fishberg.
Sephardim.					
Bosnia	55	79.6	18.5	1.8	Glück.
England	51	88.1	11.9	....	Jacobs.
Italy	103	96.0	4.8	....	Lombroso.
	34	88.2	11.8	....	Livi.
Various	375	95.3	2.6	1.1	Beddoe.

The figures in this table show again that dark hair predominates. The percentage of blond Jews varies only slightly, but is greatest in those countries in which the non-Jewish population is blond. Thus in northern Russia (the Baltic Provinces) Blechman found 32 per cent of blonds; in England, according to Jacobs, 25.5 per cent have blond hair. On the other hand, in Caucasia, where the natives are dark, the Jews show 96 per cent of dark hair. The proportion of red hair is also quite high, reaching 4 per cent in some observations. This has been considered characteristic of the Jews by some anthropologists. It appears to be not of recent origin, and was not unknown among the ancient Hebrews (Esau was "red, all over like a hairy garment"; Gen. xxv. 25).

Red Hair.

Races are also differentiated, more or less, by straight, curly, or woolly hair. Among the Jews the distribution of these varieties of hair is shown in the following table (No. 3):

TABLE NO. 3: VARIETY OF HAIR AMONG JEWS.

Variety of Hair.	Blechman.	Weissenberg.	Yakowenko.	Elkind.	Majer and Kopernicki.	Fishberg.	Glück.
Straight	36	84	64.90	97.0	96.56	66.97	52.9
Wavy	36	14	25.71	1.0	2.6	25.66	
Curly	28	2	9.39	2.0	0.84	7.37	47.1

The next table (No. 4) shows that the beard is usually darker than the hair:

TABLE NO. 4: COLOR OF THE BEARD.

Color.	Authority.			
	Blechman.	Weissenberg.	Fishberg.	Yakowenko.
Dark	61.0	73.0	63.72	74.97
Fair.................	36.0	15.0	25.38	13.23
Red..................	3.0	12.0	10.90	11.8

By comparing these figures with those in No. 2 it is found that in the beard the proportion of light to dark is much higher. The number of red beards also increases perceptibly.

Hair of Jewesses.

The differences in the color of the hair between the sexes have also been investigated. Jacobs shows that the Jewesses in England have darker hair. Similar observations have been made by Weissenberg in South Russia, by Talko-Hryncewicz in Little Russia, by Yakowenko in Lithuania, and by Majer and Kopernicki in Galicia. On the other hand, Elkind in Poland and Fishberg in America have found conditions different: the males have darker hair than the females.

Cause of Blond Hair.

The true explanation of the existence of Jewish blonds has been the subject of lively discussions among anthropologists. Some believe that it is due to climate and environment (Pruner, Bey, Pritchard, Jacobs), while others attribute it to racial intermixture, particularly to the admission of Aryan blood into modern Jewry (Broca, Virchow, Schimmer, Ripley, and others). Elkind shows that the color of the hair is independent of the cranial index. Virchow's investigations show that in the eastern or darkest provinces of Germany the proportion of blond types among Jews does not decrease; whereas in the Prussian provinces, which are predominantly blond, the Jews show the highest proportion of brunettes, and in Silesia, where the non-Jewish population is of very dark complexion, the Jews have a high percentage of blonds. The same has been shown by Schimmer to be the case in Austria. Andree ("Zur Volkskunde der Juden," pp. 34–40) points out that the fact that red and blond Jews are found in North Africa, Syria, Arabia, Persia, etc., is proof that intermarriage has had little to do with the production of the blond type in eastern Europe. He is of the opinion that there were blonds among the ancient Hebrews, and that the modern red and blond Jews are their descendants. Luschan agrees in this view. Jacobs attributes the erythrism of the Jews to defective nutrition, and shows that it is present not only among the European Jews, but also among those in Algiers, Tunis, Bosnia, Constantinople, Smyrna, and Bokhara, where the presence of Aryan blood could not be admitted.

Grayness and Baldness.

The color of the hair undergoes changes with the advance of the age of the individual. Up to the age of thirty-five or forty the hair remains the same color in the majority of people. If grayness occurs earlier it is considered premature. It has been stated that premature grayness is very frequent among Jews (Weissenberg); but investigations by Fishberg and Yakowenko show that it appears rather later—at about the age of forty-five.

Baldness also is considered premature before the age of forty-five, at which age other signs of decay, such as loosening of the teeth and weakening of sight, begin to appear. It occurs most often among brain-workers and among those exposed to prolonged mental worry and anxiety. Weissenberg found that among Jews between the ages of twenty-one and fifty 16 per cent are more or less bald. Others point out that normal baldness (that is, baldness not due to favus) is not more frequent among Jews than among others. Yakowenko shows that it is found only as an exception among Jews before forty-five, and that when it occurs before this age it is usually due to favus. Fishberg reports only 83 individuals wholly or partially bald among 1,188 Jews over the age of twenty. Only 12 Jews among those less than forty were thus affected.

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J. M. Fi.

ḤAJES, MENAHEM MANUS. See Ḥayyut, Menahem.

ḤAJES, ẒEBI HIRSCH B. MEÏR. See Chajes, Ẓebi Hirsch b. Meïr.

ḤAKAM (חכם; Aramaic, חכים; Arabic, "ḥakim"): A wise or skilful man. The word is generally used to designate a cultured and learned person: "He who says a wise thing is called a wise man ["ḥakam"], even if he be not a Jew" (Meg. 16a). Hence in Talmudic-Midrashic literature wise and learned non-Jews are commonly called "ḥakme ummot ha-'olam" (the wise men of the nations; Pes. 94b, and *passim*). "Ḥakam" as an official title is found as early as the first Sanhedrin, after the reconstruction of that body, when the Hadrianic religious persecutions had ceased; in addition to the nasi Simon b. Gamaliel, two other scholars stood at the head of the Sanhedrin, namely, R. Nathan as Ab Bet Din, and Meïr as ḥakam (Hor. 13b). Another ḥakam mentioned by name was Simon, the son of Judah ha-Nasi I., who after the death of his father officiated as ḥakam with his elder brother, the nasi (Ket. 103b). Just what the functions of the ḥakam were is not clear. Rapoport's suggestion that he was the arbiter in matters of ritual prohibition and permission is highly improbable. Zacharias Frankel looks upon the ḥakam as a presiding officer whose duty it was to examine a case in question from all points of view, and, having summed up the results, to present the matter for discussion. It is more probable, however, that the office of ḥakam was created in order to secure a majority in cases of difference of opinion between the nasi and the ab bet din in the affairs of the Sanhedrin; one of the most eminent scholars was always chosen for the post. A baraita (M. Ḳ. 22b) leads to the inference that the ḥakam was always the director of a school ("bet ha-midrash"), for in addition to the Great Sanhedrin, which later came to take the place of an academy, there were also private academies under the direction of eminent scholars. The origin of the office of ḥakam is as doubtful as its duration.

Functions.

Frankel thinks that Joshua b. Hananiah, who lived in the beginning of the second century C.E., was the first ḥakam, but he does not sufficiently support this assertion. The office seems to have existed in Palestine as long as the academy of the nasi. An amora of the fourth century recounts the following rule of etiquette, still observed in his time: "When the ḥakam appears in the academy every one present must rise as soon as he comes within four ells of him, and must remain standing until he has gone four ells beyond" (Ḳid. 33b). It is hardly possible that the office of ḥakam existed in Babylonia, where the relation of the resh galuta to the heads of the academy was entirely different from that existing in Palestine between the latter and the nasi. Here "ḥakam" was merely the term for a Jewish scholar who studied chiefly oral traditions, while the terms "sofer" and "ḳara" were applied to Bible scholars (Ḳid. 49a, b; Soṭah 49a; Yer. Soṭah ix. 23b; Yer. Ta'an. iv. 68a, where "ḥakkim" is used ironically for the ḥakam of the academy). In the Seder 'Olam Zuṭa ("M. J. C." ed. Neubauer, pp. 71 *et seq.*) every resh galuta is accompanied by a ḥakam, who probably had charge of the religious affairs of the exilarchate; but as this work originated in Palestine (comp. Seder 'Olam Zuṭa), the author probably applied Palestinian conditions to Babylon. The Syrian Aphraates, who had met only Babylonian Jews, mentions a man "who is called the 'ḥakkima' of the Jews" ("Homilies," xxiv., ed. Wright, p. 394), but this, too, may mean "the wise man" of the Jews.

Among the Sephardim.

Among the Spanish-Portuguese Jews "ḥakam" is the official title of the local rabbi, but it has not yet been ascertained how old the title is. Solomon ben Adret addresses some of his responsa to people with "le-ḥakam Rabbi . . ." (Responsa, Nos. 79, 395), others again with "la-rab Rabbi . . ." (Nos. 219, 346), but it is possible that "le-ḥakam" simply means "to the wise." The plural, "ḥakamim," is generally used in the Talmud, and also by the Tannaim, to designate the majority of scholars as against a single authority. The Aramean equivalent is "rabbanan."

BIBLIOGRAPHY: Frankel, in *Monatsschrift*, i. 345-349; idem, *Darke ha-Mishnah*, p. 154, and Supplement, pp. 7, 8; Halévy, *Dorot ha-Rishonim*, ii. 20 (to the passages cited by Halévy add *Yer. Mak.* ii. 31d); Rapoport, *'Erek Millin*, p. 2.

S. S. L. G.

ḤAKAN, SAMUEL (SAMUEL HA-LEVI IBN ḤAKIM): Egyptian rabbi of the sixteenth century, first at Cairo, subsequently at Jerusalem (Levi ibn Ḥabib, Responsa, Nos. 10, 110; Conforte, "Ḳore ha-Dorot," *s.v.* "Ashkenazi"; Joseph Taytazak, "She'erit Yehudah," ed. Salonica, 1604, p. 67b). Ḥakan was a pupil of Elijah Mizraḥi (Responsa, No. 15). He edited and printed Isaac bar Sheshet's responsa at Constantinople (1546). He is quoted in Caro's "Bet Yosef," in Shulḥan 'Aruk, Ḥoshen Mishpaṭ, § 36, and in Moses di Trani's Responsa, part ii., No. 67. R. Tam ibn Yaḥya, to whom he and Jacob Berab (whose adversary he subsequently became) addressed a question from Cairo, calls him simply "Samuel Ḥakan" (חאקאן: see his responsa, "Tummat Yesharim," Nos. 100, 190, Venice, 1621; Taytazak, *s.v.*). It appears from the passages quoted above that he was among the foremost men of his time; but no independent works by him are extant.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*.

K. L. GRÜ.

HA-KARMEL: Hebrew periodical, edited and published by Samuel Joseph FUENN in Wilna. It was founded in 1860 as a weekly, and was continued as such (with the interruptions usual in the case of all Jewish periodical publications in Russia) until 1871. Eight volumes appeared in these eleven years, of which vols. i.-iii. have supplements in Russian. It then became a monthly, of which four volumes appeared from 1871 to 1881, when the publication was suspended. Ḥayyim Löb Katzenellenbogen was associated with Fuenn in the editorship (see "Letters of J. L. Gordon," No. 87, Warsaw, 1894). Ḥayyim Löb Markon later assisted Fuenn in the same capacity.

"Ha-Karmel" was more of a literary periodical and less of a newspaper than other Hebrew contemporaries like "Ha-Maggid" or "Ha-Meliẓ." It contained much historical material, and its criticisms and book reviews were of a high order. It was one of the important forces of the progressive, or "haskalah," movement in Russia.

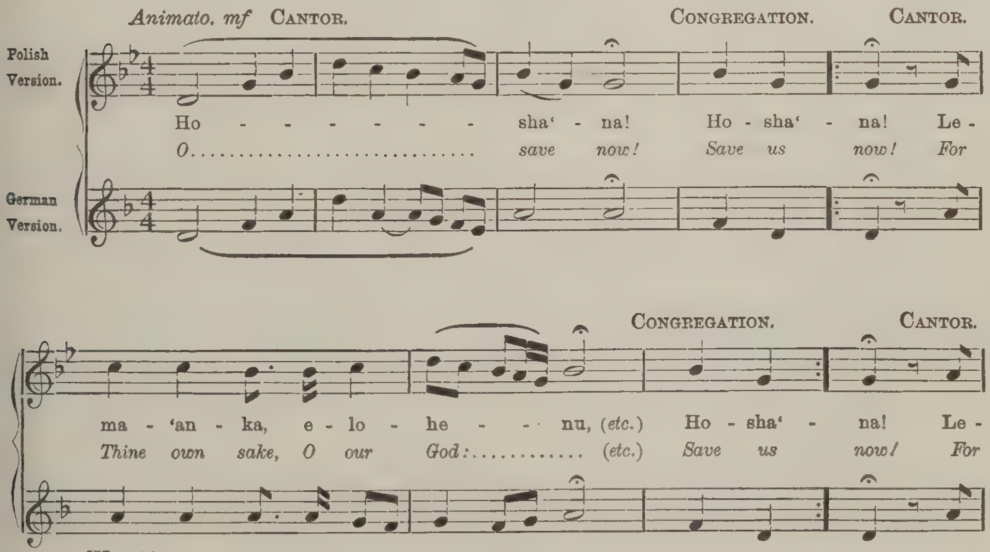
BIBLIOGRAPHY: Kowner, *Ẓeror Peraḥim*, pp. 120-124, Odessa, 1868.

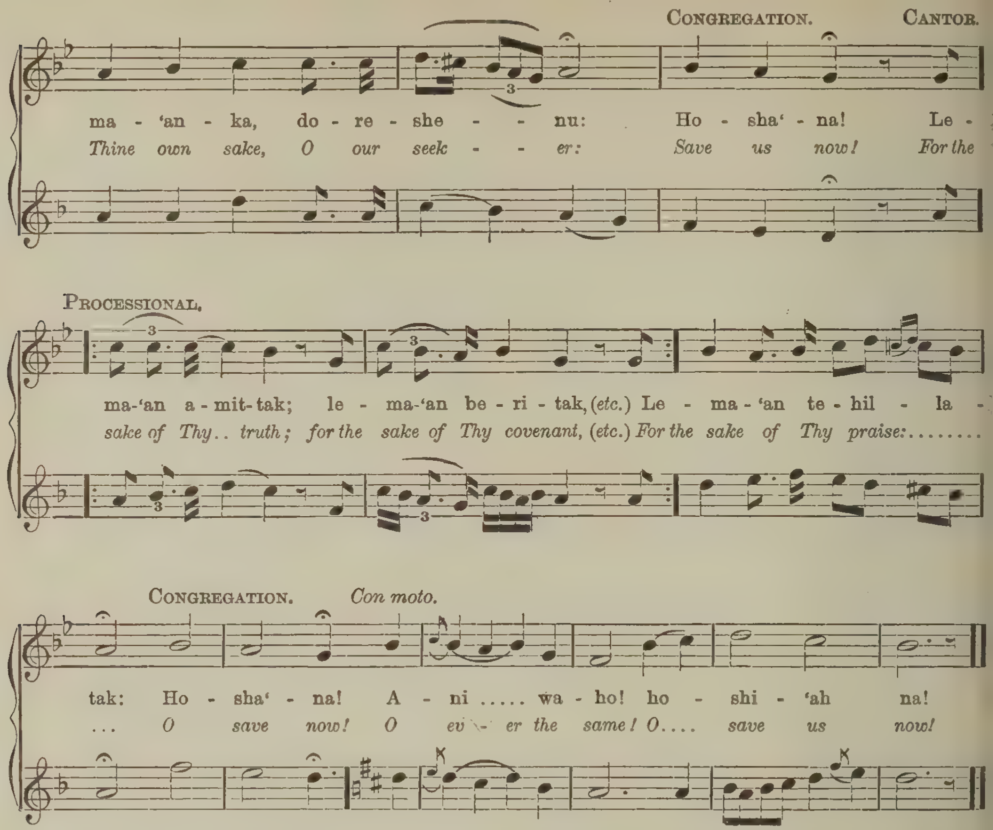
E. C. P. WI.

HA-KEREM. See PERIODICALS.

HAḲḲAFOT: Processional circuits of the congregation in the synagogue on the Feast of Tabernacles, usually around the ALMEMAR, reminiscent of Joshua vi. and the proceedings in the Temple related in Sukkah 45a. The procession is omitted on the Sabbath, but on other days of the festival a scroll is taken from the Ark to the almemar at the close of the MUSAF, and the possessors of LULAB and ETROG join in procession, following the officiant, who chants the HOSHA'NA refrain and hymn for the day. The chant reproduces the sad tones of the SELIḤOT, but opens and closes with an intonation peculiar to the festival, as here shown. The

HAḲḲAFOT


Animato. mf
CANTOR.
CONGREGATION.
CANTOR.
Polish Version.
German Version.
Ho - - - - - - - sha' - na! Ho - sha' - na! Le -
O............................ save now! Save us now! For
ma - 'an - ka, e - lo - he - - nu, (etc.) Ho - sha' - na! Le -
Thine own sake, O our God:........... (etc.) Save us now! For


Congregation.
Cantor.
ma - ʿan - ka, do - re - she - - nu: Ho - shaʿ - na! Le -
Thine own sake, O our seek - - er: Save us now! For the
Processional.
ma-ʿan a-mit-tak; le - ma-ʿan be - ri - tak, (etc.) Le - ma - ʿan te - hil - la -
sake of Thy.. truth; for the sake of Thy covenant, (etc.) For the sake of Thy praise:........
Congregation.
Con moto.
tak: Ho - shaʿ - na! A - ni ..... wa - ho! ho - shi - ʿah na!
... O save now! O ev - er the same! O.... save us now!

term "haḳḳafot" is also applied to the sevenfold processional during which the scrolls are carried seven times around the synagogue in the service of the Rejoicing of the Law. The traditional chants for this are comparatively modern. The Sephardim make circuits (also called "haḳḳafot") on Hosha'na Rabbah and at the entrance to the cemetery, around a coffin about to be interred.

Bibliography: Sulzer, *Shir Ẓiyyon*, No. 69, Vienna, 1866; Baer, *Baʿal Tefillah*, Nos. 898-902, 926, Göteborg, 1877; Cohen and Mosely, *Handbook of Synagogue Music*, Nos. 156 and 157, 186 and 187, London, 1889; Cohen and Davis, *Voice of Prayer and Praise*, Nos. 168 and 185, London, 1899.

A. F. L. C.

HAKKOZ (**הקוץ**): **1.** A priest, chief of the seventh course, appointed by David (I Chron. xxiv. 10). In this passage the ה is considered by the Septuagint to be the definite article, the name being "Ḳoẓ." **2.** Progenitor of a post-exilic priestly family which, not being able to prove its genealogy, was removed from the priesthood (Ezra ii. 61; Neh. vii. 63). **3.** Grandfather of Meremoth, who assisted Nehemiah in reconstructing the wall of Jerusalem (Neh. iii. 4, 21).

E. G. H. M. Sel.

ḤAKMAN IBN ISHMAEL: Egyptian rabbi of the sixteenth century. He wrote novellæ on the Talmud and on Maimonides' "Yad," some of which were included by R. Masʿud Ḥai b. Aaron Roḳeaḥ in his "Maʿaseh Roḳeaḥ," a commentary on the first part of the "Yad" (Venice, 1742).

Bibliography: Azulai, *Shem ha-Gedolim*, p. 111; Fuenn, *Keneset Yisrael*, p. 674.

K. N. T. L.

HA-ḲOL. See Periodicals.

ḤALAFTA: Name of several tannaim and amoraim; frequently interchanged with **Ḥalfa, Ḥalifa, Ḥilfa, Ḥilfai, Ilfa,** and **Taḥlifa.**

ḤALAFTA: Scholar of the first and second centuries (second tannaitic generation), always cited without patronymic or cognomen; his descent is traced back to Jonadab the Rechabite (Yer. Taʿan. iv. 68a; Gen. R. xcviii. 4). He was a senior contemporary of Gamaliel II. and Johanan b. Nuri (Tosef., Shab. xiii. [xiv.] 2; *ib.* Maʿas. Sh. i. 13), and conducted a rabbinic school at Sepphoris. Here he introduced some ritual reforms (Taʿan. ii. 5; R. H. 27a). Tradition relates that, together with Hananiah b. Teradion and Eleazar b. Mattai, he saw the monuments which Joshua had placed in the Jordan (see Eleazar b. Mattai). Ḥalafta seems to have attained an advanced age. He communicated to Gamaliel II. an order given by his grandfather Gamaliel I., and which he had himself heard in the last years of Judea's independence (Shab. 115a); he subsequently participated in the ʿAḳabia controversy (see "R. E. J." xli. 41), and later he is met with in the company of Eleazar b. Azariah, Ḥuẓpit the interpreter, Yeshebab, and Johanan b. Nuri, when they were old (Tosef., Kelim, B. B. ii. 2). But few halakot are preserved in his name, and most of these were transmitted by his more famous son, R. Jose (Kil. xxvi. 6; Tosef., Ma'as. Sh. i. 13; *ib.* B. B. ii. 10; *ib.* Oh. v. 8; Bek. 26a).

Bibliography: Brüll, *Mebo ha-Mishnah*, i. 139; Frankel, *Darke ha-Mishnah*, p. 132; Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, ii. 122; Zacuto, *Yuḥasin*, ed. Filipowski, p. 64.

E. C. S. M.

ḤALAFTA OF HUNA (HUGA, HEWAH, ḤEFA): Palestinian amora of the third century; senior of R. Johanan. The latter communicates to Ḥalafta's sons a halakah in their father's name (Giṭ. 36b; Yer. Giṭ. ix. 50b).

Bibliography: Frankel, *Mebo*, 85a.

E. C. S. M.

ḤALAFTA (ḤILFAI) B. ḲARUYA, ABBA (also known as **ḤALFA**): **1.** Tanna of the second century, contemporary of Gamaliel II. Gamaliel once visited him at Ḳaruya (Kiryava; see Neubauer, "G. T." p. 277), and solicited his prayers; whereupon Ḥalafta pronounced over him the blessing of Psalm xx. 5 (A.V. 4) (Midr. Teh. *ad loc.*). As "Ḥilfa" or 'Ḥilfai" he is cited in connection with some halakot (Tosef., Ma'as. Sh. iv. 5; Yer. Ma'as. Sh. iv. 54d), and it appears that one of his halakot was taught and practised in Rome (*ib.*).

2. Palestinian amora of the third century, contemporary of Ḥiyya b. Abba (B. B. 123a). They both endeavored to reconcile the apparent discrepancy between the statement of Gen. xlvi. 27, "All the souls of the house of Jacob, which came into Egypt, were threescore and ten," and the list preceding it (8–26), which contains one less. Ḥiyya would have it that the person unnamed in the list was a twin sister of Dinah. This view Ḥalafta rejects, arguing that a twin sister might as well be ascribed to Benjamin. Finally, Ḥiyya quotes Ḥama b. Ḥanina as authority for the assumption that Jochebed was born soon after Jacob and his party entered Egypt, and is therefore reckoned among the souls that originally came with Jacob; with her the full count of seventy is completed (B. B. 123a; see also Gen. R. lxxxii. 8). Bacher ("Ag. Pal. Amor." ii. 177) locates the meeting of these rabbis in Rome. It is nowhere shown, however, that the younger Ḥalafta ever visited Rome, and the context from which Bacher draws the inference speaks of Ḥalafta the elder. As to the prænomen, it appears variously as "Ilfa," "Ḥilfai," "Ḥalifa," "Taḥlifa." Once it is altogether omitted, leaving only the title and cognomen (Gen. R. xix. 3; comp. Pesiḳ. Zuṭarta to Gen. iii. 1). It is probable that to Ḥalafta b. Ḳaruya belongs the remark headed with the curious name of R. Barḳirya. Seeing a procession of coffins containing the remains of people who had died in foreign lands, R. Barḳirya remarked to Eleazar: "What benefit can they derive from being buried here? To them I apply the words: 'Ye made mine heritage an abomination [since ye did not choose to live here],' and 'when ye entered, ye defiled my land [since ye entered as corpses]'" (Jer. ii. 7). Eleazar, however, told him that as soon as such processions reach Palestine, clods of Palestinian earth are laid on the coffins, and that that makes atonement, as the Bible says, "His earth will atone for His people" (Deut. xxxii. 43, Hebr.; Yer. Kil. ix. 32d; comp. Pesiḳ. R. i. 3; Tan., Wayeḥi, 6 [ed. Buber, p. 214], where "Ḳaẓrah" occurs in place of "Barḳirya"). The custom of sprinkling Palestinian earth on the dead is still common (see Burial).

E. C. S. M.

ḤALAFTA OF KEFAR HANANIAH, R. or **ABBA:** Tanna of the second century; junior of R. Meïr, in whose name he transmits the legal maxim: When the condition is expressed before an obligation depending on it, the condition is valid; but when the obligation precedes the condition, the condition is void (see Conditions). From him the Mishnah (Ab. iii. 6) preserves an interesting homily on the number of persons constituting a quorum for the study of the Law. In the treatise Abot, usually incorporated in the Jewish rituals, the name of the author of this mishnah is "R. Ḥalafta b. Dosa of Kefar Hananiah"; in Maḥzor Vitry (ed. Berlin, 1893, p. 508), however, the patronymic does not appear, but there are also some other variants.

Bibliography: Heilprin, *Seder ha-Dorot*, ii.; Zacuto, *Yuḥasin*, ed. Filipowski, p. 64.

E. C. S. M.

HALAKAH (הלכה): Noun, derived from the verb הלך, "to go," "to walk." The act of going or walking is expressed by הליכה, while the closely related הלכה is used only in the sense of "way of acting," "habit," "usage," "custom," and especially "guidance" and the norm of practise. For instance, when it is said in the Talmud that a halakah is according to this or that rabbi, it is meant that the opinion of the rabbi referred to, though in opposition to other opinions, is decisive for the practise. Sometimes it is used with the meaning of "tradition," as, for instance, when the Rabbis said: "If this is halakah [*i.e.*, tradition] we will accept it; but if it is merely a 'din' [*i.e.*, an argument] it is open to question" (Ker. iii. 9). "Halakah" stands sometimes for the whole legal part of Jewish tradition, in contradistinction to the Haggadah, comprising thus the whole civil law and ritual law of rabbinical literature and extending also to all the usages, customs, ordinances, and decrees for which there is no authority in the Scriptures. In modern works occurs also the term "midrash halakah," covering interpretations, discussions, and controversies connected with the legal part of the Scriptures (see Midrash Halakah).

Bibliography: Dictionaries of Kohut, Jastrow, and Levy; Zunz, *G. V.* 2d ed., p. 44.

J.

HALAKOT: The body of religious law which constitutes one of the three main divisions of Jewish oral tradition. Later, the singular form "halakah" was generally adopted, even in reference to a whole collection of halakot, just as "haggadah" took the place of "haggadot." The Halakot were codified by R. Judah ha-Nasi and formed the juridical body of his Mishnah. Thereafter the term "Mishnah" displaced the term "Halakot," except in Palestine, where, even after the codification, the use of the term "Halakot" was continued, so that the Mishnah was known there as "Halakot" (Lev. R. iii.).

Bibliography: Bacher, *Die Aelteste Terminologie der Jüdischen Schriftauslegung*, pp. 34, 42, Leipsic, 1899.

E. C. M. Sc.

ḤALALAH: The female issue of a priest's connection with a divorced woman or widow, a connection regarded as illegal. According to the Biblical law, a priest ("kohen") could not marry a harlot, or one "profaned" ("ḥalalah"), or a divorced woman, while the high priest was also forbidden to marry a widow (Lev. xxi. 7-14). The priest who married a woman that had been previously illegally married to another priest was guilty of two transgressions. For instance, if a priest married a divorced woman, she became a ḥalalah, and her issue also was considered "profane." If another priest married her afterward, he transgressed two commandments, that against marrying a divorced woman and that against marrying a ḥalalah (Ḳid. 77a; Maimonides, "Yad," Issure Biah, xix. 1; Shulḥan 'Aruk, Eben ha-'Ezer, vii. 12). The name is restricted to those women with whom connection is regarded as illegal for priests, and is not applied to such as are illegal for all. The female offspring of an incestuous or adulterous connection of a priest is not called ḥalalah, since such a connection is forbidden also to ordinary Israelites (Ḳid. 77b; "Yad," *l.c.* xix. 5).

The Punishment.

The punishment prescribed for the marriage of a priest with a ḥalalah is stripes. Authorities differ as to whether the same punishment was meted out to him if he had had intercourse with such a woman without marriage ("Yad," *l.c.* xvii. 2; RAbD and Maggid Mishneh *ad loc.*). The priest himself, although punished for his transgression, was not disqualified from the priestly office, but the male issue of such a connection was considered "ḥalal," and was not permitted the privileges or the duties of the priest.

The ḥalalah was not regarded as an illegitimate child; the only restrictions upon her were that she could not enjoy the advantages of a daughter of a priest—that is, she could not eat of the heave-offerings ("terumah") or of the sacrificial meats—and that she could not be married to a priest. If she married a non-priestly Israelite, her daughter was not regarded as ḥalalah, and might marry a priest. The issue of the ḥalal, however, retained the same status forever, even to the thousandth generation. The female children of a ḥalal were also regarded as profane, and could not be married into the priesthood (Ḳid. 77a; "Yad," *l.c.* xix. 14, 16; Eben ha-'Ezer, vii. 16). The daughter of a priest was not forbidden to marry a ḥalal, nor into any other class that was unfit for the priesthood (Ḳid. 72b; "Yad," *l.c.* xix. 11; Eben ha-'Ezer, vii. 22). See ILLEGITIMACY; PRIESTLY CODE.

E. C. J. H. G.

HALÁSZ (FISCHER), IGNAZ: Hungarian philologist; born at Tés in 1855; died at Budapest April 9, 1901. He studied at the gymnasia of Veszprim and Stuhlweissenburg, and at the University of Budapest. From 1877 to 1892 he taught at the Obergymnasium of Stuhlweissenburg; in 1893 he was appointed professor of Hungarian philology at the University of Klausenburg. Between 1880 and 1890 he was sent three times by the Hungarian Academy of Sciences to the Swedish and Norwegian Laplanders, among whom he gathered much material relating to folk-poetry and comparative philology. The following are the most important of his philological works: "Ritkább és Homályosabb Képzök" (o rare formative sounds; crowned by the Academy); "Magyar Szók az Eszaki Szláv Nyelvekben" (on Hungarian words in North-Slavic languages); "Svéd-Lapp Nyelv" (on the language of the Swedish Laplanders); "Az Ugorszamojed Nyelvrokonság" (on the relationship of the Ugro-Samoyed languages). He collected and translated Finnish folk-songs, translated Grimm's "Household Tales," and published original Hungarian fairy-tales.

BIBLIOGRAPHY: Szinnyei, *Magyar Irók Elete*; *Magyar Genius*, 1893; *Budapesti Napló*, April 10, 1901.

S. L. V.

ḤALAYO, DAVID BEN SAMUEL: Probably a son of the Samuel Ḥalayo of Bersak (ברשך) who was in correspondence with Simon ben Ẓemaḥ Duran. David, who was a ḥazzan or cantor, was a pupil of Simon Duran, and it was at his suggestion that the latter wrote the commentary on Isaac Ghayyat's "Baruk Asher Ashash." David extols this commentary in verses.

BIBLIOGRAPHY: T. Morali, *Ẓofnat*, i. 8, Berlin, 1897. Concerning a David Ḥalayo who flourished about 1363, see Steinschneider, *Hebr. Bibl.* xiii. 75.

G. H. B.

HALBAN, HEINRICH, RITTER VON: Austrian statesman; born at Cracow 1846; died at Gastein Aug. 13, 1902. Halban, whose name was originally **Blumenstock,** studied law at Cracow, and went to Vienna some time before 1870, where he devoted himself to journalism. When Potocki became president of the Council of Ministers (1870) he appointed Blumenstock to a position in the press bureau, where he advocated in the Polish papers the policy of the government. He rose to great prominence under the ministry of Count Taaffe (1878), who made him a court councilor in 1885, and a year later appointed him chief of the Reichsrath's office, in which capacity he had the important task of representing the government in its transactions with the parliamentary parties. Blumenstock, whom Count Taaffe had ennobled with the title of "Ritter von Halban," rose to the height of his power under the ministry of his Galician countryman, Count Badeni (1895), and was considered the real leader in the government. After the resignation of Badeni (1897) he became very unpopular, and retired from public life in 1898. He had been converted to Christianity in the beginning of his career, and was married to a sister of the socialist deputy Victor Adler.

BIBLIOGRAPHY: *Neue Freie Presse*, Vienna, Aug. 14, 1902.

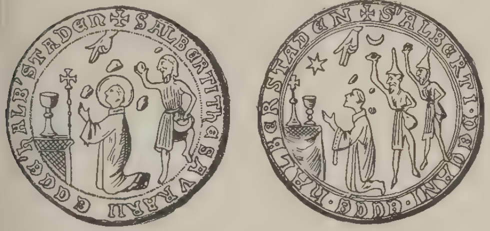
S. D.

HALBAN, LEO VON. See BLUMENSTOCK VON HALBAN, LEO.

HALBERSTADT: Town in the Prussian province of Saxony. The earliest documentary evidence of the presence of Jews in Halberstadt is contained in a letter of protection from Bishop Volrad, dated 1261 (Bishop Volrad decreed that the jurisdiction of the Jews should be upheld ". . . prout et antiquo in civit. Halb. dinoscitur consuetum, . . ."). The

Thirteenth to Sixteenth Century.

scant reports concerning the Halberstadt Jews dating from the thirteenth and fourteenth centuries make them appear as a subject of litigation between the bishop and the city council. In the middle of the fifteenth century the Jewish community must have been in a flourishing condition. It received a setback through the edict of Bishop Ernest II. (who was also Archbishop of Magdeburg) expelling the Jews from his archbishopric in 1493.



Seal of Halberstadt Cathedral; Jews Represented as Stoning St. Stephen.

After some time, however, Jews were permitted to return to Halberstadt; and about the middle of the sixteenth century the Jewish population was again a considerable one, swelled by the immigration of Jews expelled from Nordhausen. Bishop Henry Julius, after harassing the Jews of Halberstadt in the most reckless manner, again expelled them in 1594; but the prospect of an increased tax revenue induced him to readmit them under letters of protection. He even allowed them to build a synagogue. This friendly attitude was brought about at great pecuniary sacrifice by Jacob ben Israel Naphtali, one of the many "shtadlanim" who represented the community. It was only for a comparatively short time, however, that the community enjoyed the possession of a synagogue. The disturbances of the Thirty Years' war set in, which caused the "mad" bishop Christian to impose heavy taxes upon the people. The infuriated mob wreaked vengeance upon the helpless Jews by destroying the synagogue (1621), although the Jews were the victims of extortion to even a higher degree than the rest of the population.

During the Thirty Years' War.

During the Swedish régime the constitutional estates ordered an expulsion of Jews not possessing letters of protection; but in spite of all hardships the community continued to increase in numbers. By the treaty of Westphalia (1648) Halberstadt was annexed to Brandenburg. Elector Frederick William began his administration with the introduction of measures favorable to the Jews; but he, too, would not have "the Jews increase to intolerable numbers"; their number at this time was 280. In 1660 he allowed them to build a schoolhouse, which permission the Jews construed to extend to the erection of a synagogue also. The estates appealed to the elector, who then declared that the building of a synagogue was not included in the permit. This declaration was seized upon by the populace as a pretext for demolishing the beautiful synagogue in the Joeddenstrasse (March 18, 1669), in which work of devastation they were aided by the military. The hammer with which the synagogue was forced open is still preserved in the parish house. Although the elector was very indignant at this high-handed action, he refused permission to rebuild the synagogue, bidding the Jews hold their services at their homes.

The Burden of Taxation.

Notwithstanding the animosity which the people showed toward the Jews, and in spite of the heavy taxes imposed upon the latter, the community still continued to grow. The number of Jewish families at about this time was 120. The burial society still existing dates back to 1679. In this period flourished Issachar ha-Levi Bermann. At the instance of Bermann, Ẓebi Hirsch Bialeh ("Ḥarif"), a noted scholar, went to Halberstadt as rabbi (see Buber, "Anshe Shem," p. 179, Cracow, 1895); and under his direction the Talmud school greatly prospered. The congregation meanwhile groaned under the burden of a heavy debt contracted in previous times in order to meet the demands of the extortionate taxation. In addition to the enormous taxes (amounting to about 2,500 thalers in 1794) the community spent large sums in behalf of the Talmud school and in aid of needy communities. During the Seven Years' war Halberstadt received the unwelcome visit of a French skirmishing party (1760), which laid the Jewish congregation under contribution; and as the sum demanded was not raised, the house of one of the trustees of the congregation was set on fire, and two Jews, together with several prominent citizens, were carried off as hostages.

After an interesting legal contest Hirsch Göttingen, who filled the position of counsel at the Jewish court, as well as that of teacher, was elected by the congregation in 1782 as "Klaus" scholar in opposition to the wishes of the grandson of the founder and a trustee of the fund, who favored another candidate. This gave a footing to the Göttingen family (afterward bearing the name of "Hirsch" for its ancestor) in Halberstadt, which family during nearly a whole century furnished directors to the community, while contributing materially to its general welfare. At the close of the eighteenth century Hirsch Köslin founded the Hazkarat Ẓebi, a school in which, "besides the Bible and Talmud, instruction is given by a head teacher and an assistant teacher in German, arithmetic, and all the branches yielding knowledge requisite in social intercourse." It is one of the oldest Jewish schools in Germany conducted on modern principles.

At the beginning of the nineteenth century Halberstadt was annexed to the kingdom of Westphalia, and its Jewish community came under the jurisdiction of the newly established consistory of Cassel. As president of the consistory was appointed (1808) Israel Jacobson, a native of Halberstadt, who did much toward bettering the condition of the Jews. In 1811 the special Jew-tax was abrogated in Westphalia; and in 1812 the emancipation of the Jews throughout Prussia was announced. Two years later Halberstadt came again under Prussian rule, and the old burdens were not renewed. Thenceforward the congregation, which during the Westphalian régime had greatly declined, steadily increased, mainly owing to immigrations, until the number of Jews exceeded 800. The "Klaus" was reorganized in 1858, the synagogue was renovated in 1879, and on the occasion of the centenary of the school in 1898 a spacious new school-building was erected. The Jews of Halberstadt number at present 820 out of a total population of 42,792.

Previous to 1661 the rabbinical functions were discharged by scholarly members of the congregation, and often also by the directors. The following is a list of rabbis since 1661:

Solomon ben Johanan Reinbach (1661–91); Abraham ben Judah Berlin (1692–1715; later in Amsterdam); Ẓebi Hirsch Bialeh ("Ḥarif") (1718–48); Moses Brisk (1748–57); Meyer Barby (1757–63; later in Presburg); Hirshel Levin (1764–70; formerly in London and afterward in Berlin); Acting Rabbi Eliezer Lichtenstein (1770–72); Jacob Schwanfeld (1772–75; formerly in Peine, near Hanover); Löb Eger (1775–1814); Akiba Eger (1814–24; nephew of the preceding and formerly a "Klaus" scholar); Matthias Lewian (1824–62); B. H. Auerbach (1862–72; formerly in Darmstadt); Selig Auerbach (1873–1901; formerly director of the Jewish town-school at Fürth); Isaac Auerbach, the present (1903) incumbent.

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, Halberstadt, 1866.

D. B. A.

HALBERSTADT, ABRAHAM BEN MENKI: German Hebraist and Talmudic scholar; died at Halberstadt about 1780. His "Pene Abraham" (unpublished), a treatise on the most difficult halakot of the Talmud, shows him to have been an authority in Talmudic matters. Besides this there exists a collection of very interesting letters written by him to his friend R. Jeremiah at Berlin. A German translation of these letters was published by Auerbach in his "Gesch. der Israelitischen Gemeinde Halberstadt," pp. 187–197. In a long letter dated 1770 Halberstadt defended warmly the memory of Jonathan Eybeschütz, whose pupil he was. In another letter, dated 1774, he defended the study of synonyms, which study was deprecated by R. Jeremiah; and in one dated a year later he expressed his admiration for Wessely and Mendelssohn. In the same letter he severely censured rabbis who have no knowledge of mathematics or astronomy, without which it is impossible to explain many passages in the Talmud.

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, pp. 78, 99, 187–197.

K. M. Sel.

HALBERSTADT (also **STADTHAGEN**), **JUDAH BEN BENJAMIN:** Rabbinical author of the eighteenth century. He was the author of "Minḥat Yehudah," giving explanations of all passages in Rashi on Berakot in which the word "ke-lomar" occurs. A similar work on Shabbat, 'Erubin, and Berakot appeared later (Altona, 1768). He was also the author of a discourse on "Ẓenon we-Zayit" (Ber. 36a), on the benediction to be recited on eating radishes and olives (Altona, 1765).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 733; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 341.

K. N. T. L.

HALBERSTADT, MORDECAI: German rabbi; born at Halberstadt at the beginning of the eighteenth century; died at Düsseldorf about 1770. After studying at Frankfort-on-the-Main under Jacob ha-Kohen (1730), Halberstadt became teacher in the rabbinical school of his native town. In spite of his youth he was elected rabbi of Griesheim on the recommendation of his teacher; he subsequently occupied the rabbinates of Darmstadt and Düsseldorf. As a cabalist Halberstadt was called upon by Samuel Heilmann of Metz and Jacob Joshua Falk for an opinion as to whether Eybeschütz's amulets were positively Shabbethaian in spirit. To have given an affirmative answer would have necessarily associated Halberstadt with the enemies and intending excommunicators of Eybeschütz; he therefore merely advised the inquirers to refrain from pressing their attacks further, declaring himself unable to definitely pronounce the amulets Shabbethaian in character. He was the author of a work entitled "Ma'amar Mordekai," responsa (Brünn, 1782), and of a grammatical work, as yet unpublished.

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, pp. 74–76.

K. M. Sel.

HALBERSTAM, SOLOMON JOACHIM: Austrian scholar; born at Cracow Feb. 23, 1832; died at Bielitz March 24, 1900. His father, Isaac Halberstam, was a prominent merchant who devoted his leisure time to study, and left in manuscript a work which Solomon published in his honor under the title "Siaḥ Yiẓḥaḳ," Lemberg, 1882. This work contains also notices on the genealogy of Halberstam, who numbered eminent rabbis among his ancestors both on his father's and on his mother's side. In 1860 he settled at Bielitz as a prosperous merchant. The larger part of his time, however, he devoted to Jewish learning, and a considerable part of his income to increasing his library, which was especially rich in rare and valuable manuscripts, the love of collecting having been developed in him early. For half a century he corresponded widely with the representatives of Jewish learning of all shades of opinion; and he took part in learned discussions on the most diverse questions, contributing to nearly all the periodicals papers written in Hebrew and in other languages.

Solomon Halberstam.

Halberstam was one of the directors and chief supporters of both the old and the new Meḳiẓe Nirdamim, the publications of which include contributions from him. He contributed valuable introductions to the works of a great number of Hebrew writers, and was also a collaborator on collective works, such as the jubilee or memorial volumes in honor of Grätz, Steinschneider, Kohut, and Kaufmann.

Halberstam's editions are: "Ḥiddushe ha-Riṭba 'al Niddah," novellæ and discussions on the treatise Niddah by R. Yom-Ṭob ben Abraham (abbreviated "Riṭba") of Seville, Vienna, 1868; Abraham ibn Ezra's "Sefer ha-'Ibbur," a manual of calendar science, 1874; Hillel b. Samuel of Verona's "Tagmule ha-Nefesh," 1874; Judah b. Barzilai of Barcelona's commentary on "Sefer Yeẓirah," 1884; and the same author's "Sefer ha-Sheṭarot," 1900.

In 1890 Halberstam issued a complete catalogue of his manuscripts (411 items) under the title "Ḳehillat Shelomoh." The greater part of them was acquired by Montefiore College, Ramsgate, England, while his large collection of printed books, and a considerable number also of manuscripts, was bought by Mayer Sulzberger and presented to the library of the Jewish Theological Seminary of America.

Bibliography: M. Reines, *Dor wa-Hakamaw*, 1890; Lippe, *Bibliographisches Lexicon*; M. Schwab, *Répertoire*.

s. W. B.

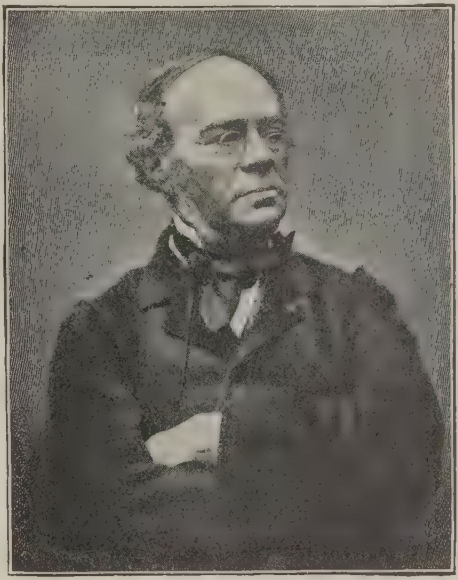
ḤALEB. See Aleppo.

HA-LEBANON. See Brill, Jehiel.

HALÉVY (ḤALFAN), ÉLIE: French Hebrew poet and author; born at Fürth in 1760; died at Paris Nov. 5, 1826; father of **Fromenthal** and **Léon Halévy.** At an early age Halévy went to Paris, where he became cantor. His knowledge of the Talmud and his poetical talent acquired for him the esteem of many French scholars, particularly the well-known Orientalist Sylvestre de Sacy. His first poem was "Ha-Shalom," a hymn composed on the occasion of the treaty of Amiens; it was sung in the synagogue of Paris, in both Hebrew and French, on the 17th Brumaire (Nov. 8), 1801. The poem was praised in Latin verse by the Protestant pastor Marron. In 1808 Halévy composed a prayer to be recited on the anniversary of the battle of Wagram; in 1817, with the help of some of his coreligionists, he founded the French weekly "L'Israélite Français," which, however, expired within two years. To this periodical he contributed a remarkable dialogue entitled "Socrate et Spinosa" (ii. 73). His "Limmude Dat u-Musar" (Metz, 1820) is a text-book of religious instruction compiled from the Bible, with notes, a French translation, and the decisions of the sanhedrin instituted by Napoleon. Halévy left two unpublished works, a Hebrew-French dictionary and an essay on Æsop's fables. He attributes the fables to Solomon (comp. I Kings v. 12-13 [A. V. iv. 32-33]), and thinks the name "Æsop" to be a form of "Asaph."

Bibliography: *Allg. Zeit. des Jud.* 1839, Beiblatt No. 1; Léon Halévy, in *Univ. Isr.* xviii. 274-276; Grätz, *Gesch.* 2d ed., xi. 217-218; Zeitlin, *Bibl. Post-Mendels.* pp. 133-134.

s. M. Sel.



Jacques François Halévy.

HALÉVY, JACQUES FRANÇOIS FROMENTHAL ÉLIE: French composer; born at Paris May 27, 1799; died at Nice March 17, 1862. His family name was "Levi"; his father, Élie Halévy, was a Bavarian by birth. At the age of ten he entered the Paris Conservatoire and studied under Cazot (elements of music), Lambert (piano), and Berton (harmony). He won the solfeggio prize in 1811, and the second prize in harmony in 1812. He thereafter became a pupil of Cherubini in composition, with whom he remained for five years; and, after twice winning the second prize at the Conservatoire, he finally secured the Grand Prix de Rome (1819) for his cantata "Herminie." Shortly before his departure for Rome his "De Profundis" (text in Hebrew), composed on the death of the Duc de Berri, and dedicated to Cherubini, was performed at the synagogue in the Rue St. Avoye (March 24, 1820).

Early Works.

After actively prosecuting his studies in Italy Halévy returned to France, where for several years he experienced considerable difficulty in obtaining a hearing for his compositions. His comic opera "L'Artisan" (in one act), performed at the Théâtre Feydeau in 1827, met with but little success, but the three-act opera "Clari," produced at the Théâtre Italien in 1829, the principal rôle being sung by Malibran, made a somewhat better impression, and was probably largely instrumental in securing for the composer the appointment of "chef du chant" at the theater in question, a position which he occupied in association with Hérold.

For several years to come, however, the composer was not destined to score a decided triumph, although opera followed opera in quick succession. Still, the air "Vive, vive, l'Italie," in his comic opera "Le Dilettante d'Avignon" (1829), became exceedingly popular with the Parisian public, while his ballet "Manon Lescaut" (1830), by reason of its melody and verve, also found favor.

Halévy had already attained the age of thirty-six when his masterpiece, "La Juive," a grand opera in five acts, was produced at the Opéra (Feb. 23, 1835), where it was hailed with enthusiasm, and at once secured for its author a European reputation. The opera was presented with unprecedented scenic splendor, the stage-setting alone having cost, it was said, 150,000 francs. Ten months after the first performance of "La Juive" Halévy's musical comedy "L'Eclair" appeared; and, although in spirit the exact antithesis of "La Juive," it immediately became a favorite with Parisian audiences.

Although the composer had given splendid evidence of his extraordinary talent and versatility in these two widely divergent compositions, he now lost much of his originality and became imitative rather than creative—a deterioration ascribed partly to the influence of Meyerbeer, then at the zenith of his fame, and partly to Halévy's carelessness in the selection of librettos. At all events, it may be said that, out of about twenty dramatic works, chiefly comic operas, which followed upon "La Juive," only a few, such as "Les Mousquetaires de la Reine" (1846) and "Le Val d'Andorre" (1848), are still occasionally produced. Nevertheless, many of them, and notably "La Dame de Pique" (1850), although perhaps lacking in dramatic interest, are replete with melody.

Professorship in the Conservatoire.

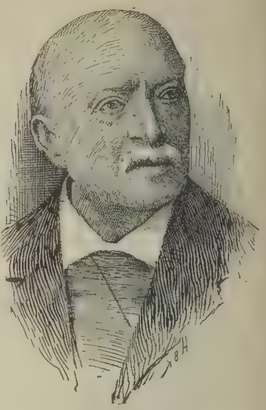
In 1851 Halévy obtained a professorship at the Conservatoire, where Gounod, and afterward Bizet, were among his pupils, the latter subsequently marrying Halévy's daughter. In 1854 Halévy was appointed permanent secretary of the Académie des Beaux-Arts, and his "Souvenirs et Portraits, Etudes sur les Beaux Arts" (1869), written in this capacity, constitute a very attractive series of criticisms and eulogies. Halévy's "Leçons de Lecture Musicale," published in 1857 and since revised, is still the standard textbook on solfeggio in the elementary schools of Paris.

Bibliography: F. J. Fétis, *Biographie Universelle des Musiciens*; Champlin, *Cyclopedia of Music and Musicians*; Benjamin E. Woolf, in *Famous Composers and Their Works*, ii. 665–672; Riemann, *Opern Handbuch*; Edouard Monnaie, *F. Halévy*, Paris, 1863.

s. J. So.

HALÉVY, JOSEPH: French Orientalist; born at Adrianople Dec. 15, 1827. While a teacher in Jewish schools, first in his native town and later in Bucharest, he devoted his leisure to the study of Oriental languages and archeology, in which he became proficient. In 1868 he was sent by the Alliance Israélite Universelle to Abyssinia to study the conditions of the Falashas. His report on that mission, which he had fulfilled with distinguished success, attracted the attention of the French Institute (Académie des Inscriptions et Belles-Lettres), which sent him to Yemen to study the Sabean inscriptions. Halévy returned with 686 of these, deciphering and interpreting them, and thus succeeding in reconstructing the rudiments of the Sabean language and mythology. Since 1879 Halévy has been professor of Ethiopic in the Ecole des Hautes Etudes, Paris, and librarian of the Société Asiatique.

Halévy's scientific activity has been very extensive, and his writings on Oriental philology and archeology, which display great originality and ingenuity, have earned for him a world-wide reputation. He is especially known through his controversies, still proceeding, with eminent Assyriologists concerning the non-Semitic Sumerian idiom found in the Assyro-Babylonian inscriptions. Contrary to the generally admitted opinion, Halévy put forward the theory that Sumerian is not a language, but merely an ideographic method of writing invented by the Semitic Babylonians themselves.



Joseph Halévy.

Biblical Researches.

For the student of specifically Jewish learning the most noteworthy of Halévy's works is his "Recherches Bibliques," wherein he shows himself to be a decided adversary of the so-called higher criticism. He analyzes the first twenty-five chapters of Genesis in the light of recently discovered Assyro-Babylonian documents, and admits that Gen. i.–xi. 26 represents an old Semitic myth almost wholly Assyro-Babylonian, greatly transformed by the spirit of prophetic monotheism. The narratives of Abraham and his descendants, however, although considerably embellished, he regards as fundamentally historical, and as the work of one author. The contradictions found in these narratives, and which are responsible for the belief of modern critics in a multiplicity of authors, disappear upon close examination. The hypothesis of Jahvistic and Elohistic documents is, according to him, fallacious.

The following are Halévy's principal works, all of which have been published in Paris:

Rapport sur une Mission Archéologique dans le Yemen, 1872.
Voyage au Nadjran, 1873.
Mélanges d'Epigraphie et d'Archéologie Sémitiques, 1874.
Etudes Sabéennes, 1875.
Etudes Berbères, Epigraphie Lybique, 1875.
La Prétendue Langue d'Accad, Est-Elle Touranienne? 1875.
Etudes sur le Syllabaire Cunéiforme, 1876.
Recherches Critiques sur l'Origine de la Civilisation Babylonienne, 1876.
La Nouvelle Evolution de l'Accadisme, 1876–78.
Prières des Falachas, Ethiopic text with a Hebrew translation, 1877.
Documents Religieux de l'Assyrie et de la Babylonie, text with translation and commentary, 1882.
Essai sur les Inscriptions du Safā, 1882.
Mélanges de Critique et d'Histoire Relatifs aux Peuples Sémitiques, 1883.
Aperçu Grammatical sur l'Allographie Assyro-Babylonienne, 1885.
Essai sur l'Origine des Ecritures Indiennes, 1886.
La Correspondance d'Amenophis III. et d'Amenophis IV. Transcrite et Traduite, 1891–93.
Les Inscriptions de Zindjirli, two studies, 1893, 1899.
Tobie et Akhiakar, 1900.
Recherches Bibliques, a series of articles begun in "R. E. J."; continued, after 1893, in the "Revue Sémitique d'Epigraphie et d'Histoire Ancienne," founded by Halévy; and published in book-form in 1895.
Nouvelles Observations sur les Ecritures Indiennes, 1895.
Le Sumérisme et l'Histoire Babylonienne, 1900.
Taazaze Sanbat (Ethiopic text and translation), 1902.
Le Nouveau Fragment Hébreu de l'Ecclésiastique, 1902.
Les Tablettes Gréco-Babyloniennes et le Sumérisme, 1902.
Essai sur les Inscriptions Proto-Arabes, 1903.
Etudes Evangéliques, 1903.

Halévy is the author of "Maḥberet Meliẓah we-Shir," Hebrew essays and poems (Jerusalem, 1895). In the earlier part of his life he was a regular contributor to the Hebrew periodicals, the purity of his Hebrew being greatly admired.

Bibliography: *Meyers Konversations-Lexikon*, viii. 219; *La Grande Encyclopédie*, xix. 755; Fuenn, *Keneset Yisrael*, p. 479; Brainin, in *Ha-Eshkol*, iv. 257.

S. I. Br.

HALÉVY, LÉON: French author and dramatic writer; brother of Jacques François Fromenthal Halévy; born at Paris Jan. 14, 1802; died at Saint Germain-en-Laye Sept. 2, 1883. After finishing a course at the Lycée Charlemagne, Halévy became a disciple and collaborator of Saint Simon, aiding in the foundation of his organ, "Le Producteur," and writing the introduction to his work, "Opinions Littéraires, Philosophiques et Industrielles," in which Rodrigues and Bailly also assisted. In 1831 Halévy was appointed assistant professor of French literature at the Ecole Polytechnique, but abandoned the position three years later. In 1837 he was attached to the Ministry of Public Instruction as chief of the bureau of scientific societies, and remained there until his retirement in 1853, after which he devoted the remainder of his life to literature. Halévy wrote a large number of poems, translations, plays, and other works. Among the poems may be cited: "Le Vieux Guerrier au Tombeau de Napoléon," 1821; "La Peste de Barcelone," 1822; "Poésies Européennes," 1828; "Œuvres Lyriques d'Horace," 1831 (2d ed., 1856). His plays include: "Le Czar Demetrius," 1829, staged at the Théâtre Français; "Le Duel," a two-act comedy, produced at the Théâtre Français; "L'Espion," 1828, a five-act drama, produced at the Odéon (in collaboration with Drouineau); "Le Chevreuil," 1831 (in collaboration with Jaime); "Indiana," 1833; "Leone Leoni," 1840; "Un Mari," 1843; and "Le Balai d'Or," 1843. Among Halévy's later plays were: "Le Mari aux Epingles," 1856; "Ce Que Fille Veut," 1858; "Un Fait-Paris," 1859; "Electre," 1864. Of Halévy's other works may be mentioned: "Résumé de l'Histoire des Juifs Modernes," 1828; "Recueil de Fables," 1844 (2d ed., 1856; crowned by the Academy); "La Grèce Tragique," 1846; "Vie de Fromenthal Halévy," 1862.

Bibliography: *La Grande Encyclopédie*; Larousse, *Dict.*

S. V. E.

HALÉVY, LUDOVIC: French dramatist; born in Paris Jan. 1, 1834; a son of Léon Halévy and a nephew of Jacques François Fromenthal Halévy. He was educated at the Lycée Louis le Grand in Paris; after graduating he entered the service of the government. During this period he wrote several comic operas under the nom de plume of "Jules Servières." His success with these induced him to resign his position (1865), and devote himself entirely to the drama in association with Henri Meilhac. The operas written by Halévy and Meilhac were successfully produced on nearly all the stages of Europe and America.

Halévy's earlier plays include: "Bataclan" (1855; music by Offenbach); "L'Impresario" (1856; with Battu); "Le Docteur Miracle" (1857; with Battu); "Orphée aux Enfers" (1858); "La Chanson de Fortunio" (1861); "Le Pont des Soupirs" and "La Baronne de San Francisco" (1862).

The following were produced in collaboration with Meilhac: "La Belle Hélène" (1865; music by Offenbach, one of his greatest successes); "Le Train de Minuit" (1863); "Barbe-Bleue" (1861); "La Grande Duchesse de Gérolstein," a satire on militarism (1867; music by Offenbach); "Froufrou" (1869); "Le Réveillon" (1872); "La Petite Marquise" (1874); "Carmen" and "La Cigale" (1877); "Le Petit Duc" (1878); "La Petite Mademoiselle" (1879). In 1882 the partnership came to an end. There were rumors of a quarrel, which, however, were denied by Halévy. Meilhac continued to produce plays, while Halévy devoted himself to literature. "Froufrou" is their most famous play. It ran for 250 nights at the Gymnase and for 100 more at the Porte Saint Martin, with Sarah Bernhardt in the cast; it was revived at the Théâtre Français in 1892.

Halévy's novels include: "Un Scandale" (1860); "L'Invasion," "Madame et Monsieur Cardinal," "Le Rêve," "Le Cheval du Trompette," and "Quand On Attend Ses Messes" (1872); "Marcel" (1876); "Les Petites Cardinal" (1880); "L'Abbé Constantin" (1882); "La Famille Cardinal," "Criquette," "Deux Mariages," "Un Grand Mariage," "Un Mariage d'Amour," and "Princesse" (1886); "Les Trois Coups de Foudre" and "Mon Camarade Mussard" (1886); "Karikari" (1892).

Halévy was decorated with the cross of commander of the Legion of Honor, and became a member of the Academy in 1884. He died May 10, 1908.

Bibliography: Curinier, *Dict. National des Contemporains*; Vapereau, *Dict. Universel des Contemporains*; *La Grande Encyclopédie*.

S. F. T. H.

HALF-BLOOD. See Family and Family Life.

ḤALFAN, URI SHERAGA PHOEBUS BEN ELIEZER MANNELES: Rabbi of Ungarisch-Brod, Moravia, in the first half of the eighteenth century. He was the author of a work entitled "Dat Esh," containing responsa and a commentary on the laws of Kilayim in Maimonides' code (Berlin, 1743). The second word of the title contains the initials of his name—Uri Sheraga.

Bibliography: Azulai, *Shem ha-Gedolim*, ii., s.v. *Dat Esh*; Steinschneider, *Cat. Bodl.* col. 2692.

D. M. Sel.

ḤALFON, ABBA MARI: Italian astronomer of the fifteenth and sixteenth centuries. In 1492 he was at Naples, where he studied astronomy. Ḥalfon was the author of "Ṭa'ame Miẓwot," containing explanatory notes on the Alfonsine Tables, and still extant in manuscript (MS. Naples, iii. F 12; MS. Parma, De Rossi, No. 336, 7, under the title "Ṭa'ame ha-Kelalim"). According to A. Berliner, the "Bayit Ne'eman," a Hebrew translation or paraphrase of a commentary by Ibn Rajal on the same astronomical tables, with an introductory Hebrew poem, found in the Naples codex, was the work of Abba Mari, who signed thereto the same initials (אמת = "Abba Mari Talmid") as those used by him in his "Ṭa'ame Miẓwot." An elegy written by Ḥalfon

(1490) at Lucca on the death of Jehiel of Pisa was published by D. Kaufmann ("R. E. J." xxvi. 106).

Bibliography: Berliner's *Magazin*, xvi. 49; Steinschneider, *Hebr. Bibl.* xxi. 116; idem, *Hebr. Uebers.* p. 626; Mortara, *Indice*.

K. I. Br.

ḤALFON, ABRAHAM BEN RAPHAEL: Rabbi of Tripoli, North Africa; died about 1803. He was the author of a work entitled "Ḥayye Abraham," a treatise on the ritual laws of Oraḥ Ḥayyim and Yoreh De'ah (Leghorn, 1826).

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 41; Fuenn, *Keneset Yisrael*, p. 35.

K. M. Sel.

ḤALFON, ELIJAH MENAHEM: Italian Talmudist and physician; son of the astronomer Abba Mari and son-in-law of Kalonymus ben David (Maestro Calo); flourished at Venice in the middle of the sixteenth century. In a collection of responsa compiled by Joseph Graziano of Modena, Ḥalfon gives his opinion on the question whether a Jew may instruct Christians in Hebrew. Citing numerous passages from the Talmud, which he elucidates with logical acumen, Ḥalfon shows that elementary instruction may certainly be given, if only for the purpose of enabling non-Jews to comply with the seven laws given to Noah. Ḥalfon was one of the rabbinical authorities from whom Francesco Georgio obtained for Richard Croke a rabbinical opinion regarding the divorce of Henry VIII. This circumstance, and his friendship for Solomon Molcho, brought about a quarrel between Ḥalfon and the physician Jacob Mantino.

Ḥalfon's authority as a Talmudist was widely recognized, and a responsum of his, in which he calls himself the grandson of Joseph Colon, is found in Moses Isserles' collection of responsa (No. 56, ed. Cracow). Ḥalfon was also a versatile poet, and several of his productions are still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 948, 6).

Bibliography: Carmoly, in *Revue Orientale*, ii. 133; Kaufmann, in *J. Q. R.* ix. 501; idem, in *R. E. J.* xxvii. 51.

K. I. Br.

HALFORD, GEORGE EDWARD: Private in the mounted infantry of the City of London Imperial Volunteers; born 1878; died at Karee, near Bloemfontein, May 15, 1900, during the war with the Transvaal (1899–1900). He was educated at University College School, London, and, entering the volunteers, became lance-corporal in the 1st Middlesex (Victoria and St. George's). On the outbreak of war he enlisted among the mounted infantry of the volunteer force, and took part in the fighting round Paardeberg; serving later as one of the escort of the Boer general Cronje as far as the Modder River station on his way to Cape Town and St. Helena. Halford subsequently took part in the great march to Bloemfontein; and its accompanying hardships and privations culminated in an attack of fever to which he succumbed.

Bibliography: *Jewish Chronicle*, June 30, 1900.

J. G. L.

HALHUL: City in the hill country of Judah, mentioned in the list of cities in the inheritance of that tribe (Josh. xv. 58). Halhul was about four miles to the north of Hebron, and, according to a Jewish tradition (Hottinger, "Cippi Hebr." p. 32), was the burial-place of Gad, David's seer (I Sam. xxii. 5; II Sam. xxiv. 11). It is probably the modern Ḥalḥul.

E. G. H. B. P.

HALI: Town on the boundary of Asher, mentioned in Josh. xix. 25 between Helkath and Beten. The Septuagint gives the name as "Aleph."

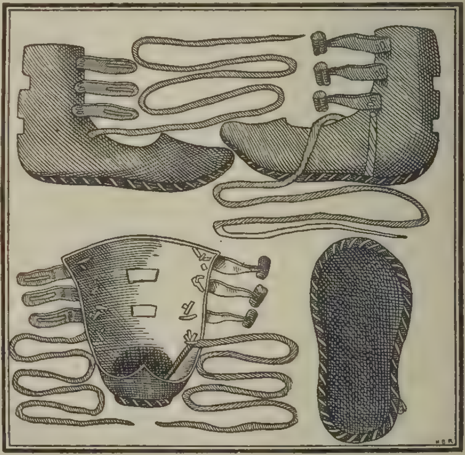
E. G. H. B. P.

ḤALILAH: Biblical term denoting "far be it [from me, thee, etc.]." In Talmudic literature it has two distinct meanings, derived from the two meanings of the root "ḥalal" (to profane; pollute). In some instances its signification is cognate to that given to it in the Bible (Gen. R. xlix. 16; Yalḳ. to Gen. lxxxiii.); in other places it has the meaning of "round about," "in turn," from "ḥalal" (to bore, pierce, make hollow or round), usually in conjunction with the word "ḥazar" (to turn around, begin again; Suk. 55b; Ket. 95a; Zeb. 10a).

In later Hebrew and in the Yiddish language the word is employed in its original meaning, but carries with it greater emphasis than is given to it in the Bible, having the signification of "God forbid," "by no means." It is sometimes strengthened, in colloquial speech, by the addition of the word "we-ḥas" (may He have pity). The expression is very common in Yiddish, and is especially used to ward off the evil effects of an ill-omened utterance.

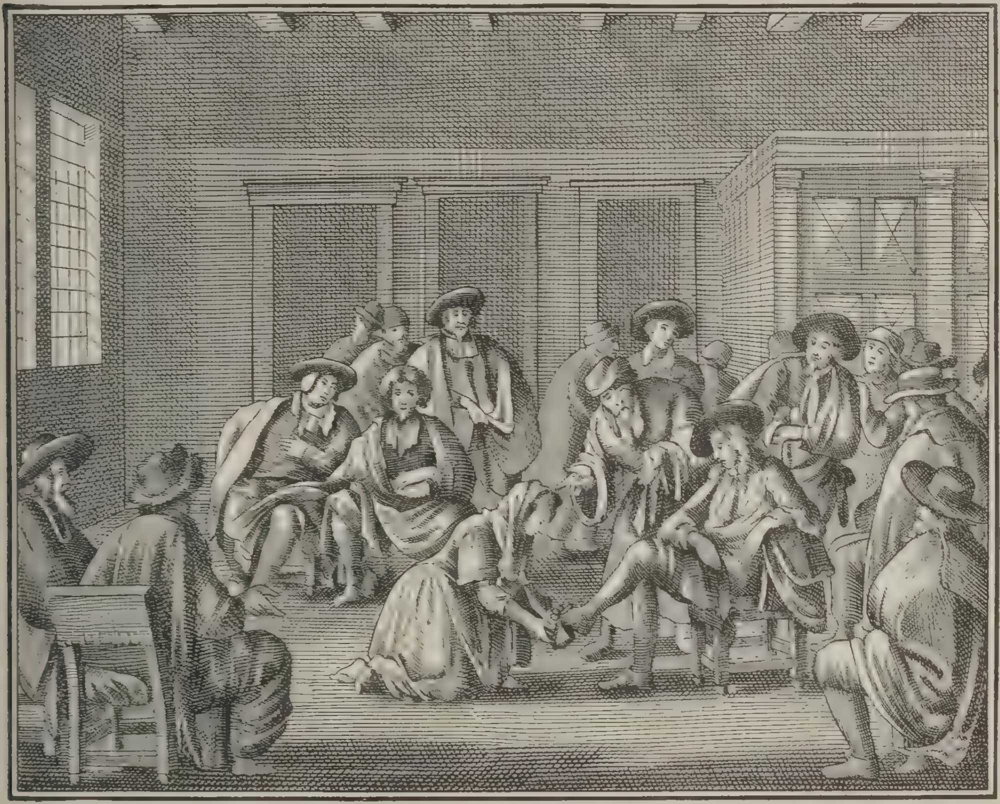
E. C. J. H. G.

ḤALIẒAH ("taking off," "untying"): The ceremony of the taking off of a brother-in-law's shoe by the widow of a brother who has died childless, through which ceremony he is released from the obligation of marrying her, and she becomes free to marry whomever she desires (Deut. xxv. 5–10). It may be noted that only one brother-in-law need perform the ceremony. The old custom of the levirate marriage (Gen. xxxviii. 8) is thus modified in the Deuteronomic code by permitting the surviving brother to refuse to marry his brother's widow, pro-



The Ḥaliẓah Shoe.
(After Bodenschatz, 1748.)

vided he submits to the ceremony of ḥaliẓah (see the article Levirate). In the Talmudic period the tendency against the original custom was intensified by the apprehension that the brother-in-law might desire to marry his brother's widow from other motives than that of "establishing a name unto his brother," and therefore many rabbis of Talmudic as well as of later times preferred ḥaliẓah to actual marriage (Yeb. 39b). Thus the ancient institution of the levirate marriage fell more and more into disuse, so that at present ḥaliẓah is the general rule and marriage the rare exception (Shulḥan 'Aruk, Eben ha-'Ezer, 165, and commentaries). In theory, however, the Biblical law of levirate marriage is still presumed to be in force, and in the ceremonies attending upon ḥaliẓah the presumption is that the brother-in-law brings disgrace upon himself and upon his family by refusing to marry his brother's widow.



Ḥaliẓah Scene in Holland, Early Eighteenth Century.
(From a Dutch translation of Leo di Modena's "Riti," Amsterdam, 1725.)

The Ceremony.

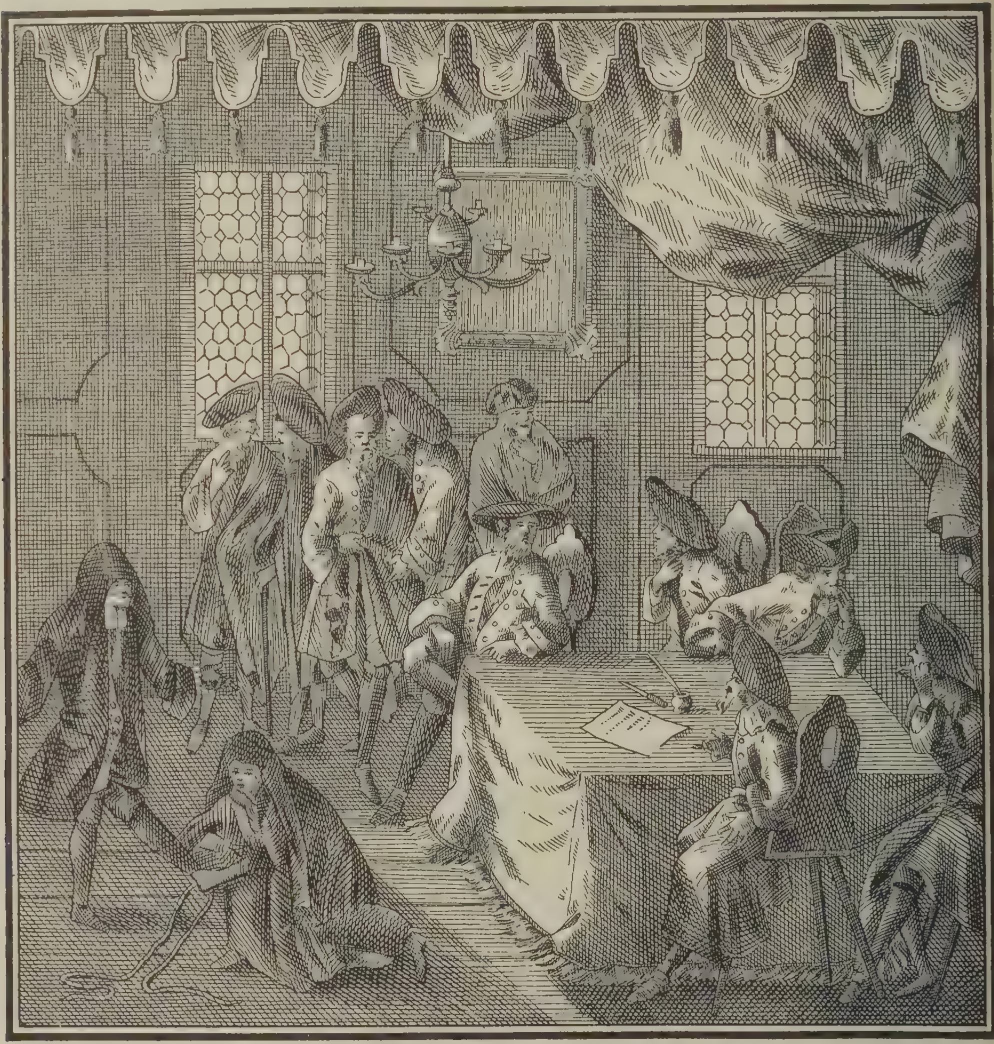
The ceremony as described in Deuteronomy (*l.c.*) is very simple. The widow loosens the shoe of the brother-in-law in the presence of the elders of the town, spits upon the ground before him, and pronounces a certain prescribed formula. This ceremony, however, was later elaborated by the Rabbis, making the act more solemn and more public. The Rabbis declared that the ceremony should take place before a court of three, who need not be very learned, but must at least understand Hebrew (Yeb. 101a; Shulḥan 'Aruk, Eben ha-'Ezer, 169, 1). All those who are disqualified from testifying in legal matters (see Evidence) are disqualified also from acting on this board of judges (Yeb. 101a). These three should appoint two others to assist them, and at the service on the evening preceding the day of the ceremony they should appoint a place for its performance, so as to give the matter more publicity. The place chosen is usually the synagogue court or the house of the rabbi, although the ceremony may take place in the house of the widow. All investigations with regard to the parties concerned in the ḥaliẓah should be conducted on the previous day, on which both are instructed in the details of the ceremony, and on which the "yebamah" (widowed sister-in-law) is not allowed to partake of any food. The ḥaliẓah should not be performed in the evening (Yeb. 104a), nor on a Sabbath or a holiday (Beẓah 36b), nor on the eve of a Sabbath or a holiday ("Terumat ha-Deshen," § 227).

On the day set for the ḥaliẓah, immediately after the morning service, when all the people are still in the synagogue, the three judges and their two assistants, who also act as witnesses, repair to the appointed place. The three judges sit on one bench, the two assistants on a bench placed beside it; the "yabam" (brother-in-law) and the yebamah stand between them. Before the ceremony is commenced a thorough public examination is made of the case. The relationship of the parties must be clearly established and their maturity ascertained. If he or she is a minor, a deaf-mute, a mute, or an idiot, or if his foot is crooked or turned to one side, the ḥaliẓah can not be performed. The court must also know whether she is left-handed or whether he is left-footed, and must be convinced that more than ninety-one days have passed since the death of her husband (see Divorce; Levirate). To establish these matters it is not necessary to have legally eligible witnesses. Even those who are otherwise disqualified from testifying may become witnesses. Both the yabam and the yebamah must be made aware of the fact that by this ceremony the widow becomes free to marry whomever she may desire.

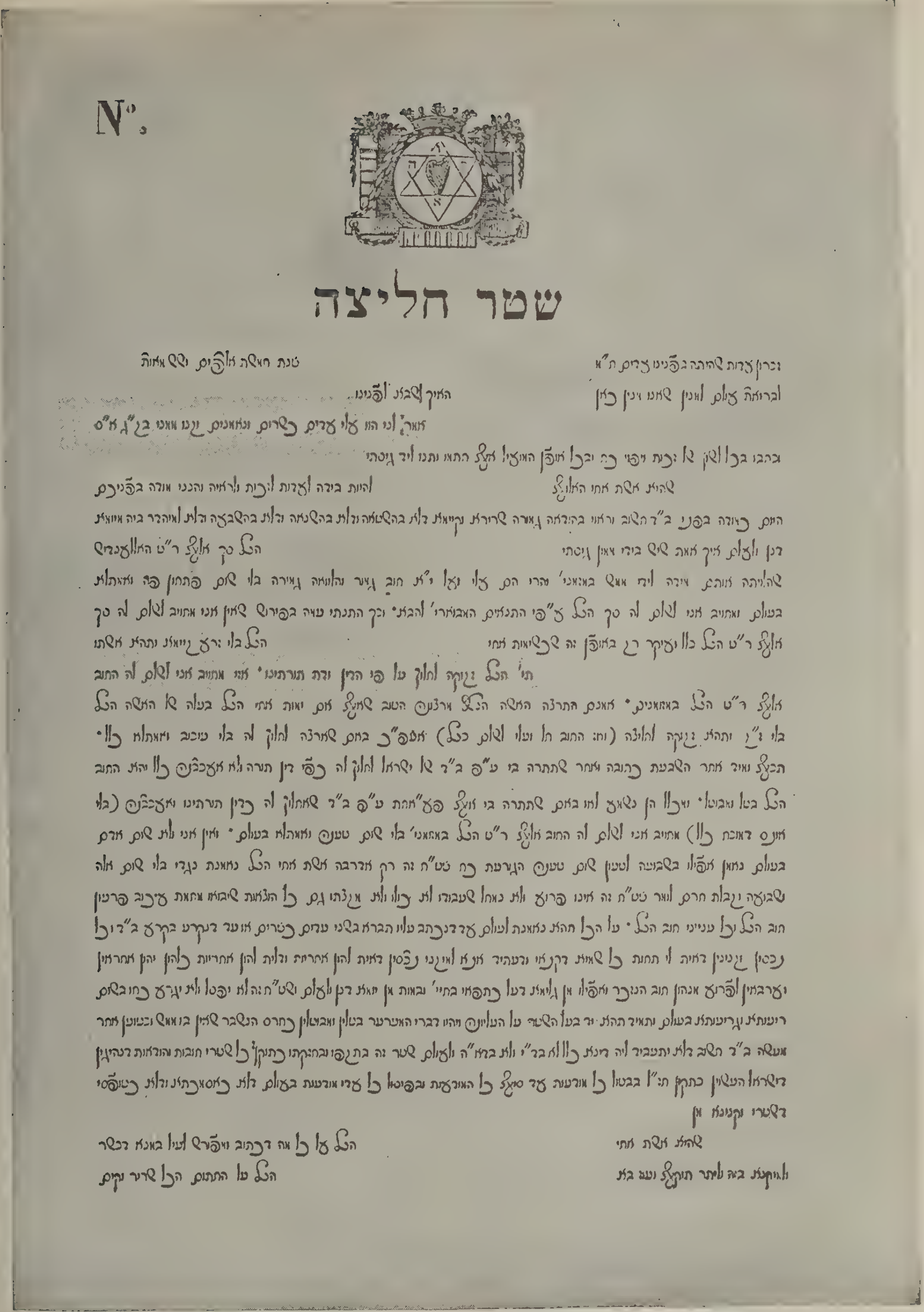
After these preliminary details, and after the yabam makes a public declaration that he has not been forced by any outside influence to submit to the ḥaliẓah, but that he does it of his own free will, the actual ceremony commences.

The Ḥaliẓah Shoe.

The shoe, which is usually the property of the community, is brought forth and examined as to its cleanliness and construction, in accordance with the precepts of the law. The ḥaliẓah shoe is made entirely of leather, usually from the skin of a clean animal. It is made of two pieces, the upper part and the sole,



Ḥaliẓah Ceremony Among German Jews, Eighteenth Century.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)



N°.

שטר חליצה

זכרון עדות שהיתה בפנינו עדים ח"מ שנת חמשת אלפים ושש מאות

לבריאת עולם למנין שאנו מונין כאן האיך שבגבול ולפנינו

אמר׳ לנו הוו עלי עדים כשרים ונאמנים וקנו מאתי בק"ג מ"ס

וכתבו בכל לשון של זכות ויפוי כח ובכל אופן המועיל אשר תחתמו ותתנו ליד גיסתי

שהיא אשת אחי המנוח להיות בידה לעדות לזכות ולראיה והנני מודה בפניכם

היום כמודה בפני ב"ד חשוב ורשאי בהודאה גמורה שרירה וקיימת דלא בהשטאה ודלא בהשגחה ודלא בהבטחה ודלא לאהדר ביה מיומא דנן ולעלם איך מאת שיש בידי מאין גיסתי הנ"ל סך אלף ר"ט האללענדיש שהייתה מוחזק מידה לידי אשר באמנה׳ והרי הם עלי ועל י"ע חוב גמור והלואה גמורה בלי שום פתחון פה ומאתות בעולם ואתחייב אני לשלם לה סך הנ"ל ע"פי התנאים המבוארים להבא׳ וכך התנתי עמה בפירוש שאין אני מתחייב לשלם לה סך אלף ר"ט הנ"ל כלל ועיקר רק באופן זה שכשיאות אחי הנ"ל בלי זרע קיימא ותהא אשתו תי׳ הנ"ל זקוקה לחלוץ על פי הדין ודת תורתינו׳ אזי מחויב אני לשלם לה החוב אלף ר"ט הנ"ל באמנות׳ אמנם התרצה האשה הנ"ל ורצונה הטוב שאפילו אם ימות אחי הנ"ל בעלה של האשה הנ"ל בלי ז"ק ותהא זקוקה לחליצה (וח"ו החוב חל ועלי לשלם כנ"ל) אעפ"כ באם שתרצה לחלוץ לה בלי עיכוב ומאתות כלל׳ תכף ומיד אחר השבעת כתובה ואחר שתתרצה בו ע"פ ב"ד של ישראל לחלוץ לה כפי דין תורה ולא אעכבנה כלל יהא החוב הנ"ל בטל ומבוטל׳ ואכלל הן נשאת לזו באם שתתרצה בו לחלוץ פע"אחת ע"פ ב"ד שאחלוץ לה כדין תורתינו ואעכבנה (בלי אונס דאוכח כלל) אחויב אני לשלם לה החוב אלף ר"ט הנ"ל באמנה׳ בלי שום טענה ומאתות בעולם׳ ואין אני יכול שום אדם בעולם נאמן אפילו בשבועה לטעון שום טענה הגורעת כח שט"ח זה רק אדרבה אשת אחי הנ"ל נאמנת נגדי בלי שום אלה שבועה וגזרת חרם לומר שט"ח זה אינו פרוע ולא כאחד שעבודו ולא כולו ולא מקצתו גם כל הנאות שיבואו מאת עיכוב פרעון חוב הנ"ל וכל ענייני חוב הנ"ל׳ על הכל תהא נאמנת לעולם עד דנכתב עליו התברא בפני עדים כשרים או עד דנקרע בקרע ב"ד וכל נכסין וקניינין דאית לי תחות כל שמיא דקנאי ודעתיד אנא למיקני נכסין דאית להון אחריות ודלית להון אחריות כלהון יהון אחראין וערבאין לפרוע מנהון חוב הנזכר ואפילו מן גלימא דעל כתפאי בחיי׳ ובמות מן יומא דנן ולעלם ושט"ח זה לא יבטל ולא יגרע כחו בשום ריעותא וגריעותא בעולם ותמיד תהא יד בעל השטר על העליונה והיו דברי האחרונים בטלין ומבוטלין כחרס הנשבר שאין בו ממש וכמותן אתר אעשה ב"ד חשוב דלא יתעביד ליה דינא כלל לא בר"י ולא בה"ה ולעולם שטר זה בתקפו ובחוזקתו כתוקף כל שטרי חובות והודאות דנהיגין בישראל העשויין כתקון חז"ל בבטול כל מודעות עד סוף כל המודעות ובביטול כל עדי מודעות בעולם דלא כאסמכתא ודלא כטופסי דשטרי וקנינא מן

שהנ"ל אשת אחי הנ"ל על כל מה דכתיב ומפורש לעיל במאנא דכשר

למיקנא ביה מיתר תוקף וגם בת הנ"ל על החתום הכל שריר וקים

PRINTED ḤALIẒAH BLANK USED BY MODERN AMSTERDAM JEWS.
(In the possession of Prof. G. Deutsch.)

sewed together with leather threads. Three small straps are attached to the front of the shoe, each of which has a knot ("ḥumrata") at the top to fit a hole made on the other side of the shoe. Two white leather straps are attached to either side of the shoe, by which it is fastened to the leg. The yabam must have his right foot, on which the shoe is placed, washed very scrupulously, and after he has strapped it on he must walk four cubits in the presence of the judges. Then the chief of the judges reads the following passage, which the yebamah repeats word for word: "My brother-in-law refuses to raise unto his brother a name in Israel; he will not marry me"; then the yabam is required to repeat the sentence: "I do not wish to take her." He then presses his right foot against the floor while she loosens the straps with her right hand and, holding his leg in her left hand, takes off the shoe and throws it some distance away. Then she places herself in front of the yabam, spits on the floor in front of him, and repeats these words after the presiding judge: "So shall it be done unto that man who will not build up his brother's house, and his name shall be called in Israel, 'the house of him that hath his shoe loosed.'" She repeats the last phrase three times, the assembly reciting it three times after her. Then the yabam returns the shoe to the court, and the judges say: "May it be the will [of God] that Jewish women be no more subjected to ḥaliẓah or to yibbum." As they rise, the chief of the judges says: "Blessed be He who sanctified us with the commandments and statutes of Abraham our father." All the passages recited by the yabam and by the yebamah must be read in Hebrew as they are found in the original in Deuteronomy, and if the parties do not understand Hebrew the passages must be translated for them (Eben ha-'Ezer, 169; "Seder Ḥaliẓah" and commentaries *ad loc.*).

The Formulas.

Various reasons have been offered for the ceremony of loosening the shoe. From the incident related in the Book of Ruth (iv. 7, 8), which certainly refers to this ancient custom, it would seem that the loosening of the shoe was a symbol for a transfer of rights, and had no stigma attached to it. Some of the later rabbis (Jehiel of Paris, for instance) say that the removal of the shoe symbolized the entrance into a state of mourning. From the time when the yabam actually refused to marry his brother's widow and thus perpetuate his name in Israel, his brother was considered dead, and the yebamah, by drawing off his shoe, thus declared to him that from that time on he was a mourner ("Perush Seder Ḥaliẓah," 82; comp. Weill, "La Femme Juive," part iv., ch. v., Paris, 1874).

In order to prevent the yabam from extorting money from the widow who wishes to be released from the shackles of perpetual widowhood, the Rabbis established the institution of the "sheṭar ḥaliẓah" (see DEED). This institution provides that at the marriage of a young couple all the brothers must sign a document in which they pledge themselves to submit to the act of ḥaliẓah without claiming any remuneration in case their brother dies childless ("Naḥalat Shib'ah," p. 22, Warsaw, 1884). If at the time of marriage there was a minor brother, who could not legally sign the document, there was the institution of the "sheṭar bithon ḥaliẓah," established by the Rabbis for such cases, by which the father of the bridegroom promises to pay to the bride a certain sum of money if this son should refuse to submit to the ceremony of ḥaliẓah (*ib.* 23; comp. "Pitḥe Teshubah"; Eben ha-'Ezer, 165, note 10; see INHERITANCE). Notwithstanding this, cases often occur where brothers-in-law demand money before they will submit to the ceremony.

Sheṭar Ḥaliẓah.

The Reform view, as expressed in various treatises written by the leaders of the movement, and as adopted at the different rabbinical conferences held in Germany and in America, is that the ceremony of ḥaliẓah is not essential to the remarriage of the widow. The Philadelphia conference (1869) resolved that "The precept of levirate marriage and of ḥaliẓah has lost to us all meaning, import, and binding force." The Second Israelitish Synod, held in Augsburg (1871), also passed a resolution to the same effect, with the addition that "For the sake of liberty of conscience, however, no rabbi will refuse, on request of the parties, to conduct the ceremony of ḥaliẓah in a proper form." The great majority of Jews, however, still cling to this ancient institution and observe it in all its details.

BIBLIOGRAPHY: Hastings, *Dict. Bible*, s.v. *Marriage*; Hamburger, *R. B. T.* s.v. *Schwagerehe*; Saalschütz, *Das Mosaische Recht*, ch. civ., Berlin, 1853; Michal of Cracow, *Seder Giṭṭin wa-Ḥaliẓah*, with *Pitḥe Teshubah*, Wilna, 1896; Buchholz, *Die Familie*, pp. 65–67, Breslau, 1867; Redslob, *Die Levirats-Ehe bei den Hebräern*, Leipsic, 1836; Duschak, *Das Mosaisch-Talmudische Eherecht*, § 5, Vienna, 1864; Bergel, *Die Eheverhältnisse der Alten Juden*, ch. x., Leipsic, 1881; Mielziner, *Jewish Law of Marriage and Divorce*, §§ 22–23, Cincinnati, 1884; *Verhandlungen der Zweiten Israelitischen Synode*, Berlin, 1873; Rosenau, *Jewish Ceremonial Institutions and Customs*, Baltimore, 1903.

E. C. J. H. G.

ḤALLAH: The priest's share of the dough. The Biblical law in the case of ḥallah (Num. xv. 17–21; comp. Neh. x. 38), as in the case of the heave-offering ("terumah"; Num. xviii. 11), is indefinite. It enjoins the separation of the ḥallah "from the first of your dough," but does not specify how much dough there should be, or what proportion of the dough should go to the priest. The Rabbis, however, made the law more explicit by limiting it. According to their definition the dough, in order to be subject to the law of ḥallah, must consist of at least one omer ($1\frac{4}{5}$ cabs, or enough to fill a vessel 10 x 10 x $3\frac{1}{9}$ inches in size; see WEIGHTS AND MEASURES) of flour (Ḥal. ii. 5; comp. 'Eduy. i. 2), the portion due to the priest being $\frac{1}{24}$ of the dough of a private household and $\frac{1}{48}$ of that of a baker ('Eduy. i. 7). The priest's share was taken from the dough and not from the flour (comp. Yer. Ḥal. iii. 1).

The obligation rested upon the person to whom the dough belonged, and not upon the person who kneaded it. Hence if the dough belonged to a non-Jew, and it was prepared by a Jew, no portion of it went to the priest, even if the non-Jew afterward presented it to the Jew. A Jew, however, was obliged to separate ḥallah from his dough even when it was prepared by a non-Jew (Ḥal. iii. 5). Dough prepared as food for animals was not subject to this obligation, unless it was also partaken of by

Obligation on Owner.

men (Ḥal. i. 8). The priest's portion was taken only from dough made from the flour of one of these five kinds of cereal: wheat, barley, spelt, oats, and rye (Ḥal. i. 1). Dough made from the flour of rice, millet, or peas was excepted. The dough must have been prepared for the baking of bread, but not for pastry or cakes of any kind (Ḥal. i. 4). If the separation of the ḥallah from the dough had been forgotten, it could be made after the bread was baked (Sifre to Num. xv. 21).

The Biblical expression "when you eat of the bread of the land" clearly indicates that the law of ḥallah applies only to Palestine; but, in order that this institution should not be forgotten in Israel, the Rabbis ordained that it should also be observed beyond Palestine and for all time. Since, however, it can no longer be observed as a priestly offering, because everything now is in a state of impurity, the portion taken from the dough is thrown into the fire and need not be proportionate to the amount of the dough; the obligation can be discharged with the smallest portion (Ḥal. iv. 8–11). When the dough is thrown into the fire a blessing should be pronounced. At present the laws pertaining to the separation of ḥallah are very lenient, both with regard to the separation and with regard to the holiness attached to it (Maimonides, "Yad," Bikkurim, v.–viii.; Shulḥan 'Aruk, Yoreh De'ah, 322–330). See Priestly Code; for ḥallah as sacrifice see Sacrifice; Thank-Offering.

Bibliography: Saalschütz, *Das Mosaische Recht*, ch. xli., note 441, Berlin, 1853.

E. C. J. H. G.

HALLE-ON-THE-SAALE: University town in the Prussian province of Saxony. Jews settled there soon after the city was founded, in the beginning of the twelfth century, the wealthy members of the community having business relations with the nobility in the vicinity. The Jews, who were at first subject to the archiepiscopal court and then to the mayor, lived in a quarter of their own, called the "Judendorf," and had a synagogue and cemetery. Like their coreligionists in other parts of Germany, they were repeatedly plundered and persecuted. It is doubtful whether they suffered much up to the time of the Second Crusade (1145), but they certainly did in 1206, 1261, 1349, and 1492. Several times, as in 1314 and 1446, they had to leave their homes, and in 1493 they were peremptorily expelled by Archbishop Ernst. Two centuries later a new community was formed, the authorities permitting some exiled families from Halberstadt to settle at Halle in 1692. They laid out a cemetery in 1693, and built a synagogue in 1700. They were still subjected to medieval restrictions: they were forbidden to acquire real estate or to attend the university, and their commerce was limited by special laws. The general privilege granted by Frederick William I. of Prussia, dated Feb. 26, 1704, regulated their civic status; yet in 1724 the synagogue and houses of the Halle Jews were demolished during a conflict with the students, and special taxes were laid upon them during the Seven Years' war.

The Westphalian government granted full citizenship to the Jews in a royal decree of 1808, by which the body-tax, the protection money, and other extra taxes were abolished. When Halle came again under Prussian rule, the Jewish community of the town included about 150 persons. By the law of July 23, 1847, separating the Jews into synagogal districts, some neighboring communities were affiliated with the community of Halle, for which a representative constitution was drawn up. The first rabbi, Dr. Fröhlich, was installed in 1860. In 1864 a new cemetery was laid out and a new synagogue was built, to which an organ was added in 1900. The school, attended by 130 children (1903), is under the direction of the local rabbi, Dr. Fessler. There are a ḥebra ḳaddisha, a women's society, a "Rat und Tat" society (for the relief of business men in distress), a B'nai B'rith lodge, etc. Halle has (1903) a population of 156,624, including 1,300 Jews.

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D. S. Sa.

——**Typography:** Moses Benjamin Wulff, court Jew at Dessau, obtained in 1694 a privilege from the Prince of Dessau to establish a printing-office in that city. He began to publish books in 1696, but financial difficulties compelled him to abandon the business. One of his typesetters, the proselyte Moses ben Abraham, was called to Halle in 1706 to assist J. H. Michaelis in the printing of the Bible. The citizens protested against the presence among them of a Jew without a royal letter of protection, and the king sustained their objection. Michaelis, however, procured registration at the university for the printer's son Israel Moses, who thereby became exempt from the jurisdiction of the city authorities, and upon the intercession of the university the king permitted the father to reside in Halle so long as the printing of the Bible was in progress, but under the stipulation that he should do no other work. Moses ben Abraham nevertheless printed various other books there: Jacob Reischer's responsa, "Shebut Ya'aḳob" (1709); five Talmudic tractates, which were to form part of an edition of the Babylonian Talmud already planned by his former employer, Moses Benjamin Wulff, who gave him the necessary type and machinery; some Talmudic works; a prayer-book; two descriptions, in Judæo-German, of the conflagrations at Altona and Frankfort-on-the-Main; etc.

Altogether sixteen books were issued by the press of Halle. In 1711, the university, provoked because Moses ben Abraham printed other works than those issued by the university press, complained to the king, but without effect. In 1714, however, the university drew the king's attention to the fact that Moses had printed a prayer-book containing the 'Alenu, which had recently been prohibited by royal order. Moses and Berechiah Berak, the author of the last book printed in Moses' office, were arrested, and further printing was prohibited. In 1717 the university endeavored to obtain a grant for the reopening of the establishment, but the king refused to give it. Of special interest is the fact that

Moses ben Abraham employed exclusively members of his family, and that his daughter Gella, who was an experienced typesetter, wrote little verses in Judæo-German in which she invited people to purchase her father's books.

Bibliography: Wolf, *Bibl. Hebr.* iii., *passim*, quoted by Steinschneider in Ersch and Gruber, *Encyc.* section ii., part 28, p. 86; Freudenthal, *Aus der Heimat Moses Mendelssohn's*, pp. 175-188, 246-249, Berlin, 1900.

D.

HALLE, AARON BEN WOLF (called also **Wolfsohn**): Translator and commentator of the Bible; born 1754 at Halle; died at Fürth March 20, 1835; son of Dr. Wolf of Fürth. He was a follower of Moses Mendelssohn; editor (1797) of the periodical "Ha-Meassef" (in which he signed himself א'ה' or וורן); and professor at the Königliche Wilhelmsschule at Breslau from 1792 to 1807. He was also one of the founders of the Gesellschaft der Freunde in Berlin (1792). Together with his friend Joel Löwe he edited Mendelssohn's German translation of the Song of Solomon (Berlin, 1788). His translations of Lamentations, Ruth, and Esther were published (Berlin, 1788) with a Hebrew commentary by Joel Löwe and a Hebrew introduction. With Isaac Euchel, Friedländer, and others, he made a translation of the Haftarot (*ib.* 1790); he also translated Kings (Breslau, 1800); Job, which he provided with a Hebrew commentary (Prague, 1791; Vienna, 1817-1818); and the first two chapters of Habakkuk ("Jedidja," ii. 107). He further published: "Abtalion," a Hebrew primer, containing the grammatical elements, with a preface by David Friedländer (Berlin, 1790, and frequently reprinted); "Exegetisch-Kritische Anmerkungen über die Vision Habakuks" (Breslau, 1806); "Jeschurun," a refutation of the newly made charges against Judaism (edited, with Gotthold Salomon, Breslau, 1804); "Leichtsinn und Frömmelei," a family scene in three acts (Amsterdam, 1796-98).

Bibliography: Franz Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 107; Steinschneider, *Cat. Bodl.* cols. 2732 *et seq.*; Grätz, *Gesch.* ed. 1900, xi. 120, 239; Fürst, *Bibl. Jud.* iii. 533; Roest, *Cat. Rosenthal. Bibl.* p. 1152; *Monatsschrift*, xli. 369.

s. M. K.

HALLEL (lit. "praise"): The name given in the Talmud and in rabbinical writings to Ps. cxiii.-cxviii. considered as a single composition, which they undoubtedly are. They are more distinctively known as the "Hallel of Egypt," as distinguished from Ps. cxxxvi., the "Great Hallel," and from Ps. cxlvi.-cxlviii. (in a baraita apparently designated as a kind of Hallel: Shab. 118b).

Late Origin.

These psalms were evidently written to be sung publicly on some day of thanksgiving, as appears from the verse: "This is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. cxviii. 24). The Aramaic word "tagmulohi" would seem to indicate a late date; the thrice-repeated cry "I shall cut them down," with "the Lord hath chastened me sore," points to a bloody war, at first unsuccessful; the words "open to me the gates of righteousness" point to the recovery of the Temple: all these together make it probable that the "Hallel" psalms were written for the Feast of Ḥanukkah, during which they are still recited every morning. Hallel is also recited on the night of the Passover as part of the family service, as it was in the days of the Temple (Pes. x. 4); on the first day of the Feast of Unleavened Bread; on Pentecost; and on the Feast of Booths (see Suk. iv. 1). Of course, where the festival days are doubled, one night and three days are added (Ta'an. 28b), making (aside from the nights) twenty-one days on which Hallel is deemed obligatory. But a Palestinian of the first generation after the Mishnah speaks (Ber. 14a) of certain days on which the entire Hallel is not recited, and on which the recital is of lesser sanctity. These days are: (1) the days of Unleavened Bread after the first, or first and second; (2) all New-Moon days other than the New Moon of Tishri, which is kept as the Day of Memorial. On these days Ps. cxv. 1-11 and cxviii. 1-11 are omitted to show the later rise and the lesser sanctity of the custom of saying Hallel upon them.

Benediction Preceding.

The early sages boldly undertook to give this custom the force of Scriptural command by prefixing the benediction, "Blessed . . . who has sanctified us by His commandments and commanded us to read the Hallel." This, at least in the German ritual, is the form used on all occasions, while with the Sephardim it is used only before the incomplete "half-Hallel"; on the days of the "full Hallel" they bless Him "who commanded us to complete the Hallel." These benedictions were in general use during the eleventh and twelfth centuries, and though both Rashi and Maimonides ("Yad," Megillah, iii. 7), the greatest authorities on Jewish law, protested against the use of such a benediction before half-Hallel as unauthorized, on the ground that the recital of Hallel on New Moons, etc., was not even a commandment of the scribes, the benediction has kept its place in the prayer-book.

Ps. cxviii. opens and ends with a much older verse: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever." This verse dates back not only to the days of Ezra, but to the days of Jeremiah and to Solomon's Temple. It was well known even to those otherwise wholly ignorant of the sacred tongue. Hence it grew to be the custom when Hallel was recited in public for the people to repeat after the leader only the first verse, even when he gave out the second, third, and fourth—"Let the house of Israel," etc., "Let the house of Aaron," etc., "Let them now that fear," etc.—and this usage is still in force (Suk. 88b).

"His Mercy Endureth for Ever."

Beginning with Ps. cxviii. 20, the reader gives out every verse to the end of the chapter, the congregation repeating it after him; but in countries where the Polish minhag is used every one says each of these verses twice. The verse "We beseech thee, O Lord, save now," etc. (Ps. cxviii. 25, Hebr.), is cut up into its hemistichs, each of which is given out separately.

On Sukkot the palm-branch is shaken in all directions while the first hemistich is chanted ("Hoshi'ahna").

Hallel is closed with this benediction: "O Lord, our God, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleasant is it to play melodies to Thy glorious name, for from everlasting to everlasting Thou art God: Blessed be Thou, O Lord, the King praised in hymns!" For the Hallel in the Passover night service see HAGGADAH.

BIBLIOGRAPHY: Kohler, *The Psalms and Their Place in the Liturgy*, pp. 31 *et seq.* (Gratz College Publications, 1897); Dembitz, *Jewish Services*, book ii., ch. 13; Maimonides, *Yad*, *Megillah*, iii.; Caro, *Shulḥan 'Aruk*, *Oraḥ Ḥayyim*, 422, 488, 683.

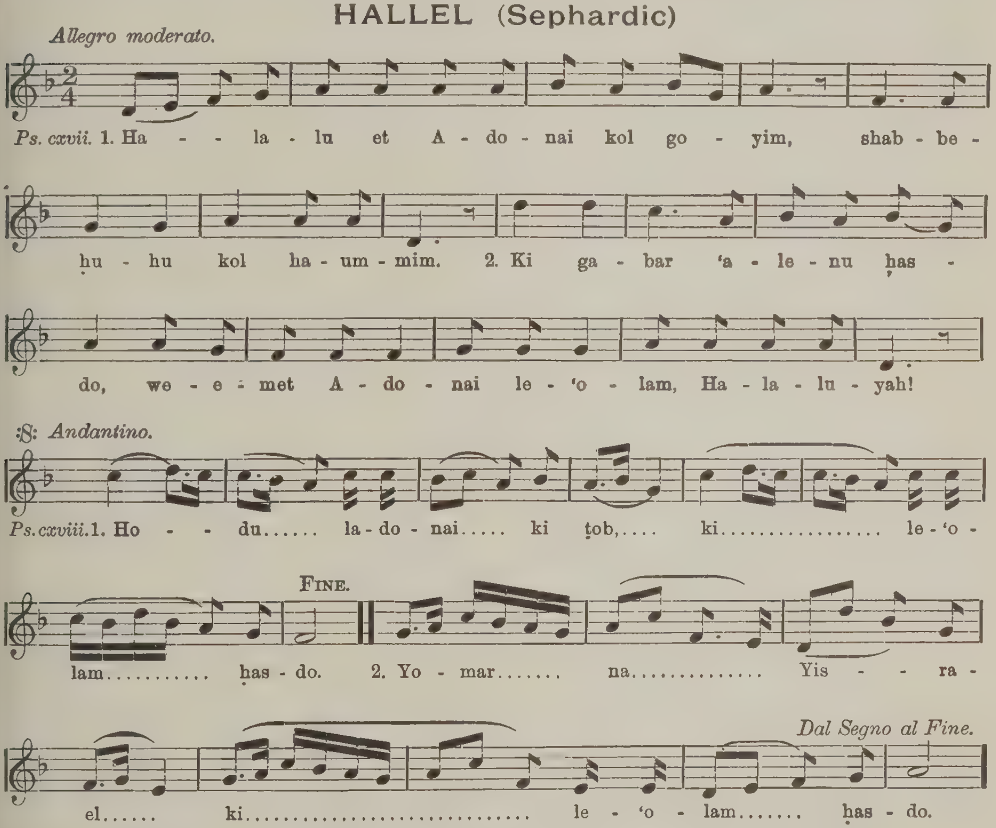
A. L. N. D.

All trace is lost of the chants to which the Hallel was intoned before a comparatively modern date. In consequence there is no general tradition: every composer of synagogue music offers his own setting. In the medieval period the folk-song of the day was reproduced in the Hallel, where the contemporary expression of joyousness always supplanted the older cantillatory intonations, as Ps. cxvii. and cxviii., at least, were approached. Many such melodies, often of marked beauty, have been preserved in the synagogues of the Sephardic ritual. A rich store of them will be found in the collections of De Sola and Aguilar ("Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews"), and Consolo ("Libro dei Canti d'Israel"). Typical, and of particular interest because of their use in many Ashkenazic and Reform synagogues, are the two well-contrasted old melodies here presented (comp. De Sola and Aguilar, "Ancient Melodies," Nos. 42, 43; Salaman and Verrinder, "Music of the West London Synagogue of British Jews," i.; Cohen and Davis, "Voice of Prayer and Praise," Nos. 62, 63; Pauer and Cohen, "Traditional Hebrew Melodies," No. 12). The first of these is wide-spread among the northern Jews as a tune for table-hymns (see ZEMIROT).

Musical Setting.

Spanish Tunes.

HALLEL (Sephardic)


Allegro moderato.
Ps. cxvii. 1. Ha - - la - lu et A - do - nai kol go - yim, shab - be - hu - hu kol ha - um - mim. 2. Ki ga - bar 'a - le - nu has - do, we - e - met A - do - nai le - 'o - lam, Ha - la - lu - yah!
𝄋 Andantino.
Ps. cxviii. 1. Ho - - du...... la - do - nai..... ki tob,.... ki................ le - 'o - lam.......... has - do.
FINE.
2. Yo - mar....... na.............. Yis - - ra - el...... ki.............................. le - 'o - lam....... has - do.
Dal Segno al Fine.

The earlier part of the Hallel was rarely chanted at length, being usually read through in a rapid undertone. Where the chant took a definite form it was simple in outline and usually plaintive in character. A good traditional example is given in Cohen and Davis, "Voice of Prayer and Praise" (No. 57); it is reminiscent of the "Tonus Peregrinus" of the Church, the irregular chant which, utilized principally for Ps. cxiv., is believed to be of French origin and to date from about the ninth century.

The chief hymn-tune of each festival has now become indissolubly associated with the first verses of Ps. cxviii., and is often finely worked into the choral setting of the preceding passages, as in the deservedly esteemed Hallel settings by J. L. Mombach (comp. Cohen and Davis, *l.c.* Nos. 64 [Ḥanukkah], 147 [Passover], 153 and 154 [Pentecost]).

In the case of the Feast of Tabernacles the wa-

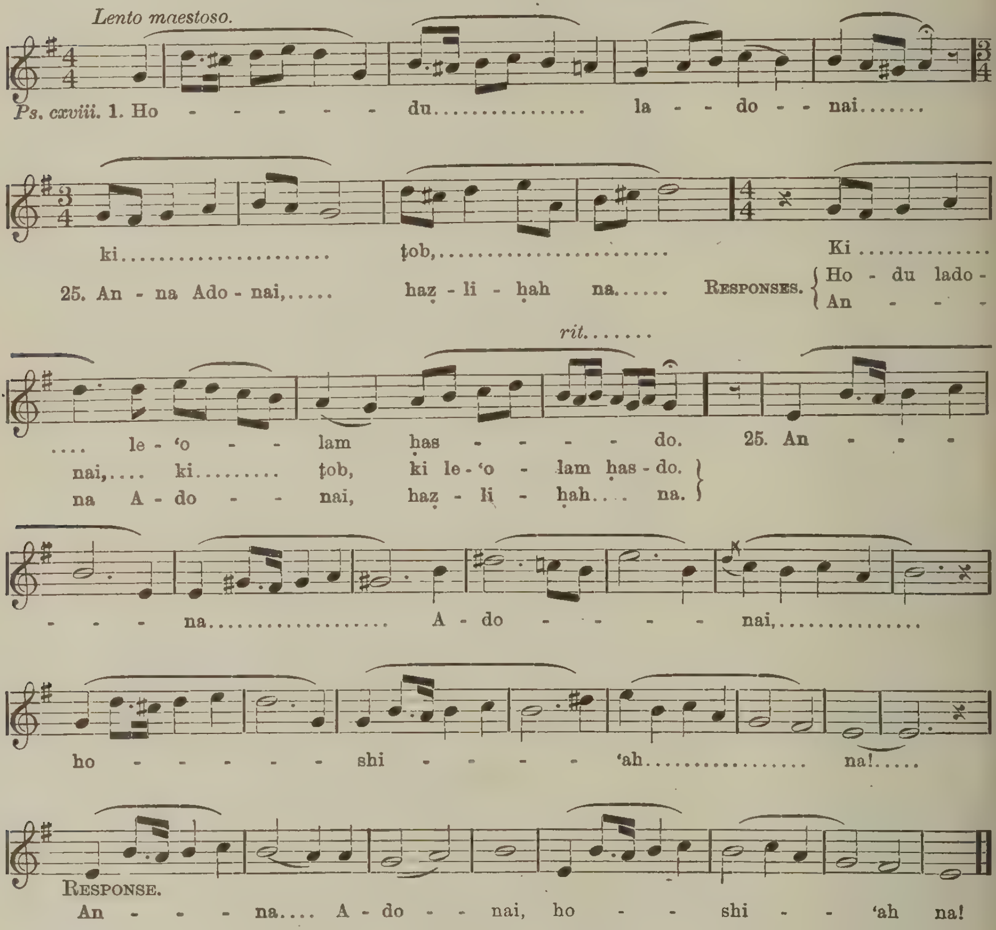
Festival Themes.

ving of the palm-branch (see LULAB) is the most characteristic feature of the celebration of the festival; and consequently the chant associated with the ceremony has been taken as the "representative theme" for the festival. As such it is employed for the response MI-KAMOKAH (Ex. xv. 11, 18) in the evening service, which is also chanted to the "representative theme," according to the following general scheme for days on which the Hallel is sung:

New Moon (no general tradition).
Feast of Dedication (MA'OZ ẒUR).
Festival of Passover (ADDIR HU).
Festival of Pentecost (AḲDAMUT).
Festival of Tabernacles (lulab chant).

The last has been handed down in two forms, a major and a minor, and exhibits traces of the intervals smaller than a semitone, which, with its mystical character, resulting from unenunciated vocalization between the syllables of the text, seem to point back to an original framework derived from the Orient. In most incongruous juxtaposition, several poor, jingling tunes are, in the North-German tradition, often associated with the majestic old theme (comp. Marksohn and Wolf, "Auswahl Alter Hebräischen Synagogal-Melodien," No. 3, and note; Baer, "Ba'al Tefillah," No. 816a, b, c, d). In the theme itself may be detected analogies with an old Provençal strain utilized by Bizet in his music to "L'Arlésienne," and with the melodies quoted in JEW. ENCYC. s.v. ASHRE HA-'AM and GESHEM.

HALLEL ("Lulab Chant")


Lento maestoso.
Ps. cxviii. 1. Ho - - - - - du............... la - - do - - nai.......
ki..................... ṭob,......................... Ki ....
25. An - na Ado - nai,..... haz - li - ḥah na..... RESPONSES. { Ho - du lado - / An - - -
rit.......
.... le - 'o - - lam has - - - - do. 25. An - - -
nai,.... ki......... ṭob, ki le - 'o - lam has - do.
na A - do - - nai, haz - li - ḥah... na.
- - - na.................. A - do - - - - nai,..............
ho - - - - - - shi - - - - 'ah................ na!.....
RESPONSE.
An - - - na.... A - do - - nai, ho - - shi - - 'ah na!

Among eminent modern composers, J. Meyerbeer and F. Halévy have contributed settings for the Hallel and other texts to S. Naumbourg's "Zemirot Israel," Paris, 1863. Halévy's Hallel has become so familiar to French Jews that it has furnished main themes for a set of quadrilles founded by Henri Cohen on festival melodies, and entitled "Zemannim le-Sason" ("Le Temps de Rejouissances," Paris, 1883). Similarly Mombach's fine adaptation of the Aḳdamut for the Pentecost Hallel found favor in England as a pianoforte duet.

A. F. L. C.

HALLELUIAH (הַלְלוּ־יָהּ or הַלְלוּ־יָה, the dagesh in the first ל being dropped according to the Masoretic rule by reason of the shewa and the second ל following it; 'Αλληλούϊα in the Septuagint): A doxological expression signifying "Praise ye the Lord," the sacred name being shortened to its first two letters. Except in Ps. cxxxv. 3 it is found only at the beginnings or ends of psalms; namely, civ., cv., end; cvi., beginning and end; cxiii., beginning; cxv., cxvi., cxvii., end; cxxxv., cxlvi., cxlvii., cxlviii., cxlix., cl., beginning and end. In some of these psalms, *e.g.*, cxiii., cxlviii., cl., this opening phrase is developed in the words which follow it; in others, such as cxi. and cxii., it does not run naturally into the psalm, and seems to have been prefixed by the authorities of the Temple to fit the psalm into public worship. The Hebrew words have been retained in the Vulgate, and through it have come not only into Christian psalteries, but also into modern hymns; the English versions, however (both A. V. and R. V.), render them always as "Praise ye the Lord."

E. G. H. L. N. D.

HALPERINE-KAMINSKY, ELY: Russian writer; born at Vassilkof April 9, 1858. After having completed his studies at the University of Odessa he went (1880) to Paris, where he has since resided. The French secretaries of state and of commerce have on several occasions drawn upon his knowledge of French and Russian affairs, and entrusted him with important commissions, which he has very successfully fulfilled. Since 1883 he has been editor of the "Franco-Russe," a Parisian publication printed in both French and Russian. In 1883–85 he was secretary of the "Médecine Populaire," "Science Populaire," and "Science Pour Tous."

Halperine-Kaminsky has translated into French the works of many of the important Russian authors, such as Pushkin, Gogol, Tolstoi, Turgenef, Dostojevski, Nekrassov, Boborykin, and Stchedrin; he is also a regular contributor to the foremost French and Russian journals.

Among his works are the following: "Les Mammifères Ovipares" (1885); "Pushkin et Sa Correspondance" (1887); "Le Grand-Duc Constantin, Poète" (1892); "Chez Tolstoi" (1898–1900).

Bibliography: Curinier, *Dict. Nat.*

H. R. F. T. H.

HALPHEN, FERNAND: French composer; born at Paris Feb. 18, 1872; pupil of J. Massenet, G. Fauré, and André Gedalge. In 1895 he won the first "accessit" for fugue at the Conservatoire, and in 1896 the second "Grand Prix de Rome" for his cantata "Mélusine." His chief works are: a Sicilian, a suite for orchestra, 1896; a symphony, Monte Carlo, 1897; a sonata for piano and violin, 1899; "Le Cor Fleuri," lyric opera in one act, based on the play by the late Ephraim Micaël. He has also composed several songs, and pieces for the piano, violin, horn, etc.

S. A. A. G.

HALPHEN, GEORGES-HENRI: French army officer and mathematician; born at Rouen Oct. 30, 1844; died at Versailles May 21, 1889. He studied at the Ecole Polytechnique, and afterward at the Ecole de Metz, becoming lieutenant in 1866 and captain in 1870. He was decorated on the battle-field of Pont-Noyelles, and fought also at Bapaume and Saint-Quentin. In 1873 Halphen became tutor at the Ecole Polytechnique, and in 1880 the Académie des Sciences of the French Institute awarded him the chief mathematical prize for his "Mémoire sur la Reduction des Equations Différentielles Linéaires aux Formes Intégrales." In 1881 his work on the classification of curves ("Journal de l'Ecole Polytechnique," lvii. 1) was crowned by the Academy of Berlin. In 1886 Halphen was made a member of the Académie des Sciences. He returned to active service in 1887 as major. Of Halphen's many mathematical treatises may be mentioned: "Sur la Théorie des Points Singuliers des Courbes"; "Sur les Congruences"; "Sur les Equations Différentielles"; "Sur les Courbes Gauches, les Fonctions Elliptiques," etc. He devoted the last three years of his life to his "Traité des Fonctions Elliptiques et de Leurs Applications" (Paris, 1886–89; the third volume posthumous). A full list of his works is given in the "Journal des Mathématiques," 1889.

Bibliography: *La Grande Encyclopédie*; *Nouveau Larousse Illustré.*

S. V. E.

HALTERN, JOSEPH: One of the Meassefim; died in Berlin Sept. 5, 1818 (1817, according to Philippson in "Allg. Zeit. des Jud." ii. 216). He wrote "Esther," a Hebrew adaptation of Racine's drama of the same name.

Bibliography: Zeitlin, *Bibl. Hebr.* pp. 234, 454; *Allg. Zeit. des Jud.* ii. 216.

S. M. Sel.

ḤALUḲḲAH (lit. "division," "distribution"): An organized collection of funds for distribution among the indigent Jews in the Holy Land, and for the aid of those who, moved by religious motives, desire to journey thither. Sympathizing coreligionists of almost every congregation in the "outland" ("ḥuẓ la-areẓ") form a standing committee, presided over by an officer variously called "gabbai," "amarkol," or "paḳid" (chief, governor, or appointee), under whose supervision collections in his city or district are made, the money being remitted by him semiannually to the proper "menahalim" (leaders) in Jerusalem, who distribute it among the needy—learned, elderly men, the destitute, and widows and orphans taking precedence.

Origin.

The history of the ḥaluḳḳah may perhaps be said to date back to the earliest rabbinical periods, when the academies in the Holy Land were supported mainly by voluntary contributions from congregations elsewhere, and by the fees received for decisions in Jewish civil suits and for the performance of religious offices. In the Middle Ages R. Jehiel (1257) transferred his yeshibah from Paris to Jerusalem. He was accompanied by his three hundred disciples, consisting of French and English Jews who had been maltreated in their native countries. But Jehiel and his pupils soon found themselves without means of support. Consequently he sent R. Jacob of Paris as a representative "meshullaḥ" (messenger) to solicit relief in Palestine and Turkey. R. Jacob appears to have been the first Palestinian meshullaḥ recorded, although the term "messenger of Zion" ("sheliaḥ Ẓiyyon") was applied in the period of the Amoraim (4th cent.) to R. Ḥama b. Ada (Beẓah 25b), who traveled between Babylon and Palestine delivering decisions and messages, and probably soliciting relief. Another early feature throwing light on the ḥaluḳḳah is the charity-box, the introduction of which, though attributed to R. Meïr Baʻal ha-Nes ("the miracle-worker"), was due to meshullaḥim, who toward the end of the seventeenth century used it for the collection of the ḥaluḳḳah fund; such boxes are placed in Orthodox Jewish dwellings and synagogues all the world over, and are stated to exceed 250,000 in number at the present time, all bearing the name of R. Meïr Baʻal ha-Nes. This R. Meïr, contrary to the popular notion, is not R. Meïr the Tanna, but R. Meïr ha-Ḳaẓin ("the chief"), whom R. Jacob of Paris, in describing his tomb at Tiberias, called "Baʻal ha-Nes."

Under Egyptian rule the Jews of Palestine increased both in number and in prosperity. The ḥaluḳḳah contributions until the fifteenth century came mostly from Turkey, Egypt, and other countries in Asia and Africa. In the famine of 1441 the Jewish community of Jerusalem, probably for the first time, sent a meshullaḥ to European countries; the meshullaḥ's name was ʻEsrim we-Arbaʻah ("twenty-four")—a surname; not, as Grätz supposes, a title of honor indicating his knowledge of the twenty-four books of the Bible. The meshullaḥ was directed to go first to Constantinople, to obtain there the necessary credentials from the central committee headed by Moses Capsali, who, however, had to withhold his sanction, the war between Turkey and the Egyptian Mamelukes, who ruled Palestine, making the latter a belligerent state, the exportation of money to which was prohibited.

Influence of Joseph Caro.

Under the Ottomans in the sixteenth century the Jews of Palestine were settled mostly in Galilee, toward which there set a stream of exiles from Spain; and the ḥaluḳḳah contributions appear to have come in regularly without the intervention of meshullaḥim. About this time Joseph Caro of Safed established a precedent in Jewish charity-law, based on the verse, "If there be among you a poor man of one of thy brethren within any of thy gates in thy land," etc. (Deut. xv. 7). According to his interpretation, "thy gates" refers to the city of Jerusalem, and "thy land" to the Holy Land (Palestine), which, therefore, have a prior claim upon Jewish charity ("Bet Yosef" to Ṭur Yoreh Deʻah, 251, 3); formerly it had been held that the passage referred to any residential city or adopted country (Sifre, Deut. 116 [ed. Friedmann, p. 98]). The reputation of Safed as the home of famous Talmudists and cabalists, including Caro and Luria, brought abundant support from abroad for scholars in the Holy Land.

To provide for a permanent increase of the ḥaluḳḳah, the communities of Palestine, early in the seventeenth century, adopted an ordinance ("taḳḳanah") invalidating any will not made in the presence of the parnas; this had the effect of reminding testators of their duty toward the community of Jerusalem (Luncz, "Jerusalem," ii. 87). Another taḳḳanah was afterward issued which practically amounted to a confiscation, for the benefit of the ḥaluḳḳah, of the chattels, money, and accounts of a deceased Jew who left no resident heirs. There were many evasions, and in several instances the well-to-do, before taking up their residence in the Holy Land, stipulated a certain sum which was to be paid to the community upon their death in place of the fulfilment of the decree. This so-called "inheritance tax" was strenuously opposed by the richer classes, and it was spasmodically abolished and reenacted. The income from this tax, however, never amounted to one-third of the ḥaluḳḳah, and to supply the deficiency there was no alternative but to resort to the meshullaḥim, who as a result became so numerous, and such frequent visitors in the European congregations, that they were regarded as wandering tramps, a nuisance and a reproach.

The Taḳḳanah of 1625.

Moses Ḥagiz, a typical meshullaḥ, in his "Sefat Emet" (Amsterdam, 1697), deplores the low estimate of the meshullaḥ entertained by the general public, and in reply to a Spanish contributor, (1) shows why the Holy Land is religiously superior to other countries, (2) urges the duty of settling there even prior to the fulfilment of the prophecies, (3) speaks of the calamities and tribulations of the Jews in Jerusalem, and (4) explains why the funds contributed in all parts of the world are insufficient. Referring to the meshullaḥim, he says: "They are sent abroad to acquaint our people in foreign countries of Jewish conditions in the Holy Land, and to enlist sympathy and support for the standard-bearers of the Tabernacle of God, who keep alive Jewish hopes and inspirations in the Land of Israel." He points out that the fact that "Christians will remit thousands of pounds annually for the maintenance of a Christian settlement is a challenge to the Jews who neglect to provide for the beloved sons of Zion."

Ḥagiz estimated the appropriation of the ḥaluḳḳah for 1,500 souls in Palestine, including 1,000 in Jerusalem, to be 10,000 lire. Toward this sum there was an income from communal taxes of 2,000 lire; from legacies 2,000 lire; collected by meshullaḥim 2,000 lire; leaving a deficiency of 4,000 lire; Jewish indebtedness already amounted to sixty thousand "shekalim" (florins?).

Ḥagiz was aware of the fact that the meshullaḥim were not liked, that they were abused no less than were the "ḥakamim" in Jerusalem, who were suspected and accused of "leading a luxurious life and spending the funds of the ḥaluḳḳah in drinking coffee and smoking tobacco." Nevertheless he was ready to state under oath that the ḥaluḳḳah barely supplied one-third of their actual necessaries of life. The main sources of the ḥaluḳḳah at that time in Europe were London, Amsterdam, Venice, and Leghorn.

Borrowing from Gentiles.

To meet the drain on the ḥaluḳḳah, the Jerusalem community borrowed from Gentiles at an enormous rate of interest, up to 45 per cent per annum, mortgaging their communal property; and when they failed to meet the obligations at maturity, the leaders of the congregation were imprisoned and held for ransom. R. David Melammed, a meshullaḥ of Hebron, rendered a decision to the effect that inasmuch as the representative Jews of Hebron were held under bail for taxes and other indebtedness of the community, they came under the category of "captives held for ransom," whose claims, therefore, took precedence over all other charitable matters having a special fund for disposal, and were not a perversion of charity (his responsa, in Ezekiel Silva's "Mayim Ḥayyim," Amsterdam, 1718).

Contracts with the Meshullaḥ.

Till the middle of the eighteenth century the management of the ḥaluḳḳah was entirely in the hands of the Sephardim, who were classed as (1) rich or dependent on their own relatives, (2) working men and employees, and (3) ḥakamim and scholars of the yeshibot. The third class took one-third of the ḥaluḳḳah; one-third was appropriated for poor widows, orphans, and for temporary relief to helpless men; one-third was used in defraying the communal expenses. The distribution was made semiannually, before the Passover and the New-Year festivals. The meshullaḥim kept up their work in the Levant, in Italy, Germany, France, Holland, and England, with occasional visits to Russia, Poland, and America. A regular legal contract was drawn up between the community and the meshullaḥ. The community undertook to provide for the meshullaḥ's family during his absence and to advance his initial traveling expenses. The meshullaḥ on his part undertook to devote his attention and best endeavors to arousing the people by lectures, to urging the gabbaim to increase their remittances, and to opening up new sources of income. The commission was usually fixed at 45 per cent on all contributions coming direct from him or that were due to his influence, and 10 per cent on all income from his territory during the ten years following his return. It generally took the meshullaḥ from three to ten years or longer to complete his mission. In an important city he sometimes accepted a rabbinate or the position of a "maggid"-preacher, and held it for some time. Occasionally he undertook the promotion of a business enterprise. He was also useful as a news-gatherer before newspapers came into existence. In short, the services of the average old-style meshullaḥim were distinctly valuable, in spite of the shortcomings of some among them who thought chiefly of personal gain, and cared little for the cause they represented. Pseudo-meshullaḥim, who represented no community, but traveled on their own behalf, also contributed largely to bring discredit upon the office and duty they had fraudulently assumed.

Among the early meshullaḥim to America were R. Moses Malki of Safed, who visited the Newport congregation in 1759, and R. Samuel Cohen of Jerusalem (1775). An interesting meshullaḥ was Raphael Ḥayyim Isaac Carregal of Hebron, who was in Newport in 1771 and 1773, after visiting the West Indies (Curaçao, 1764). These meshullaḥim are mentioned by Ezra Stiles in his Diary ("Publications Am. Jew. Hist. Soc." No. 10, pp. 18–32). Carregal refers to David Melammed as his teacher.

Among the Ashkenazim.

The Ashkenazim at that time formed but a small minority of the Jewish settlers in Palestine. The efforts of Jehiel of Paris to maintain a yeshibah in Palestine in the thirteenth century, as already observed, had failed; and a second attempt, by R. Judah ha-Ḥasid of Siedlce, Poland, who with many followers emigrated to the Holy Land in 1701, was likewise futile. Not till the middle of the eighteenth century was the presence of the Ashkenazim felt. They came from the ranks of the Ḥasidim in Poland and South Russia; using the same liturgy and ritual as the Sephardim, they were easily assimilated with them, and received a share of the ḥaluḳḳah. The share, however, they asserted, was not in proportion to their numbers. They complained to the Ashkenazic gabbaim in Europe, and finally seceded from the Sephardim. With the aid of the Council of the Four Lands, they established headquarters for their separate ḥaluḳḳah at Lublin, Poland. Later, R. Abraham Gershon Kutawer, leader of the Ḥasidim in Hebron, sent meshullaḥim to Metz and diverted the ḥaluḳḳah revenue from that source to his own section of the Holy Land. In a letter of Aryeh Judah Meisels of Apta, written in Jerusalem, the Ashkenazim accused the Sephardim of bad faith, declaring that, in spite of assurances to the contrary, the Ashkenazim were discriminated against and compelled to rely entirely upon their own resources (Luncz, "Jerusalem," ii. 148–157).

While the Ashkenazim at Jerusalem and Hebron separated from the Sephardim and managed their own ḥaluḳḳah, the Ashkenazim at Safed were still united with the Sephardim and drew from the general ḥaluḳḳah, the headquarters for which were in Constantinople. A letter dated 1778, and written from Safed by Israel Perez Polotzker to the gabbaim of Vitebsk, Russia, states that their meshullaḥim came to the house of Baruch Ananio, the head gabbai of the central committee at Constantinople, and received 3,000 lire. Out of this sum they paid 2,000 lire to the pasha for taxes and 250 lire for expenses of the meshullaḥim, the balance (750 lire) going to the ḥaluḳḳah (MS. in New York Public Library). In the credentials issued to R. Abraham ha-Kohen of Lask, a Jerusalem meshullaḥ sent to Poland in 1783, the Sephardic central committee writes that Ashkenazim in the Holy Land were taken care of and given a proportionate share of the ḥaluḳḳah (Schwarz, "Tebu'at ha-Areẓ").

At Tiberias.

A section of the Ḥasidim from South Russia settled in Tiberias. Their leader was R. Menahem Mendel of Vitebsk, who sent a meshullaḥ regularly to Poland and Volhynia, and in a businesslike manner rendered receipts for past donations signed by the leaders in Tiberias, with requests for further assistance. Contributions poured in, and the only difficulty experienced by the meshullaḥ was the safe delivery of the funds at Tiberias and Jerusalem, as the roads via Constantinople were infested by bands of robbers. He had to wait sometimes for three or four months for a protected vessel sailing from Constantinople to Haifa or Acre; and thence a safe-conduct with armed soldiers to Tiberias and Jerusalem was necessary. Meanwhile, the ḥaluḳḳah being exhausted, the Ḥasidim had to borrow money in anticipation of the next remittances. The requirements of the ḥaluḳḳah at that time exceeded 700 ducats ("Ḥibat ha-Areẓ," p. 61).

A systematic propaganda for the ḥaluḳḳah was introduced by R. Abraham Kalisker, leader of the Ḥasidim in Tiberias. He secured the assistance of R. Mordecai of Niesvizh, who issued a proclamation, dated "22 Adar I., 5556 [1796]," and addressed to all Jews of Poland, imploring every male and female, adult and minor, whether living in cities or villages, to subscribe a fixed sum every week for the support of their countrymen who had settled in the Holy Land. The amount was to be paid quarterly, in addition to special donations at weddings, circumcisions, and other religious rejoicings. This proclamation was approved by other rabbis in Poland, and the result was a substantial increase in the ḥaluḳḳah. Nowadays the ḥaluḳḳah is distributed among the four cities Jerusalem, Hebron, Tiberias, and Safed.

The Perushim-Ashkenazim, coming from Lithuania, Russia, were then few in number and without organization in the Holy Land, and consequently were without an adequate share in the ḥaluḳḳah. R. Menahem Mendel and R. Israel, both of Shklov, together with twenty other Perushim (disciples of R. Elijah of Wilna) left Russia and settled in Safed in 1801. R. Israel, in order to establish a permanent income for the ḥaluḳḳah of the Perushim congregation, constituted himself the meshullaḥ for Lithuania and White Russia; he succeeded in his task (introduction to his "Pe'at ha-Shulḥan," Safed, 1837). The ḥaluḳḳah of the Perushim was increased by R. Aryeh Löb Katzenellenbogen of Brest-Litovsk and by Ḥayyim of Volozhin, who issued proclamations to the effect that the contributions put in the boxes bearing the name of R. Meïr Ba'al ha-Nes should not be used for candles in the synagogues, as was the custom in some cases, nor for any but the specific purpose of supporting the poor in the Holy Land. This movement tended to transfer all property rights in the Ba'al ha-Nes boxes to the ḥaluḳḳah fund. The headquarters for the ḥaluḳḳah of the Perushim were then removed from Shklov to Wilna. Similarly the headquarters of the rest of the Continent were removed from Metz to Amsterdam, where the central committee combined the ḥaluḳḳah interests of the Sephardim and Perushim (Luncz, "Jerusalem," ii. 148–157).

After 1850 the Ashkenazic congregations, or "kolelim," at Jerusalem began to split into various sections, beginning with the Hollandish-German kolel, followed by the Warsaw and the Hungarian kolelim, until now there exist no less than twenty-five kolelim in Jerusalem. The motive for each separation has invariably been self-interest, to enlarge the ḥaluḳḳah portion of that particular kolel whose members are few in comparison with the contributions derived from their native land. It can not be denied, however, that the splitting up of the Ashkenazic community into many small congregation-groups has stimulated the tendency to home rule and aroused the spirit of emulation, and that the result has been greater economy, a more effective and energetic management, and a general increase of the ḥaluḳḳah.

Some kolelim give certain of their beneficiaries an advance share over other members ("ḳedimah"), the privileged ones being men of learning and distinction. Children are generally allowed half a share. The share of an individual is sometimes mortgaged for several years in advance, the beneficiary assigning his right through a regular form of contract called "shi'bud," which is discounted at from 5 to 10 per cent, according to the reliability of the kolel which recognizes the assignment.

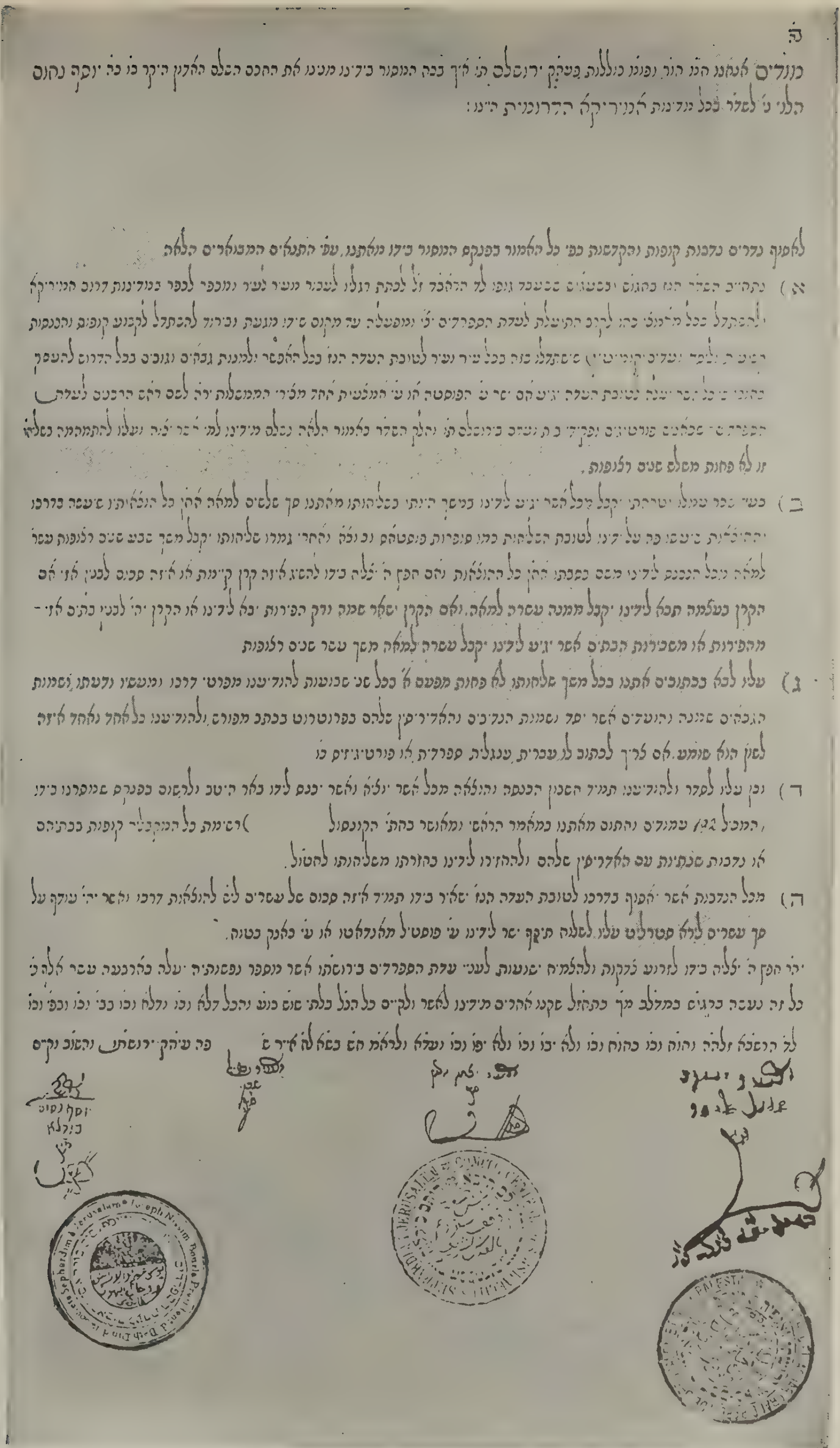
The Wa'ad ha-Kelali.

The separation of the kolelim, each working for itself and managed by its own committee in Jerusalem, caused no little anxiety to those who had no kolel to care for them, as, for instance, those from foreign countries without a representative congregation in Palestine. The secession also gave the community much concern regarding general expenses, such as the salaries of the rabbis, the Turkish military taxes, and the usual bakshish to the Turkish officials. For these purposes the central committee, or "wa'ad ha-kelali," was organized in 1866 in Jerusalem by Rabbi Meïr Auerbach, who was succeeded by R. Samuel Salant in 1878. This committee represented the general interests of all the Ashkenazim in Palestine, while the Sephardim continued the management of their affairs under the guidance of the ḥakam bashi of Jerusalem.

The wa'ad ha-kelali employed special meshullaḥim, whom they sent to countries without a representative kolel in Palestine. This plan resulted in opening up many new sources for the ḥaluḳḳah in South Africa, Australia, England, and particularly in America. Thus the meshullaḥim of the Sephardim found themselves in direct competition with the meshullaḥim of the Ashkenazim. The friction between the two sections increased their expenses and tended to lessen the revenue. In 1871 the Sephardim and Ashkenazim compromised on the following basis of settlement regarding the American contributions: (1) Jerusalem to be the point for all remittances; (2) the Ashkenazim in Jerusalem to receive from the ḥaluḳḳah fund an advance of $500 per annum; (3) 15 per cent of the remainder to be advanced for the poor of both parties in Jerusalem; (4) the remainder to be divided: 60 per cent for both parties in Jerusalem and Hebron, and 40 per cent to Safed and Tiberias. The distribution by the central committee, irrespective of the kolel affiliations, is known as the "minor ḥaluḳḳah" ("ḥaluḳḳah ḳeṭannah"), and averages about one dollar per person.

Publication of Accounts.

R. Joseph Riwlin, as secretary of the central committee, reorganized it in 1885, introduced a modern system of bookkeeping, and issued printed reports of the receipts and expenditures of the ḥaluḳḳah, thus coming into touch with the gabbaim and the contributors. These reports, known as "shemesh ẓedaḳah" (the sun of righteousness), contain items of history relative to almost every country in the world. At the time of the earliest reports the contributions intended for division between the Sephardim and the Ashkenazim were usually sent to Nathan Marcus Adler, chief rabbi of England, who forwarded the proper amounts to the ḥakam bashi, Raphael Meïr Fanijil, and R. Samuel Salant, in Jerusalem. The North-American Relief Society for the indigent Jews of Jerusalem, whose

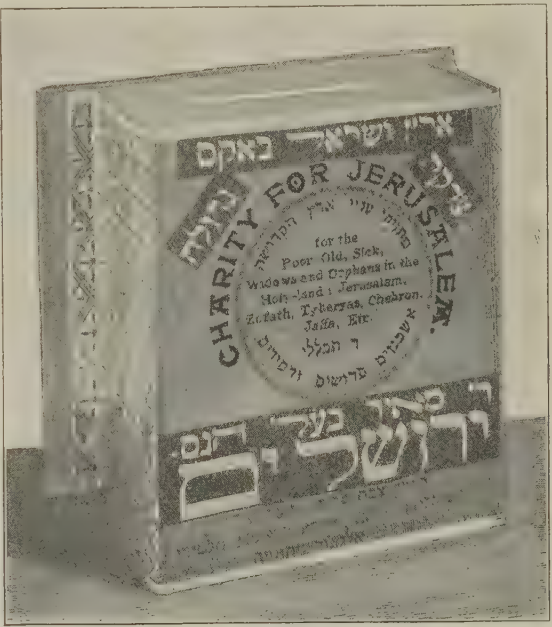


CONTRACT BETWEEN A SHELIAḤ AND THE SEPHARDIC CONGREGATION AT JERUSALEM.

(In the possession of J. D. Eisenstein, New York.)

American Contributions.

members were Portuguese and German Jews, sent about $750 per annum through the chief rabbi of England, with instructions to divide the amount between the two parties. Contributions intended for Ashkenazim only were sent to R. Samuel Salant. The New York Society for the Relief of the Poor in Palestine forwarded to him about $1,250 yearly. Baltimore was the next best center, sending about $500 yearly through the congregations Chizuk Emoonah and Shearith Israel. Altogether the American contributions to the ḥaluḳḳah did not exceed $5,000 per annum up to 1885. But through the energetic work of Riwlin the increase of the Ashkenazic ḥaluḳḳah from America was soon apparent, and was largely due to the reports and the activity of the meshullaḥim, who covered every state from Maine to California. The agreement of 1871 with the Sephardim had become obsolete by that time, and to strengthen their position in America the Sephardim, following the example of their opponents, began to issue, in 1891, similar reports, entitled "Ha-Moreh li-Ẓedaḳah" (The Guide for Charity). The Sephardim, tired of opposing the Ashkenazim in North America, retired, and confined their attention to Italy, the Barbary States, Turkey, Egypt, Yemen, Persia, India, Turkestan, etc. The result was that the two factions entirely separated as regards the ḥaluḳḳah, each working in its own sphere.



Ḥaluḳḳah Box.

"Kolel America."

The American Jews in Palestine, following the examples of the other kolelim, strove to organize their own kolel. J. G. Wilson, the United States consul at Jerusalem, in his approval of the project dated Feb. 10, 1879, said that "a responsible agency for the distribution of their charities may be the means of great and lasting good," and promised cooperation to the best of his power. But the central committee would not allow this new kolel to exist, and, instead, satisfied the few American claimants for assistance. After several other attempts the Americans finally succeeded in organizing their kolel (Aug., 1895), and induced Rabbi Joshua Löb Diskin in Jerusalem to accept their rabbinate and to receive all contributions for the American kolel. The members in New York contributing to the American kolel were incorporated Dec. 17, 1897, as "The American Congregation, the Pride of Jerusalem." The receipts were, in 1898, $943; in 1899, $1,255; in 1900, $1,762. The central committee, fearing the consequence of the separation, effected a settlement in 1901 on a basis of two-thirds for themselves and one-third for the Kolel America from all collections made in the United States and Canada. The two-thirds were to be used for general expenses, and the balance divided into three parts, one part for the Perushim, one part for the Ḥasidim, and the remainder for Safed and Tiberias. The total amount of the American collections for the ḥaluḳḳah is now about $20,000 per annum, and the number of American applicants in the Holy Land in 1902 was nearly 300. After deducting the expenses of the meshullaḥim, etc., they receive about $5,500 yearly. In the above-mentioned incomes are included those from certain houses (see Jerusalem, Modern).

Objections to the Ḥaluḳḳah.

A good deal has been said and written against the ḥaluḳḳah. The Hebrew and Jewish newspapers and periodicals are almost unanimous in criticizing the method, principally for the reasons: (1) that the ḥaluḳḳah promotes mendicancy and pauperism; (2) that it encourages idleness and thriftlessness; (3) that it fosters differences between the Sephardim and Ashkenazim; (4) that it gives to the rabbis who control the distribution too much power to hamper and prevent modern schools for manual labor and secular knowledge; (5) that the distributions are made unjustly, many who do not need or deserve aid being beneficiaries, while others, like the Yemenites and the extremely poor, are ignored. It is even claimed that the ḥaluḳḳah managers oppose the introduction of agriculture as a means of ameliorating the condition of the poor, and that they are hostile to the Zionist movement for fear it might interfere with them and end their power. All these accusations may have some basis of fact. The rabbis, however, disclaim any intention on their part to oppose agriculture and industry for the young and coming generation, so long as a proper religious training is not neglected. They say that the purpose of the ḥaluḳḳah is only to give aid to the helpless, and especially to learned men. Indeed, the editor of "Ha-Lebanon" defended the public support of the ḥaluḳḳah for the settlers in the Holy Land on the ground that the Christians support their cloisters and nunneries.

It is undeniable that the ḥaluḳḳah produces some good results. It has centralized the thoughts of the Jews in every part of the world; it preserves the traditional idealism of Jewish learning; it aids the helpless, and in many cases assists the mechanic and artisan to earn a living for his family; above all, it is an inducement to keep alive a Jewish settlement in the Holy Land. Nevertheless, the problem of organization is not entirely solved.

A list of the best-known meshullaḥim, with their dates and spheres of activity, is given here:

1441. ‘Esrim we-Arba‘ah: Europe.
1600. Judah de Leon: Italy (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 166).
1650. Nathan b. Reuben David Spiro: Italy and Germany (*ib.* p. 61).
1659. Benjamin ha-Levi: the Levant and Italy (Michael, "Or ha-Ḥayyim," No. 593).
1676. Joseph b. Eliezer: Italy and Germany.
1676. Shalliṭ Riqueti: Italy and Germany (with the preceding, author of "Iggeret Mesapperet").
1690. Judah Saraf: the Levant and Italy (Michael, *l.c.* No. 835).
1695. Abraham Yiẓḥaḳi: Italy (Nepi-Ghirondi, *l.c.* p. 206).
1695. Samuel ha-Kohen: Italy, etc. (*ib.* p. 359).
1695. Abraham b. Levi Conque: Italy, Germany, and Poland (Michael, *l.c.* No. 154).
1700. Ḥayyim Asael b. Benjamin: Smyrna (*ib.* No. 895).
1705. Gedaliah Ḥayyim: Italy (*ib.* No. 664).
1709. Nathan Mannheim: Germany and Poland.
1709. Jacob of Wilna: Germany and Poland (with the preceding, author of "Meorot Natan").
1710. David Melammed.
1712. Ḥayyim Ḥazzan (Michael, *l.c.* No. 871).
1712. Abraham Rovigo (*ib.*).
1718. Ḥayyim Jacob b. Jacob David: the Levant and Europe (*ib.* No. 877).
1720. Ephraim b. Aaron Nabon: Italy (*ib.* No. 518).
1730. David Capsoto: Holland (Nepi-Ghirondi, *l.c.* p. 76).
1730. Moses Ḥagiz: the Levant and Europe for a period of 50 years (Azulai, "Shem ha-Gedolim," i. 34).
1740. Baruch Gad: Media and Persia (Nepi-Ghirondi, *l.c.* p. 58).
1750. Baruch of Austria (*ib.* p. 62).
1750. Ḥayyim Joseph David Azulai: the Levant and Europe, including England, for 56 years. His "Ma‘agal Yashar" contains part of his itinerary.
1750. Ḥayyim Abraham Ẓebi: Italy (*ib.* p. 115).
1750. Ḥayyim Mordecai Ẓebi: Italy, etc. (Michael, *l.c.* No. 886).
1750. Raḥmim Nissim Mizraḥi: the Levant and Italy (Nepi-Ghirondi, *l.c.* p. 312).
1759. Moses Malki: America ("Publications Am. Jew. Hist. Soc." p. 18).
1760. Ḥayyim Nissim Jeroham of Wilna: Germany ("Ḳiryah Ne'emanah," p. 114, together with other meshullaḥim).
1760. Yom-Ṭob al-Ghazi: the Levant and Italy (Nepi-Ghirondi, *l.c.* p. 167).
1765. Ḥayyim Moda‘: Holland (wrote approbation to "Pe'er ha-Dor").
1765. Jacob al-Yashar: Persia.
1767. Issachar Abulafia: Italy (wrote approbation to "Yad Malachi").
1770. Abraham Solomon Zalmon: Europe (Nepi-Ghirondi, *l.c.* p. 61).
1772. Abraham Segre: Germany (Nepi-Ghirondi, *l.c.* p. 25).
1773. Isaac Carregal: West Indies and the British Colonies of North America.
1776. Jacob Raphael Saraval: Holland and England (*ib.* p. 206).
1780. Judah Samuel Ashkenazi (*ib.* p. 214).
1783. Abraham ha-Kohen of Lask: Germany and Poland.
1790. David Ḥayyim Ḥazzan: Italy.
1796. Joseph Aben Samon: Tripoli (wrote approbation to "Ḥayye Abraham").
1800. Israel of Shklov: Lithuania and White Russia.
1804. Israel Raphael Segre (Nepi-Ghirondi, *l.c.* p. 25).
1807. Ḥayyim Baruch of Austria: Germany (wrote approbation to "Oẓar ha-Ḥayyim").
1810. Solomon David Ḥazzan: the Levant and Italy (Nepi-Ghirondi, *l.c.* p. 343).
1830. Joseph Edels Ashkenazi: Italy (*ib.* p. 212).
1848. Isaac Covo: Egypt.
1850. Isaac Farḥi: Italy (*ib.* p. 220).
1850. Levi Nehemias: Italy (*ib.*).
1850. Joseph Schwarz: the United States (author of "Tebu'at ha-Areẓ").
1856. Moses Ḥazzan: the Levant (author of "Naḥalah le-Yisrael").
1865. Raphael Meïr Fanijil: Europe (ḥakam bashi and author of "Leb Marpe").
1885. Moses Riwlin: Australia.
1885. Nathan Natkin: the United States (d. 1888, in New York).
1890. Abraham ibn Ephraim: Persia (Sephardic).
1903 (at present):
    Shalom Ḥamadi: Yemen (Sephardic).
    Benjamin ha-Kohen: Caucasia, Russia (Sephardic).
    J. Meynḥas: India (Sephardic).
    Eliezer Zalman Grajewski: the United States.
    Joshua Löb Süssenwein: the United States (author of "Ẓir Ne'eman," Jerusalem, 1898).
    Solomon Joseph Eliach.

Statistics. The following statistics, for the year 1902, give the number of persons in each (Ashkenazic) kolel, the amount of its ḥaluḳḳah, and the average amount per capita:

TABLE OF THE ḤALUḲḲAH: 1902.

Name of Kolel.	Year Organized.	Number of Individuals.	Average per Individual.	Total Amount.
RUSSIA.				
1. Wilna-Samogitia	....	2,200	$5.45	$12,000
2. Grodno	1856	1,650	4.55	7,500
3. Minsk	....	1,003	2.49	2,500
4. Reussen	1860	700	4.65	3,250
5. Slonim	1868	131	9.16	1,200
6. Suwalki-Lomza	1867	616	11.35	7,000
7. Pinsk	1878	700	1.07	750
8. Warsaw	1852	1,313	14.17	18,600
9. "ḤaBaD"	....	1,320	5.68	7,500
10. Karlin	1875	368	2.05	750
11. Jitomir	....	304	2.30	700
12. Volhynia	....	1,160	1.55	1,800
13. Bessarabia	....	56	2.23	125
14. Liboshoi	....	50	3.50	175
15. Koydenow	1890	180	13.89	2,500
RUMANIA.				
16. Moldavia	....	111	6.12	680
17. Wallachia	....	600	2.00	1,200
AUSTRIA-HUNGARY.				
18. Lemberg	....	777	10.30	8,000
19. Kosow	1890	150	5.60	840
20. Viznitza	....	125	9.60	1,200
21. Bukowina	....	160	8.75	1,400
22. Siebenbürgen	....	60	26.67	1,600
23. Hungary	1860	1,300	30.76	40,000
24. "HoD"	1849	180	33.77	6,080
25. America	1897	292	18.50	5,400
Total		15,506	$8.56 average	$132,750

Nos. 1–7, 22–25, are Perushim; Nos. 8–21 are Ḥasidim; No. 1 includes Kovno, Courland, and Finland; No. 4 includes a province in White Russia and Shklov and Moghilef; No. 8, except Suwalki and Lomza; No. 9, "ḤaBaD," initials of Ḥokmah, Binah, De‘ah, a cabalistic name symbolizing a society of Ḥasidim who read the Zohar; Nos. 14 and 15, government of Minsk; No. 24, "HoD," initials of Holland-Deutschland.

The following table shows the ḥaluḳḳah receipts of the Sephardim and Ashkenazim from America in 1890–99:

Year.	Sephardim.	Ashkenazim.	Year.	Sephardim.	Ashkenazim.
1890..........	$5,095	$21,320	1896..........	$13,178	$26,334
1891..........	6,840	26,441	1897..........	12,768	28,670
1892..........	8,221	24,644	1898–99.......	19,907	63,949
1893..........	9,327	24,363			
1894..........	14,159	20,070	Average....	$10,263	$26,172
1895..........	13,147	25,931			

The receipts of the wa'ad ha-kelali from 1885 to 1890 were as follows: 1885, $10,276; 1886, $13,385; 1887, $15,550; 1888, $14,936; 1889, $20,052; showing a decided increase during the period.

Bibliography: *Kontres Emet Meha-Areẓ*, Amsterdam, 1843–1844; *Ot Emet*, Nos. 1–8, Amsterdam, 1854–59; *Reports Shemesh Ẓedaḳah*, Nos. 1–20, Jerusalem, 1885–1900; *Reports Ha-Moreh li-Ẓedakah*, Nos. 1–9, Jerusalem, 1891–99; *Reports American Congregation, the Pride of Jerusalem*, Nos. 1–3, New York, 1898–1900; *Report Kolel America*, No. 1, Jerusalem, 1901; *Ha-Ẓefirah*, 1880, No. 41; *Ha-Meliẓ*, 1883, No. 94; 1885, No. 16; 1888, No. 164; 1889, Nos. 82–83; *Ḥabaẓẓelet*, 1889, No. 21; *Jewish Comment*, xiv., No. 17; comp. *Table of Ḥaluḳḳah* with Eisenstein's *Report of Kolel America*, 1898, No. 1, p. 5, and with Luncz, *Luaḥ*, 1901, vii. 168–171; *Jüd. Volkskalender*, pp. 151 *et seq.*, Brünn, 1903–04.

A. J. D. E.

HAM.—Biblical Data: Second son of Noah (Gen. v. 32); mentioned second in the table of the nations (Gen. x. 6), where his descendants are given. In Gen. ix. 24 he appears as the youngest of Noah's sons, who treated his father with irreverence when the latter was under the influence of drink. J.

——**In Rabbinical Literature:** Ham is represented by the Talmudists as one of the three who had intercourse with their wives in the Ark, being punished therefor in that his descendants, the Ethiopians, are black (Sanh. 108b; Gen. R. xxxvi. 11). Some explained the obscure passage Gen. ix. 22–24 as follows: Ham emasculated his father, saying, "My father has three sons already; and now he wishes a fourth son." Therefore Noah cursed Canaan, Ham's fourth son, saying, "Thou hast hindered me from having a fourth son; I will curse thy own fourth son." According to another opinion, Ham defiled his father, and Noah cursed Canaan because Ham, with his father and his two brothers, had been previously blessed by God (Sanh. 70a; Gen. R. xxxvi. 4). Another opinion declares that the mutilation of Noah was committed by Canaan, but was really caused by Ham mentioning his father's nakedness in the presence of Ham's youngest son (Ex. R. xxx. 5). Possibly Ham saw Canaan's deed and did not condemn him for it (Yalḳ., Gen. 61; comp. "Da'at Zeḳenim" *ad loc.*). Ham was punished by having his descendants led into captivity with their buttocks uncovered (Isa. xx. 4; Gen. R. xxxvi. 8).

J. M. Sel.

——**Critical View:** The modern critics regard the story narrated in Gen. ix. 24 as having been originally told of Canaan, "Ham father of [Canaan]" being a later insertion. The ethnographic conceptions of the ancient Hebrews first divided the races they knew into those related to them (Shem), those inhabiting the land (Canaan), and those outside (Japheth). Later on this threefold division seems to have been applied to all nations known to the Israelites, and then, it being impossible to regard Canaan as representative of the south, Egypt took that place. "Ham" is, according to this view, equivalent to "Egypt," one of the names of which was "Chemi" (black, referring to the dark color of the soil of the Nile valley). Accordingly, in the table of nations Ham is reported to have four chief branches: Cush = Ethiopia, Mizraim = Egypt, Phut = Libya, and Canaan. These four divisions were then subdivided, among the descendants of Cush being the Babylonians, Accadians, and Assyrians; among those of Mizraim, the Philistines and the Cypriotes (Caphtorim); among the Canaanites, Sidon, Heth, and nine other smaller tribes like the Jebusites, and the Amorites (Gen. x. 6–20). The exact basis of this classification is not clear. It is mainly geographical, all the nations south of Palestine being included in the list of the descendants of Ham; but this scarcely accounts for the presence of Canaan among the sons of Ham, which may have been due to the need of reconciling the legend of Noah's disgrace with the modern cosmogony. J.

ḤAMA: Babylonian scholar of the fourth amoraic generation; contemporary of Papa (Ket. 86a), and successor of Naḥman b. Isaac in the rectorate of the academy at Pumbedita (356–377; Grätz, "Gesch." 2d ed., iv. 366; comp. Sherira's "Iggeret"). Coming from Nehardea (see B. B. 7b; Rashi *ad loc.*), he became known as "the amora of Nehardea" (Sanh. 17b). As rector of an academy many undecided cases were submitted to him, and his decisions have been approved by later generations as good law (B. B. 7b; Shebu. 48b). On one occasion, however, he signally failed, and was severely criticized. King Shabur inquired of him, "Where does your Law prescribe burial for the dead?" Ḥama found no answer. When Aḥa b. Jacob heard of Ḥama's failure, he exclaimed, "The world is ruled by fools! Why did he not quote the verse (Deut. xxi. 23), 'Thou shalt in any wise bury him that day'?" (Sanh. 46b). Ḥama made his living by "ṭarsha," *i.e.*, selling goods to venders on credit and at the prices prevailing in the higher markets, but assuming the risks of transportation (B. M. 65a; comp. 69b).

Jost ("Gesch. des Judenthums und Seiner Sekten," ii. 197) erroneously identifies him with Ḥama b. Tobiah, who is said to have caused a priest's daughter to be burned for adultery (Sanh. 52b), contrary to the Pharisaic mode of execution and against the law abrogating capital punishment in the absence of the Great Sanhedrin (see Capital Punishment). This Ḥama was a later Babylonian amora, of whom nothing more is known.

Bibliography: Halévy, *Dorot ha-Rishonim*, ii. 252; Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, iii. 204.

S. S. S. M.

ḤAMA B. BISA (BISAI): Amora of the third century, who formed the middle link of a scholarly trio, and who exceeded his predecessor, as his successor in turn exceeded him, in the acquisition of knowledge. Like many other students, he left home and family, being gone twelve years. When he returned, fearing to startle his family, he went first to the local bet ha-midrash, whence he sent word to them of his arrival. While there his young son Hoshaiah soon engaged him in a discussion, neither knowing the other. Ḥama, admiring the logical bent of the young man's mind, sorrowfully reflected on his long absence from home, where he himself might have raised such a son. He at last went to his house, and there, while seated beside his wife, he saw enter his late interlocutor at the bet ha-midrash. Surmising that he had come to continue the discussion, Ḥama rose to receive him, whereupon his wife surprised him by exclaiming, "Does a father ever rise before a son?" (Ket. 72a). On another occasion father and son were discussing a point of civil law. They disagreed and submitted their views to Bisa, the father of Ḥama, who sided with Hoshaiah. On this occasion Rami b. Ḥama expressed the hope that in the learned trio would be fulfilled the Scriptural saying, "A threefold cord is not quickly broken" (Eccl. iv. 12; B. B. 59a).

According to the tosafists (B. B. 59a, *s.v.* "Weha-Ḥuṭ"), the Hoshaiah here cited is identical with Hoshaiah Rabbah. Bacher ("Ag. Pal. Amor." i. 89) adopts this view, but Frankel ("Mebo," p. 85b) rightly questions its tenability. There is no doubt that Hoshaiah Rabbah's father's name was "Ḥama," but it is cited with the addition of "Father of R. Hoshaiah" (Yer. Sheb. ii. 33d; Yer. Niddah iii. 50c). Only once does the name "Ḥama b. Bisa" appear so as to leave no doubt of his being a contemporary of Judah I., and, therefore, the father of Hoshaiah Rabbah (Niddah 14b). But the patronymic is an error, and the parallel passage reads correctly: "Ḥama, the father of Hoshaiah" (Yer. Niddah ii. 49d). It is probable that Ḥama was the father of the younger Hoshaiah, and flourished contemporaneously with Rami b. Ḥama, the son-in-law of R. Ḥisda.

Bibliography: Heilprin, *Seder ha-Dorot*, ii.

J. S. M.

ḤAMA B. ḤANINA: Palestinian amora of the third century; contemporary of R. Johanan (Shab. 147b). Like his father, Ḥanina b. Ḥama, he directed a school at Sepphoris (Yer. Sanh. x. 28a), and was well known in the circles of the halakists (comp. Shab. *l.c.*; Yer. Shab. v. 7c; Yer. Suk. ii. 52d; Yer. Meg. iii. 74b). He was distinguished as a haggadist, in which field he occupied a high position, haggadists like Levi frequently quoting him (comp. Pesiḳ. iv. 37a, vii. 67b, xvii. 132a, xxiii. 153a, b, xxxi. 195a). Who his teachers were is nowhere stated. Possibly R. Ḥiyya the Great was one of them (see Sanh. 29a: Ḥiyya's patronymic is doubtless a mistake).

In his homilies Ḥama sought to convey practical lessons. Thus, commenting on the Scriptural command, "Ye shall walk after the Lord your God" (Deut. xiii. 5 [A. V. 4]), he asks, "How can man walk after God, of whom it is written, 'The Lord thy God is a consuming fire'?" (*ib.* iv. 23 [A. V. 24]). But, he explains, the Bible means to teach that man should follow in God's ways. "As He clothes the naked (Gen. iii. 21) so do thou clothe the naked" (Soṭah 14a). According to Ḥama death was inflicted upon Adam not so much because of his sin as to prevent wicked men in the future from proclaiming themselves immortal gods (Gen. R. ix. 5). Ḥama's ancestors were wealthy, and built many synagogues. On one occasion, while visiting, with his colleague Hoshaiah II., the synagogues at Lydda, he proudly exclaimed, "What vast treasures have my ancestors sunk in these walls!" To this Hoshaiah responded, "How many lives have thy ancestors sunk here! Were there no needy scholars whom that treasure would have enabled to devote themselves entirely to the study of the Law?" (Yer. Peah viii. 21b).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 447 *et seq.*; Frankel, *Mebo*, 85b; Heilprin, *Seder ha-Dorot*, ed. Maskileison, ii. 138b; Weiss, *Dor*, iii. 91.

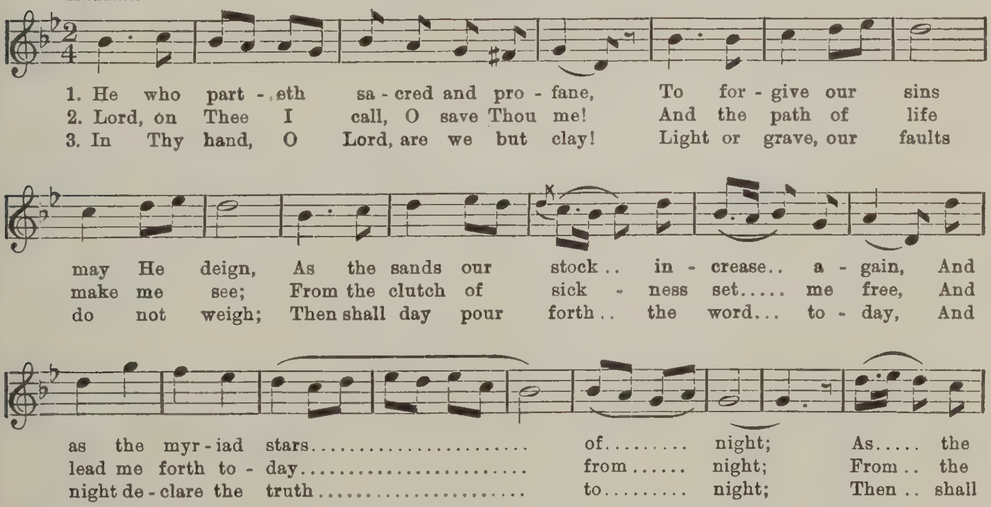
E. C. S. M.

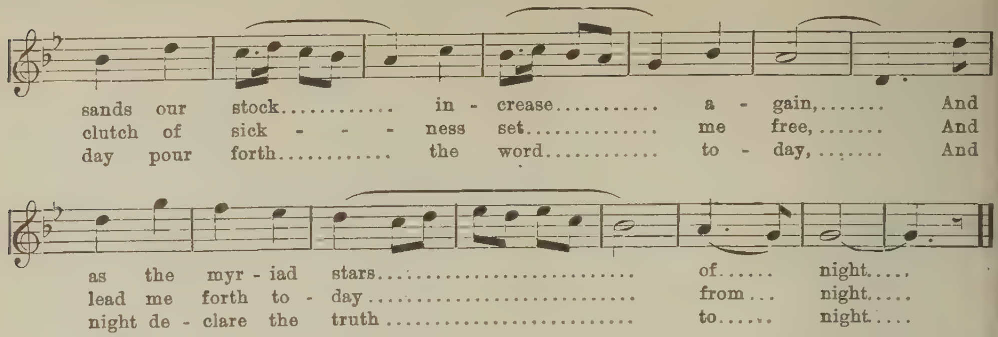
HA-MABDIL: A hymn signed with the acrostic "Isaac ha-Ḳaṭon" (Isaac ben Judah ibn Ghayyat, 1030–89), obviously written for the Ne'ilah service of the Day of Atonement, but now used in the Habdalah at the close of the Sabbath. Of its many musical settings the finest is the following old Spanish melody.

Bibliography: Zunz, *Literaturgesch.* pp. 14, 554; De Sola and Aguilar, *Ancient Melodies of the Spanish and Portuguese Jews*, No. 24; *Young Israel*, ii. 242; Pauer and Cohen, *Traditional Hebrew Melodies*, No. 7; Baer, *Ba'al Tefillah*, No. 430.

A. F. L. C.

HA-MABDIL


Andante.
1. He who part - eth sa - cred and pro - fane, To for - give our sins may He deign, As the sands our stock .. in - crease .. a - gain, And as the myr - iad stars .... of .... night; As ..... the
2. Lord, on Thee I call, O save Thou me! And the path of life make me see; From the clutch of sick - ness set ..... me free, And lead me forth to - day .... from ...... night; From .. the
3. In Thy hand, O Lord, are we but clay! Light or grave, our faults do not weigh; Then shall day pour forth .. the word ... to - day, And night de - clare the truth .... to .... night; Then .. shall


sands our stock.......... in - crease.......... a - gain,....... And
clutch of sick - - - ness set............. me free,....... And
day pour forth.......... the word........... to - day,....... And
as the myr - iad stars........................ of...... night....
lead me forth to - day........................ from... night....
night de - clare the truth........................ to...... night....

HAMADAN: Persian city; 160 miles west-southwest of Teheran. Hamadan is generally identified with the ancient Ecbatana, the Achmetha of the Bible, capital of Media Magna. It seems that the Jews settled there soon after its foundation and prospered; but with its conquest by the Arabs (634) persecutions began. Benjamin of Tudela, who was there in the middle of the twelfth century, makes the statement that he found there fifty thousand Jews. From the following remark of Edrisi, also, it is evident that the city was inhabited by a great number of Jews: "The commerce of this place was very considerable, which accounts for the great number of Jews it contained." Later, under the Sufi and Afghan dynasties (seventeenth and eighteenth centuries), the Jews of Hamadan suffered heavily.

The Judæo-Persian poet Babai b. Luṭaf of Kashan described in verse the persecutions of the Jews throughout Persia under Abbas I. (1595–1628), Abbas II. (1639–66), and under the first kings of the Afghan dynasty. The Jews of Hamadan suffered especially at the hands of Mohammed Bey, the fanatical vizier of Abbas II., who gave them the alternatives of embracing Islam or of leaving the country empty-handed. Those who refused to do either were put to death. The offer of rich rewards for apostasy occasioned a considerable number of conversions among the poor Jews. Maḥmud Shah (1725) massacred a great number of Jews, among them being the rabbi of Hamadan, Mulley Musa. Another massacre occurred by order of Taḥmas Kuli Khan, better known as "Nadir Shah" (1735–47).

In spite of these persecutions there was still a considerable number of Jewish families at Hamadan at the beginning of the nineteenth century. M. L. Dubeux says: "Hamadan in the year 1818 contained about nine thousand houses and from forty to fifty thousand inhabitants, including six hundred Jewish families." But this number diminished considerably within twenty years, for Flandin, who was at Hamadan in 1839 and 1840, says: "The Jews fabricate an immense quantity of imitation Greek and Sassanid coins. They number about two hundred families, and I think their predilection for Hamadan is due to the tradition that Mordecai and Esther were buried there." Benjamin of Tudela mentions the sepulcher: "In front of one of the synagogues of Hamadan is the sepulcher of Mordecai and Esther." Benjamin II. speaks of it at greater length; he says that the Jews hold it in great veneration, and visit it at the end of every month and at Purim. They even sacrificed there, and gave the sacrifices to the poor, in order to win the protection of Mordecai and Esther. In his time (19th cent.) there were at Hamadan three synagogues and three rabbis. One of them, R. Elijah, had the title of "nasi"; the second was R. Aaron. Dr. Polak, physician to Nasir al-Din Shah from 1855 to 1860, had an opportunity to observe minutely the condition of the Jews of Hamadan, as this town was the summer residence of the king. He wrote as follows:

> "The Jewish colony lives in a special quarter in the midst of the town, in a ghetto. Their sanctuary is a small monument, built in the shape of a dome, and, according to tradition, contains the tombs of Mordecai and Esther. The Jews earn their living by all kinds of gold- and silver-work, in which they are as clever as the Caucasians; by glass-cutting, silk-weaving, dealing in old clothes and in skins. Many of them are masons, blacksmiths, tailors, and shoemakers; some practise medicine, which they study according to the works of Avicenna, who is buried at Hamadan. They live under great difficulties, because they are considered as outcasts; they are constantly exposed to the caprices of the governor, who uses every pretext to plunder them. . . . Should a Jew appear in the street dressed decently, or on horseback, the spectators are indignant at him for daring to appear like a true believer. Should he, on the contrary, be dressed miserably, he is followed by a crowd of young rascals, who throw mud and stones at him."

If the numbers given by Dubeux and Flandin are exact, the Jews of Hamadan have increased remarkably, in spite of persecutions; for, according to the report of the director of the Alliance school at Hamadan, there are in that town about 5,000 Jews.

Bibliography: Babai, *Diwan* (Paris MS. No. 1356); Barbier de Meynard, *Dictionnaire de la Perse*; Benjamin of Tudela, *Itinerary*, ed. Asher, i. 127; Benjamin II., *Mass'e Yisrael*, p. 91; Dubeux, *La Perse*, p. 26; Edrisi (French transl. of Jaubert), ii. 162, 166; Flandin, *Voyage en Perse*, i. 383; Israel Levi, in *R. E. J.* xxxvi. 237 *et seq.*; *Monatsschrift*, xvii. 110; Polak, in *Arch. Isr.* 1865, pp. 440 *et seq.*

G. M. Sel.

HA-MAGGID. See Periodicals.

ḤAMAI (commonly called **Ḥamai Gaon**): Pseudonym of a cabalist belonging, according to Jellinek, to the school of Isaac the Blind. The works which bear this name are: "Sefer ha-Yiḥud," probably on the Tetragrammaton, quoted by Meïr ibn Gabbai ("'Abodat ha-Ḳodesh," 9th ed., Cracow) and Moses Cordovero ("Pardes," 65th ed., Korez); "Sefer ha-'Iyyun," on the existence and unity of God, and followed by a mystical prayer in the style of the "Hekalot de Rabbi Neḥunya ben ha-Ḳanah," arranged in the order of the Eighteen

Benedictions. The "Sefer ha-'Iyyun" was published at Warsaw in 1798, among the "Liḳḳuṭim" of Hai Gaon, the end of the "Sefer ha-'Iyyun" bearing the special title "Sha'are Shamayim." A small fragment which was found embedded in R. Gamaliel's prayer ("Sefer ha-Yiḥud") was published by Jellinek.

Bibliography: Jellinek, *Auswahl Kabbalistischer Mystik*, pp. 8 *et seq.*; idem, *Bet ha-Midrash*, iii., xxxix., note 4; Steinschneider, *Cat. Bodl.* col. 629; idem, *Cat. Leyden*, p. 100; idem, *Hebr. Bibl.* iv. 47; idem, *Jewish Literature*, pp. 111, 307, note 28a; Benjacob, *Oẓar ha-Sefarim*, p. 437, No. 264.

K. I. Br.

HAMAN THE AGAGITE.—Biblical Data: Son of Hammedatha; chief minister of King Ahasuerus (Esth. iii. 1–2). As his name indicates, Haman was a descendant of Agag, the king of the Amalekites. On account of his attempt to exterminate the Jews in the kingdom of Ahasuerus, he is frequently called "the persecutor of the Jews" (צרר היהודים; Esth. iii. 10; viii. 1; ix. 10, 24). His machinations against the Jews and his downfall are remembered during the Feast of Purim. Filled with annoyance because Mordecai did not bow before him, Haman resolved upon the extermination of the Jews throughout the whole kingdom. He drew lots to determine the day of the massacre, and the lot fell on the 13th of Adar (Esth. iii. 4–7). He offered the king ten thousand talents of silver for permission to do with the Jews as he pleased. The permission was granted, and he accordingly despatched letters to all parts of the Persian kingdom to massacre the Jews on the 13th of Adar (iii. 8–15). His intrigues, however, were baffled by Esther. In order to throw him off his guard she invited him to a banquet to which she had also asked the king. Haman, looking upon this as an indication of special favor, in his pride went so far as to prepare a gallows whereon to hang Mordecai (v. 14). But in that night a sudden change occurred in Haman's fortunes. His own answer to the king's question what should be done to him whom the king delighted to honor, which Haman supposed referred to himself, obliged Haman to lead Mordecai, his mortal enemy, clad in royal garments and seated on the king's horse, through the streets of Shushan and to proclaim: "Thus shall it be done to the man whom the king delighteth to honor" (vi. 9). Afterward, while Haman was again drinking with the king at a banquet prepared by Esther, the latter exposed to the king Haman's plot. The king, filled with anger, ordered his officers to hang Haman on the very gallows which he had prepared for Mordecai (vii. 9). Ahasuerus bestowed upon Esther Haman's house (viii. 1); the ten sons of Haman were executed on the 13th of Adar and then hanged (ix. 7–9, 14).

E. G. H. M. Sel.

——In Rabbinical Literature: Haman is identified by the Talmudists with Memucan, the last of the seven princes "which saw the king's face" (Esth. i. 14), giving to "Memucan" the signification of "prepared for punishment" (Targ. to Esth.; Meg. 12b). Haman was a direct descendant of Agag in the sixteenth generation and consequently an Amalekite (Targ. Sheni; Josephus, "Ant." xi. 6, § 5). The Septuagint, however, gives for "ha-Agagi" ὁ Μακεδών in Esth. ix. 24, while in the preceding instances no translation whatever is given. Having attempted to exterminate the Jews of Persia, and rendering himself thereby their worst enemy, Haman naturally became the center of many Talmudic legends. Being at one time in extreme want, he sold himself as a slave to Mordecai (Meg. 15a). He was a barber at Kefar Ḳarẓum for the space of twenty-two years (*ib.* 16a). Haman had an idolatrous image embroidered on his garments, so that those who bowed to him at command of the king bowed also to the image (Esth. R. vii.).

Haman was also an astrologer, and when he was about to fix the time for the massacre of the Jews he first cast lots to ascertain which was the most auspicious day of the week for that purpose. Each day, however, proved to be under some influence favorable to the Jews. He then sought to fix the month, but found that the same was true of each month; thus, Nisan was favorable to the Jews because of the Passover sacrifice; Iyyar, because of the small Passover. But when he arrived at Adar he found that its zodiacal sign was Pisces, and he said, "Now I shall be able to swallow them as fish which swallow one another" (Esth. R. vii., Targ. Sheni iii.). Haman had 365 counselors, but the advice of none was so good as that of his wife, Zeresh. She it was especially that induced Haman to build a gallows for Mordecai, assuring him that this was the only way in which he would be able to prevail over his enemy, for hitherto the just had always been rescued from every other kind of death. As God foresaw that Haman himself would be hanged on the gallows He asked which tree would volunteer to serve as the instrument of death. Each tree, declaring that it was used for some holy purpose, objected to being soiled by the unclean body of Haman. Only the thorn-tree could find no excuse, and therefore offered itself for a gallows (Esth. R. ix.; Midr. Abba Gorion vii., ed. Buber, Wilna, 1886; in Targum Sheni this is narrated somewhat differently).

Haman selected a thorn-tree in the king's garden, and, singing and rejoicing, set it up before his door, and said to himself, "To-morrow, in the morning, at the time of the reading of the 'Shema',' I shall hang Mordecai." Then he measured the tree by comparing it with his own person to see whether it was suited to the purpose. Just then a "bat ḳol" came from heaven saying, "The tree is suited to thee; it is prepared for thee since the day of creation." He then went to the bet ha-midrash, where he found Mordecai surrounded by his pupils to the number of 22,000, all with dust on their heads and clad in sackcloth. Haman placed chains upon their necks and feet, and set guards over them, saying to himself, "I will first massacre these, and then I will hang Mordecai." It was the cry of these pupils ascending to heaven that brought about the sudden change in Haman's fate (Esth. R. ix.; Midr. Abba Gorion v.).

Haman tried hard to avoid the humiliation of leading Mordecai through the streets of Shushan; he implored the king to spare him that disgrace and offered every kind of reparation to Mordecai, but the king remained inflexible (Targ. Sheni vi.). At the time of leading Mordecai through the streets of Shushan, Haman performed the duties of four different callings: barber, bath attendant, groom, and public crier.

He was also compelled to bend forward that Mordecai might mount from his back on to the horse (Meg. 16a). It is also said that when King Ahasuerus rose from the banquet in anger and went into his garden he saw angels in the form of men felling the trees, who said that they were ordered to do so by Haman (*ib.*). According to Esth. R. x., it was the angel Michael that felled the trees and who afterward pushed Haman on to Esther's couch.

Haman was hanged on the second day of the Passover feast (Esth. R. and Meg. *l.c.*). The Talmudists did not agree as to the number of Haman's sons; according to Rab there were thirty: ten had died, ten were hanged, and ten became beggars. According to the Rabbis, the beggars were seventy in number; according to Rami bar Abi, there were altogether two hundred and eight (Meg. 15b). Pietro Perreau published in Steinschneider's "Hebr. Bibl." (vii. 46–47) a supposed text of Haman's circular regarding the massacre of the Jews (comp. "Midrash Panim Aḥerim," first text, ed. Buber). The manuscript, which is found in the Parma Library (No. 924), dates from the thirteenth century. See PURIM.

S. S. M. SEL.

HAMATH (חמת): A city and district on the northern frontier of Palestine (Num. xiii. 22, xxxiv. 8; I Kings viii. 65; and elsewhere), situated at the foot of Mount Hermon (Josh. xiii. 5; Judges iii. 3). It is once called חמת רבה = "the great Hamath" (Amos vi. 2). The inhabitants, who were called "Hamathites" (החמתי), seem to have been a Hamitic race included among the descendants of Canaan (Gen. x. 18). There is no mention of the kingdom of Hamath till the time of David, when, it is stated, Toi, King of Hamath, warred with Hadadezer, King of Zobah; and, on the defeat of the latter by David, Toi sent his son to congratulate the Jewish king (II Sam. viii. 10).

Hamath was certainly one of the tributary kingdoms of Solomon (I Kings v. 4), as is evidenced by the fact that Solomon built store-cities there (II Chron. viii. 4). After the death of Solomon, Hamath seems to have regained her independence; for an inscription of Shalmaneser II. (860 B.C.) states that Irhuleni, King of Hamath, made an alliance with the Hittites, with Damascus under Ben-hadad, with Ahab of Israel, and with others. It has been inferred from II Kings xiv. 28 that Jeroboam II. (*c.* 810 B.C.) recovered Hamath; but the reading of the passage is doubtful, the text apparently being corrupt. Amos, however, who prophesied in the time of Jeroboam II. (Amos i. 1), speaks of Hamath as desolate (*ib.* vi. 2).

In the Assyrian inscriptions it is stated that Eni-Ilu, King of Hamath, brought tribute to Tiglath-pileser III. (730 B.C.), who distributed a part of it among his generals, annexing nineteen districts to Assyria and transporting 1,223 Hamathites to the sources of the Tigris. Sargon, too, boasts of having defeated the Hamathites and of having settled in their country 4,300 Assyrians. The statement as to the conquest of the Hamathites by the kings of Assyria is confirmed by II Kings xviii. 34, xix. 13. According to the Bible, Shalmaneser, King of Assyria, transported some Hamathites to Samaria (*ib.* xvii. 24). On the other hand, Isaiah speaks of Hamath as one of the places containing exiled Israelites (Isa. xi. 11). The people of Hamath made an idol named "Ashima" (*ib.* xvii. 30).

Hamath was known to the Greeks and Romans by the name "Epiphaneia," given to it by Antiochus Epiphanes (Josephus, "Ant." i. 6, § 2; Jerome, "Onomasticon," *s.v.* "Aemath"). In the Midrash, Hamath is called פיפניא (= "Epiphaneia"; Gen. R. xxxvii. 8). Still, Targ. pseudo-Jonathan to Num. xiii. 22, Targ. Yer. to Num. xxxiv. 8, and the Syriac version of I Chron. xviii. 16 render "Hamath" by "Antiocheia," which was the most important Syrian town at the time of the Targumists. This place is now known by its ancient name, "Ḥamah." Burckhardt visited it in 1812, and saw the Hittite inscriptions in relief on stones. He describes the place as situated on both sides of the Orontes, and as having a population of 30,000.

BIBLIOGRAPHY: Pococke, *Description of the East*, i. 143; Burckhardt, *Travels in Syria and the Holy Land*, p. 145; Robinson, *Biblical Researches*, Appendix, p. 176; Bädeker-Socin, *Palestine*, 3d ed., p. 424; Buhl, *Geographie des Alten Palästina*, 1896.

E. G. H. M. SEL.

HAMATH-ZOBAH: A place mentioned in II Chron. viii. 3, as having been taken by Solomon. Some conjecture that Hamath-zobah is the same as Hamath; but the rendering of the former as "Baesoba" by the Greek translators indicates that the two were distinct.

E. G. H. B. P.

HA-MAZKIR: A bibliographical magazine published by M. Steinschneider, twenty-one volumes of which, covering the years 1858–82, were issued. Its full title reads: "המזכיר: Hebräische Bibliographie: Blätter für Neuere und Aeltere Literatur des Judenthums." It is an invaluable aid to the student of Jewish literature and history, as it contains, besides bibliographical information of the most varied sort, many independent essays and researches by Steinschneider himself and by the leading Jewish scholars of the period. It was continued in 1890 by N. Brüll, in Frankfort-on-the-Main, under the title "Central-Anzeiger für Jüdische Literatur." Brüll died before the first volume was completed. This was followed in 1896 by the "Zeitschrift für Hebräische Bibliographie," published by H. Brody (Frankfort-on-the-Main); from 1900 on in conjunction with A. Freimann. G.

HAMBERGER, C. H.: Physician in Leipsic; died March 2, 1847, at an advanced age. He translated G. B. de Rossi's "Dizionario Storico degli Autori Ebrei" into German under the title "Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke," Leipsic, 1839. His "Nordische Götterlehre," which appeared in 1826 under the pseudonym "H. A. M. Berger," was republished with the title "Nordische Mythologie," and under his own name, Zittau, 1835.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 359; Steinschneider, *Cat. Bodl.* col. 1031.

S. M. K.

HAMBRO, JOSEPH: Aulic councilor to the King of Denmark; born at Copenhagen Nov. 2, 1780; died in London Oct. 3, 1848. He began his career with a Hamburg firm, afterward, however, devoting himself, as general agent, to the development of his father's business. In this he was successful, establishing a branch in London, and extending his transactions throughout the northern countries of Europe. Hambro became an aulic councilor and Knight of the Dannebrog, and as early as 1820 "Hofraad Hambro" was spoken of as "the richest man in Copenhagen." Toward the end of his life his health broke down, and he lived for a time in Italy. He married a Christian, and had his son baptized. In 1831 with his entire family he took up his permanent abode in London. He did not identify himself very closely with the affairs of his congregation. He remained, however, a member of the synagogue to the last, and was buried in the cemetery of the Great Synagogue.

Bibliography: *Jewish Chronicle*, April 24, 1891.

J. G. L.

HAMBRO' SYNAGOGUE: Founded in London by Mordecai Hamburger in 1702, as a protest against the tyranny of Abraham of Hamburg, the parnas of the Great Synagogue. Its members met at Hamburger's house, in Magpye alley, Fenchurch street, the rabbi being Jochanan Holleschau. It was the first attempt at an independent synagogue, and the ecclesiastical authorities of both the Sephardim and Ashkenazim combined to obtain an injunction against a place of public Jewish worship in St. Mary Axe, so near to both Duke's Place and Bevis Marks. A veto was obtained from the corporation; but notwithstanding this the synagogue was erected in the garden attached to Hamburger's house, the foundation-stone being laid Siwan 3, 5485 (1725), by Wolf Präger, after whom the synagogue was sometimes called. Generally, however, it was spoken of as "the 'Hambro'," as it followed the ritual of Hamburg. Holleschau was succeeded by Meshullam Zalman, son of R. Jacob Emden, and he by Hirschel Levin, father of Dr. Herschell. The synagogue was pulled down in 1893 to make room for city improvements, and its place in the United Synagogue of London was taken by a new synagogue erected in Union street, Commercial road. See also London.

Bibliography: D. Kaufmann, in *Trans. Jew. Hist. Soc. Eng.* iii. 104–119; Harris, *Jewish Year Book*, 5663 (1902–03); *Jew. Chron.* April 22, 1897.

J.

HAMBURG: German city on the right bank of the Elbe, between Sleswick-Holstein and Hanover. The first Jewish settlers were Portuguese Maranos, who had fled from their own country under Philip II. and Philip III., at first concealing their religion in their new place of residence. In 1603 the aldermen ("Bürgerschaft") made complaints to the senate about the growing influx of Portuguese Jews. The senate asked the theological faculties of Jena and Frankfort-on-the-Oder for their opinions in the matter, and in 1612, after many negotiations, it was agreed that, in consideration of a payment made for their protection, the Jews should be tolerated in the town as strangers, though they were not to be allowed to practise their religion publicly. According to a "rolla" or list of that time, they numbered 125 adults, besides servants and children. From 1611 they possessed a cemetery in Altona, which was used until 1871 (see illustration *s.v.* Altona). In 1617 they obtained the right to choose four sworn brokers from among their own people; and later on this number was increased to fifteen.

Seventeenth-Century Sephardim.

These Portuguese Jews, mainly engaged in the wholesale trade, greatly helped the commerce of the town. They were the first to open up trade with Spain and Portugal; they imported from the colonies sugar, tobacco, spices, cottons, etc., and they took a prominent part in the foundation of the Bank of Hamburg (1619). Of their eminent men the best known is the physician Rodrigo de Castro, who lived in Hamburg from 1594 till his death. In recognition of his valuable professional services the senate granted him the privilege of owning real estate in the town. Other notables were: Boccario Rosales, who distinguished himself as an astronomer, the emperor conferring upon him the title of "comes palatinus"; Joseph Frances, the poet; Moses Gideon Abudiente, the grammarian; and Benjamin Mussafia, the physician, philosopher, and linguist.

As early as the year 1627 the Portuguese Jews possessed a small place of worship, styled "Talmud Torah," in the house of Elijah Aboab Cardoso. Emperor Ferdinand II. addressed bitter complaints to the senate about this "synagogue," the Catholics not being allowed to build a church in Hamburg at that time. But, in spite of this protest and the violent attacks of the Protestant clergy, the senate continued to protect the Jews. Their first ḥakam was Isaac Athias of Venice, whose successor was Abraham Ḥayyim de Fonseca (d. Iyyar, 5411 = 1651), also ḥakam of another synagogue, Keter Torah. In 1652 the Portuguese formally constituted themselves a congregation with a large synagogue, Bet Israel, and chose as chief rabbi ("ḥakam de naçao") the learned David Cohen de Lara (d. 1674). With him Ḥakam Moses Israel, and, a little later, Judah Carmi were rabbis of the congregation (both died in 1673). In 1656 Isaac Jesurun was called from Venice to Hamburg, there to take the place of chief rabbi ("ḥakam geral") . . . "for the promotion of religion and the general welfare," . . . as the oldest minute-book of the congregation says. Apparently offended by this call, Cohen de Lara took leave for a few months and afterward went to live at Amsterdam. After the death of Jesurun (1665), De Lara went back to Hamburg, where he died.

Among the early elders of the congregation was Benedict de Castro, a son of Rodrigo, and, like his father, a well-known physician. In 1663 the Sephardic congregation, at that time the only acknowledged Jewish community at Hamburg, consisted of about 120 families. Among these were several distinguished by wealth and political influence: Daniel Abensur (d. 1711) was minister resident of the King of Poland in Hamburg; Jacob Curiel (d. 1664) and Nuñez da Costa acted in a similar capacity to the King of Portugal; Diego (Abraham) Texeira (d. 1666) and his son Manuel (Isaac) Texeira, who administered the fortune of Queen Christina of Sweden. Manuel was the celebrated minister resident of Queen Christina in Hamburg. Jacob Sasportas taught from 1666 to 1672 at a bet ha-midrash founded by Manuel Texeira, and was often called upon, as ḥakam, to decide religious questions.

The Hamburg Sephardic Jews took great interest in the movements of the false Messiah Shabbethai Ẓebi. They arranged celebrations in his honor in their principal synagogue, the young men wearing trimmings and sashes of green silk, "the livery of Shabbethai Ẓebi." Sasportas tried in vain to damp this enthusiasm, which was to be bitterly disappointed a few years later. Other rabbis of the congregation were Jacob ben Abraham Fidanque, Moses Ḥayyim Jesurun (d. 1691), Samuel Abaz (d. 1692), and Abraham ha-Kohen Pimentel (d. 1697).

In 1697 the freedom of religious practise which the congregation had obtained was disturbed by hostile edicts of the aldermen, and the Jews were extortionately taxed. On this account many of the rich and important Portuguese Jews left Hamburg, some of them laying the foundation of the Portuguese congregation of Altona. Internal quarrels, and especially the withdrawal of Jacob Abensur (minister resident of the King of Poland) and his followers, were other causes of the decline of the Sephardic congregation in Hamburg.

Ashkenazim.

In the meantime the German Jews had been increasing in importance and numbers, though they were not yet publicly protected by the Hamburg authorities. In 1583 twelve German-Jewish families had asked in vain for admission to the town; in the second quarter of the seventeenth century several Jewish merchants went to Hamburg, mostly from Altona, where, through the tolerance of the counts of Schaumburg, Jews had for some time been admitted. In the Danish safe-conduct ("Schutzbrief") of 1641 granted to the Jews of Altona, protected Jews ("Schutzjuden") living in Hamburg are mentioned. In 1648 the council of aldermen issued an order expelling the German Jews ("Hochdeutsche Juden") from the town. They moved to Altona, and were required to pay a monthly tax for the privilege of transacting business in Hamburg. In 1657 the Swedes invading Altona drove them out, and they, together with the other Jews of Altona, fled to Hamburg. At this time fifteen Jewish families remained in Hamburg tacitly tolerated by the senate, and out of these families, which lived under Danish protection, the Altona congregation in Hamburg was formed. Other German Jews were admitted after 1654, under the protection of the privileged Portuguese congregation—at first only as servants of the Portuguese—and these founded the Hamburg congregation, which continued to be under the control of the Portuguese till 1671. David Tebel is mentioned as their first rabbi. In 1671 both the Hamburg and the Altona congregation in Hamburg placed themselves under the chief rabbi of Altona. Soon afterward the Jewish congregation of Wandsbeck with its branch congregation in Hamburg joined this union, making one congregation known as "The Three Communities" (see Altona), the first chief rabbi being Solomon Mirels of Neumark (d. 1706).

The German Jews of Hamburg were principally engaged in retail businesses, and they soon became an important factor of the new town ("Neustadt"), founded in the first half of the seventeenth century. But, having no right to live in Hamburg, they were persecuted most violently by the clergy, and their services were often disturbed. In 1697 the aldermen forced the senate to exact a large sum of money from the German Jews and to impose heavy restrictions upon them. In spite of the state of suppression in which the German Jews lived at this time there was much spiritual life among them. As a writer Glückel Hameln, who lived in Hamburg in 1700, deserves mention here: she left a highly interesting autobiography in Judæo-German.

Eighteenth Century.

In 1710 an imperial commission, which visited the town for the purpose of making peace between the senate and the aldermen, fixed the position of the Hamburg Jews by certain regulations ("Reglement der Judenschaft in Hamburg Sowohl Portugiesischer als Hochdeutscher Nation"), promulgated in the name of Emperor Joseph I. This edict became the fundamental law for the treatment of the Jews in Hamburg during the ensuing century. The German Jews were legally settled in Hamburg, and they enjoyed almost the same rights as the Portuguese.

The Portuguese, proud of their noble lineage, were very dissatisfied at being put on a level with the German Jews, and segregated themselves more and more from them. As a result of this exclusiveness, and for want of fresh accessions, their community declined in the course of the eighteenth century and lost its leading position among the Hamburg Jews. Still, it had some well-known ḥakams; *e.g.*, Jacob de Abraham Basan, who wrote an order of prayers (still extant) for a fast-day held after the earthquake of Lisbon (1755); and Benjamin Benveniste (d. 1757). But learning and interest in Jewish affairs waned in the Portuguese community, and its institutions were neglected. The sheḥiṭah, formerly under its sole supervision, went over to the German community, which in exchange had to pay to the Portuguese one-fourth (since 1856 one-eighth) of the total proceeds of the meat-tax. The principal synagogue of the Portuguese congregation was burned in the great fire of 1842; and since then they have possessed a small place of worship only, the service being maintained with all the old Spanish rites and melodies. Since the beginning of the nineteenth century they have had no ḥakam. Their last preacher and spiritual chief was Judah Cassuto, who officiated as ḥazzan from 1827 to 1893.

During the eighteenth century the three German communities of Hamburg flourished in their union with Altona and Wandsbeck. They had many eminent rabbis, of whom the most important were Ezekiel Katzenellenbogen (1712–49), Jonathan Eybeschütz (1749–64), and Raphael ha-Kohen (1776–99). The last chief rabbi of the Three Communities was Ẓebi Hirsch Zamosz (1803–07).

In 1811, Hamburg being incorporated in the French empire, the Jews of that town were forced by an order of Napoleon to withdraw from the congregation of the Three Communities, and to form of the three Hamburg congregations a new commu-

Nineteenth Century.

nity. The constitution of this new community was established in the following year. At the same time the old restrictions were abolished, and full equality before the law was given to the Hamburg Jews, as to all the Jews in the French empire. During Davoust's terrorism in the winter of 1813–14 the Jewish community had much to suffer through the expulsion of its poorer members. In 1814, the town being freed from the French occupation, and the senate reestablished, civil rights were again denied to the Jews, although the latter had shown great attachment to their native town. This injustice was sanctioned by the Congress of Vienna ("Deutsche Bundesacte"), 1815. Of all the French institutions there remained only the civil registers of births, marriages, and deaths (these were kept separately for the Jews until 1865). In 1818 the Tempel was founded—a synagogue with an entirely modified service, and with an organ, a choir, and a new and much abridged prayer-book. The Orthodox party obtained a strong leader in Isaac Bernays, who became chief rabbi or ḥakam of the German-Jewish community in 1821. Though conserving the old forms of the service, he introduced the sermon in German, and treated the old Jewish teachings in a modern scientific spirit. He strongly opposed the Tempel, where Eduard Kley (1818–40) and Gotthold Salomon (1818–57; d. 1863) preached; their successors were N. Frankfurter (1840–66), Max Sänger (1867–82), and H. Jonas (1858–89). After the sudden death of Bernays (1849), Anshel Stern became chief rabbi of the German-Jewish congregation (1851–88).

In 1848 the Revolution brought about the emancipation of the Jews in Hamburg as in many other states of the German Confederation. In 1849 all members of the German-Jewish, as well as of the Portuguese congregation were free to acquire citizenship in the town. Every new Jewish settler, however, Portuguese excepted, was obliged to join the German-Jewish congregation, which formed a separate political corporation in the state. In 1864 this obligation was abolished. The old German-Jewish congregation was now dissolved, and again constituted itself a congregation in which membership was voluntary. It retained the exclusive care of all the institutions connected with education, charity, and burial. The management of affairs relating to public worship was transferred in 1867 to the Confederation of Synagogues for the Orthodox, and to the Tempel-League for the Reform Jews. The Confederation of Synagogues received at the same time the two large synagogues belonging to the congregation, and in return undertook to pay the salaries of the chief rabbi and other officials and to administer all the other ritual institutions, especially the sheḥiṭah. Since 1889 Marcus Hirsch (formerly at Alt-Ofen and Prague) has officiated as chief rabbi. The preachers of the Tempel-Verein or league are D. Leimdörfer (since 1882), Paul Rieger (since 1902), the latter's predecessor in office having been C. Seligmann (1889).

Institutions.

The German-Jewish congregation possesses two principal synagogues—one, situated in the Elbstrasse, built in 1788 after the designs of the architect Sonnin; the other, on the Kohlhöfen, opened in 1859, and having 600 seats for men and 400 for women. The Tempel-League has its own house of worship, with about 400 seats for men and 250 for women. Besides these there are several smaller synagogues maintained by societies, especially in the part of the town "Vor Dem Dammthor," with its large Jewish population. The largest of these is the Neue Dammthor-Synagoge, where Dr. Grunwald officiated as preacher until Aug., 1903, when he was succeeded by Dr. Loewenthal. The hospital of the German-Jewish congregation, founded in 1843 by Salomon Heine in remembrance of his wife, and later richly endowed by his son Karl Heine, possesses accommodation for 120 patients in the main building, and has an annex for smallpox and other infectious diseases. The community has, besides, an orphan asylum for boys, another for girls, a home for aged people, and an infirmary.

The schools of the community are:

1. The Talmud Torah, founded in 1804 as a school for the poor, and for the teaching of Hebrew only, but wholly reorganized by Bernays in 1822 by the addition of lessons in German and various elementary studies. After Bernays' death it was conducted by Chief Rabbi Stern and changed into a high school, with lessons in French and English. Since 1889 it has been conducted by Dr. Goldschmidt, with a staff of 20 teachers and 500 pupils. 2. A high school of Jewish foundation, for boys, which was changed under Dr. Rée's direction into an interdenominational school, called "Stiftungsschule of 1815," and is now attended mainly by Christian pupils. 3. The Girls' School, founded in 1818, now housed in a building erected at the expense of Marcus Nordheim (d. 1899), where 600 girls are taught by 18 governesses and 2 masters, the head mistress being Miss Marcus. 4. Since 1893 there exists a high school for girls, founded under the chief rabbi Hirsch.

The community possesses two ancient burying-grounds, which are seldom used now: one at Ottensen, a suburb of Altona, the oldest part of which was acquired in 1664, and another, "on the Grindel," acquired in 1711, and which served as principal cemetery for the community after that of Altona, formerly common to both towns, was forbidden (1834) to the Hamburg Jews. Since 1883 the community has owned a large burial-place adjoining the municipal cemetery at Ohlsdorf; but as the inviolability of the graves was guaranteed for a certain time only, Chief Rabbi Stern did not consider the cemetery to be in accordance with the Jewish law. He therefore induced a number of his followers to buy a plot of land at Langenfelde, near Altona, for use as a burial-ground.

There are three religious foundations (called "Klaus"), which maintain several scholars who live exclusively for the study of the Talmud and deliver regular lectures thereon; also a large number of charitable institutions of various kinds, including free dwellings for the poor, and societies for loans, for the distribution of food, fuel, and clothes, and for the assistance of poor school-children, widows, strangers, mourners, the sick, the aged, and lying-in women.

There are also provisions for free scholarships, for the transportation of poor school-children to the country ("Feriencolonien"), and for the promotion of handicrafts. Hamburg possesses a society for Jewish history and literature, another for Jewish folklore, and a Jewish public library.

Besides the rabbis the following important Hamburg Jews deserve mention here: Salomon Heine (1767–1844), a financial genius and most charitable man, founder of the Jewish hospital; Gabriel Riesser (1806–63), who fought for the emancipation of the Jews, member of the Frankfort national assembly in 1848 and of the parliament of Erfurt in 1850, judge in Hamburg (the first Jew in Germany to hold that office) from 1860, and vice-president of the council of aldermen; M. Isler, chief librarian of the municipal library; Anton Rée (1815–91), pedagogue and member of the Reichstag; Isaac Wolffson (1817–95), lawyer and president of the council of aldermen, member of the commission for the new German civil code; M. W. Hinrichsen, member of the Reichstag (d. 1902); Siegmund Hinrichsen, president of the council of aldermen (d. 1902); B. Pollini, manager of the Hamburg Theater (d. 1897). The following were born at Hamburg: Samson Raphael Hirsch (1808–88), the energetic leader of modern Orthodox Judaism; Jacob Bernays, the philologist (1824–81), professor at the University of Bonn; Michael Bernays, his brother (1834–97), professor in Munich.

The Jewish population at Hamburg, which in 1814 numbered about 7,000, was 17,300 out of a total population of 626,000 in 1895. The number of contributing members of the German congregation is 3,535; that of the Portuguese, about 400.

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D. A. Fe.

——**Typography** (including that of **Altona**): According to the Oppenheim Catalogue, which, however, is questioned by Steinschneider, the "'Asarah Ma'amarot" was printed in 1680 at Hamburg. There is no doubt concerning the fact that from 1686 Thomas Rose, a Christian bookseller of Hamburg, was engaged in printing Hebrew books; the Earlier Prophets, with the commentary of Abravanel and the annotations of Jacob Fidanque, bear his imprint. Samuel ben Jacob of Glogau, who, in 1689, printed, in conjunction with a certain Gamaliel, the "Zera' Berek," was a compositor in Rose's office. Between 1700 and 1708 no mention of Rose occurs; but his establishment still existed in 1715. In 1708 he published the "Ṭa'ame ha-Miẓwot," which had been, in the previous year, edited at Amsterdam; in 1715 he published the "Miktab me-Eliyahu," the last work known to have come from his press.

His son Johann continued his establishment until 1721. Among his publications were the "Leḳeṭ ha-Ḳemaḥ" of Moses Ḥagiz (1711) and the "Sha'are Torah" of Solomon Hanau (1719). From this press came, according to Steinschneider, the "Zemirot Purim" (1715), a Purim parody with a Judæo-German translation by Samuel ben Mordecai Poppert.

Isaac di Cordova.

During 1710–11 Isaac Hezekiah di Cordova established a press for which Isaac ben Joseph Benveniste and Isaac ben Moses Ḥayyim Levi Horwitz were compositors. No typographical records exist for the years between 1721 and 1780; but in the latter year a press was founded by Leser and Nathan ben Moses Mai. It endured ten years; among its compositors at various times were Jacob ben Judah Löb ben Zerach (1788) and Mattathiah ben Judah Löb Guttmann (1790).

The first printing establishment at Altona was founded by the above-mentioned Samuel ben Mordecai Poppert in 1720, in which year he produced the "Megillat Anṭiokus"; but, his means being limited, his productions were few. Between 1721 and 1731 he issued the following: an index to the Talmud entitled "Me'orer ha-Zikkaron"; Jacob ben Joel's annotations on the Pentateuch entitled "She'erit Ya'aḳob"; Ezekiel Katzenellenbogen's directions for "Jahrzeit"; "Seliḥot"; "Abot de-Rabbi Natan"; dirges for the Ninth of Ab; "Danielbuch," in Judæo-German rimes; a new edition of the above-mentioned Purim parody; and, finally, "Spanische Heiden," in Judæo-German. A new printing-press, which, however, had but a brief existence, was founded in 1732 by Ephraim Heckscher with the "Zera' Yisrael" of Israel ben Jacob as its first publication.

In 1735 Aaron ben Elijah Cohen opened a printing establishment, which was still active in 1764. But for the "Adne Paz" of Ephraim ben Samuel Heckscher, published in 1743, nothing would be known of the "Neue Druckerei" founded by Abraham ben Israel Halle. Owing to its proximity to Hamburg, the printing-house in Altona was practically a branch of that of the former city. Among the printers of Altona may be counted Jacob ben Ẓebi Emden (יעבץ), from whose press came the polemical works against Jonathan Eybeschütz. The most important printing establishment of Altona was that founded by Moses ben Mendel Bonn, which is still active, the most noteworthy of its later productions being the catalogue of the manuscripts of the Hamburger Stadtbibliothek, edited by Steinschneider (1878).

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J. I. Br.

HAMBURGER, JACOB: German rabbi and author; born at Loslau, Silesia, Nov. 10, 1826. He received his early education in Ratibor, and then attended the yeshibot of Hotzenplotz, Presburg, and Nikolsburg, and the University of Breslau. In 1852 he was called as rabbi to Neustadt-bei-Pinne, and in 1859 went to Mecklenburg-Strelitz as "Landesrabbiner," which position he still (1903) occupies. In addition to various articles and sermons, he has published "Geist der Hagada, Sammlung Hagadischer Aussprüche aus den Talmudim und Midraschim," Leipsic, 1859. This work, published by the Institut zur Förderung der Israelitischen Literatur, was intended as the first of a series, but was never continued. It may be regarded as the forerunner of the Jewish encyclopedia which he began to publish in 1862, under the title "Realencyclopädie des Judenthums," of which three volumes have appeared. The first part contains Biblical articles, and the second Talmudic articles, the third being supplementary. A second edition appeared in Leipsic in 1896. As the work of one man it is a remarkable monument of the author's industry and learning.

Jacob Hamburger.

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D.

HAMBURGER (HAMBURG), JACOB BEN MORDECAI WIENER: Chief rabbi of Prague; died Nov. 12, 1753. Hamburger was one of the rabbis who in 1725 signed the address to the Polish Jews warning them against the Shabbethaians. He was the author of a work entitled "Ḳol Ḳol Ya'aḳob," containing novellæ on several treatises of the Talmud, collectanea on the Shulḥan 'Aruk, and homiletic notes on the Pentateuch arranged in the order of the parashiyyot (Prague, 1802).

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K. M. SEL.

HAMBURGER, MORDECAI (known also as **Marcus Moses**): English communal leader; born in Hamburg about 1660; died in London about 1730; founder of the Hambro' Synagogue. He was a son of R. Moses ben Löb, one of the founders of the Altona community. He married Fradche, the daughter of Glückel von Hameln, and settled in London at the beginning of the eighteenth century. Having challenged the validity of a divorce granted by R. Uri Phoebus (Aaron Hart) to Ascher Ensel Cohen from his first wife on the ground that the pressure of his creditors compelled him to emigrate to the West Indies, Mordecai was put in "ḥerem." His business was thus brought to a standstill, and his offer of £500 as a guarantee for his future good conduct was refused. Mordecai thereupon opened a synagogue in his own house in Magpye alley, Fenchurch street, and engaged as rabbi Jochanan Holleschau, formerly his teacher, who had previously been a member of the London bet din. Several distinguished Continental rabbis, including Ẓebi Ashkenazi, dissolved the decree of excommunication against Mordecai, who then purchased a burial-ground in Hoxton and a site for a new synagogue in St. Mary Axe. Through the influence of Moses Hart, of the Great Synagogue, brother of R. Uri Phoebus, the city prohibited the erection of the synagogue in St. Mary Axe. In 1711 pecuniary troubles forced the hitherto successful Mordecai to emigrate; but in 1721 he returned to London with a large fortune, and in spite of the opposition of the Dukes Place and Bevis Marks synagogues, he built his long-projected synagogue in the garden adjoining his house in Magpye alley (1725). The synagogue was styled the HAMBRO' as conforming originally to the Hamburg minhag.

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J. S. LE.

HAMBURGER, WOLF (ABRAHAM BENJAMIN): Talmudical scholar and head of the yeshibah in Fürth; born Jan. 26, 1770; died May 15, 1850. He was a contemporary of R. Moses Sofer, and is mentioned by the latter in his "Ḥatam Sofer." He wrote: (1) "Sha'ar ha-Zeḳenim," in two parts, the first containing homilies, responsa, and ethics; the second, responsa on civil law (Sulzbach, 1830); (2) "Simlat Binyamin," in three parts: (*a*) "Simlat Binyamin," responsa on the ritual laws of Oraḥ Ḥayyim and Yoreh De'ah; (*b*) "Naḥalat Binyamin," responsa on the ritual laws of Eben ha-'Ezer, Ḥoshen Mishpaṭ, and Haggadot, followed by a treatise on circumcision and by some homilies; (*c*) "Sha'ar Binyamin," halakic novellæ on different sections of the Talmud (Fürth, 1840–41); (3) "Ḳol Bokim," a funeral oration on the death of Meshullam Zalman Cohen (*ib.* 1820); (4) "Allon Bakut," funeral orations on the death of Herz Scheuer and others (2 vols., *ib.* 1823); (5) a funeral oration on the death of Maximilian Joseph I., King of Bavaria (*ib.* 1825).

Hamburger was one of the last, if not the last, head of a yeshibah in Germany who, without holding an official position in the congregation, devoted his time to the teaching of the Talmud; his wife carried on a business, and thus supported the household. Hamburger was strictly Orthodox, although opposed to religious ecstasy and mysticism ("Allg. Zeit. des Jud." 1846, pp. 266, 343). With the beginning of the Reform movement, about 1830, when the government aided the advocates of innovations in the Jewish fold, he had to contend with many adversities of which he bitterly complains in his books (see especially preface to "Simlat Binyamin"). His yeshibah was closed, and he was forced to leave the city. A great many prominent rabbis were his disciples, among them: Seligman Baer BAMBERGER of Würzburg, Isaac Löwy of Fürth, and David EINHORN.

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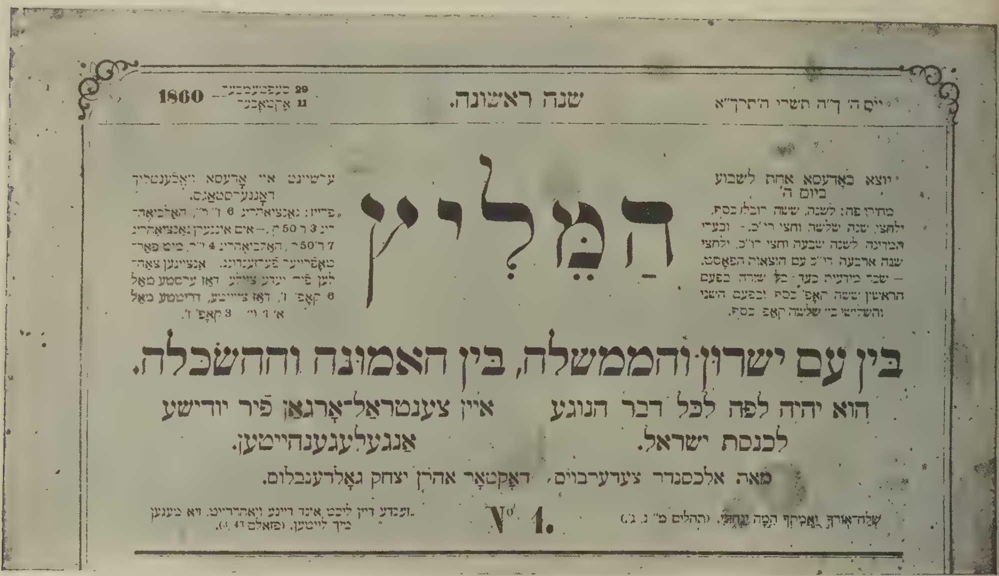
K. M. SEL.

HA-MEASSEF. See MEASSEFIM; PERIODICALS.

HA-MEBASSER. See PERIODICALS.

HA-MEḤAḲḲER. See PERIODICALS.

HA-MELIẒ (lit. "the interpreter," but used in Neo-Hebrew in the sense of "advocate"): The oldest Hebrew newspaper in Russia. It was founded by Alexander ZEDERBAUM, in Odessa, in 1860, as a weekly, and was transferred to St. Petersburg in 1871. Its publication was several times suspended for lack of support or by order of the authorities; but it was always revived by the resource and energy of Zederbaum. "Ha-Meliẓ" began to appear daily in 1886; it is the only Hebrew daily paper published in the Russian capital. Leon Rabinowitz, who succeeded Zederbaum in 1893, is the editor (1903). "Ha-Meliẓ" has always been a representative of the progressive or "haskalah" movement, and even so severe a critic as Kowner admits that "it has been more useful to the Jews than have the other Hebrew newspapers" ("Ḥeḳer Dabar," pp. 52 *et seq.*, Warsaw, 1866). While it is not so literary or scientific as some of its contemporaries, it usually has more news and discussions of interest, and is consequently more popular.



יום ה' ד"ה תשרי התרכ"א שנה ראשונה. 1860 — 29 סעפטעמבער / 11 אקטאבער

יוצא באדעסא אחת לשבוע
ביום ה'

המליץ

בין עם ישרון והממשלה, בין האמונה וההשכלה.

הוא יהיה לפה לכל דבר הנוגע
לכנסת ישראל.

איין צענטראל-ארגאן פיר יודישע
אנגעלעגענהייטען.

מאה אלכסנדר צעדערבוים, דאקטאר אהרן יצחק גאלדענבלום.

No 1.

TITLE-HEADING OF THE FIRST NUMBER OF "HA-MELIẒ."

Dr. J. A. Goldenblum was for many years associated with Zederbaum in its publication. A. S. Friedberg and J. L. Gordon are the best known of its associate editors. Almost every prominent Hebrew writer of the last forty years has at one time or another contributed to it. "Ḳohelet" (St. Petersburg, 1881), "Migdonot" (*ib.* 1883), "Meliẓ Aḥad Minni Elef" (on the occasion of the appearance of No. 1,000; *ib.* 1884), "Leḳeṭ Amarim" (*ib.* 1889), and "Arba'ah Ma'amarim" (*ib.* 1893) are collections of literary and scientific articles which appeared as supplements to "Ha-Meliẓ" in Zederbaum's time. "Ha-Yeḳeb" (*ib.* 1894), "Ha-Osem" and "Ha-Gat" (*ib.* 1897), and "Ha-Gan" (*ib.* 1899) are similar publications issued by Zederbaum's successor.

J. P. WI.

HAMELN (also known as **Hamelin**): Prussian town on the Hamel and Weser. Jews are recorded as present in Hameln as early as 1277. About the middle of the following century (1341) a considerable number of Jews lived there. They were admitted by the city council at moderate tax rates for terms of ten, sometimes only six, years; on May 1, 1344, they were permitted to build "ene scole" (synagogue); not long after, at the time of the Black Death, they were expelled. Before 1557, however, they had been readmitted, for in that year Duke Henry the Younger decreed the expulsion of all Jews living on Guelfic territory. On Jan. 6, 1590, his successor, Henry Julius, issued a like decree. The city council of Hameln, like those of Hanover and Göttingen, pleaded for its Jewish inhabitants; and when the Jews of Prague petitioned Emperor Maximilian II. for his intervention, upon the latter's advice the duke repealed the order.

At the end of the seventeenth century only a few Jewish families lived in Hameln: Glückel von Hameln, whose memoirs have made the place famous in Jewish history, mentions two. Until about the middle of the preceding century they had supported themselves by money-lending. Not until the political transformation of Germany after 1848 did their social position improve. At present about fifty Jewish families live in Hameln.

The only prominent names in the history of the Jewish congregation are those of Joseph Hamelin and Joseph Gershon Spiegelberg. The former, who was the father-in-law of Glückel, is mentioned in some documents under the name of "Jost" or "Jobst Goldschmidt"; in one of these documents the complaint is made that "he is surrounded with such pomp that it can scarcely be told." In 1659 he became the father-in-law of the famous court Jew Liepmann Cohen, or Liffmann Behrens, of Hanover, whose daughter Genendel married David OPPENHEIM. Joseph Gershon Spiegelberg (1802–44) was the central figure in his community, which still enjoys the fruits of his remarkable activity. He was a veterinary surgeon, who even in that reactionary period was honored with commissions from the royal Hanoverian government; and he was very active in congregational affairs. A benevolent society has existed in Hameln for centuries. The synagogue now in use was designed by the architect Oppler (who built the synagogue at Hanover also); it was dedicated July 2, 1879. The present cemetery has been in use since 1742; of the older cemeteries there is no trace. The following among the rabbis of Hameln should be mentioned: Eliezer Leser Langenzahn (d. 1749); Nathan ben Löb Hamel (d. 1751); Joseph, son of Simeon Levi (d. 1761); Moses Judah Selkeli (d. 1782). Joshua Leszynsky (d. July 9, 1893) was "official of the synagogue" during the fifties and sixties of the last century. He was succeeded by Abraham Rosenbaum (1873-97). Hameln's present population of about 20,000 includes 243 Jews.

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D. S. Bac.

HAMELN, GLÜCKEL OF (Glückel von Hameln): German diarist; born about 1646 in Hamburg; died 1724 at Metz. In 1649, when the German Jews were expelled from Hamburg, Glückel's parents moved to Altona; but in consequence of the Swedish invasion of that city in 1657 they returned to Hamburg. Glückel frequented the "ḥeder" and was made acquainted with the Holy Scriptures as well as with the German-Jewish literature of the time. When barely fourteen she was married to Ḥayyim Hameln, and settled in the small town of Hameln. After a year the young couple moved to Hamburg, and lived there at first in modest circumstances, which by their industry were soon greatly improved. For a time they were associated with Jost Liebmann, afterward court jeweler to the Great Elector.

Glückel had six sons and as many daughters, whom she brought up very carefully and married to members of the best Jewish families in Germany. Her eldest daughter was married to a son of the wealthy court Jew Elias Gompertz at Cleve, and the wedding (1674) was celebrated in the presence of members of the electoral family of Brandenburg.

In 1689 Ḥayyim Hameln died, and Glückel was left with eight young children, the four others being already married. Besides their education she had to direct the large business left by her husband, which she managed with great success. She had planned, after she should have married all her children, to spend the remainder of her life in Palestine, but heavy losses in business changed her plans, and at the age of fifty-four she married the wealthy banker Cerf Levy of Metz (1700). Unfortunately, one year after the marriage Levy lost both his own fortune and that of his wife, and Glückel, hitherto accustomed to opulence, became dependent upon her husband's children. After the death of Levy (1712) she settled in the home of her daughter Esther, wife of Moses Krumbach-Schwab of Metz. Here she passed the last years of her life, occupied with the writing of her memoirs.

Glückel left an autobiography consisting of seven books written in Judæo-German interspersed with Hebrew, in which she relates her own varied experiences and many important events of the time. She often adds homiletic and moral stories of some length, taken partly from Midrash and Talmud, partly from Judæo-German books, which evidence wide reading. Her son, **Moses Hameln,** rabbi of Baiersdorf and son-in-law of the court Jew Samson Baiersdorf, copied the whole work from his mother's manuscript, and from this copy David Kaufmann edited it. The work contains most valuable information about the life of the German Jews, especially in Hamburg and Altona.

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D. A. Fe.

ḤAMEẒ. See Leaven.

HAMMATH ("hot springs"): One of the fortified cities of Naphtali (Josh. xix. 35). It is probably the same as Hammoth-dor, which was allotted to the Levites in Naphtali (*ib.* xxi. 32), and which, in the parallel list of I Chron. vi. 76, is called "Hammon." For its geographical position see Emmaus.

E. G. H. M. Sel.

HAMMEAH, TOWER OF (A. V. "tower of Meah"): Tower near the sheep-gate of Jerusalem (Neh. iii. 1, xii. 39). The rendering of the Greek version, "the tower of the hundred," might be interpreted to mean that the tower either was garrisoned by one hundred men, or was one hundred cubits high, or had one hundred steps.

E. G. H. B. P.

HAMMEDATHA (המדתא): Father of Haman (Esth. iii. 1, 10; viii. 5; ix. 10, 24). He is generally designated as the "Agagite," being referred to only once (*ib.* ix. 10) without that epithet. The name, derived from the Persian, signifies "given by the moon."

E. G. H. M. Sel.

HAMMER: The following designations for "hammer" are found in the Hebrew Bible:

1. "Maḳḳabah" ("maḳḳebet"): A tool or implement used by the stone-cutter for hewing stone (I Kings vi. 7); by the smith in fashioning iron (Isa. xliv. 12), or in fastening an idol "that it move not" (Jer. x. 4); and by the Bedouin to drive his tent-pin into the ground (Judges iv. 21).

2. "Paṭṭish": This word manifestly signifies a larger implement than the maḳḳabah. It was used to smooth gold plates (Isa. xli. 7) and to break rocks in pieces (Jer. xxiii. 29). In Jer. l. 23 Nebuchadnezzar is called "the hammer ["paṭṭish"] of the whole earth."

3. "Halmut 'amelim": A term occurring in Judges v. 26, and of which the meaning is very doubtful. "Halmut" is usually translated "hammer," but the grammatical construction of the word makes a concrete meaning improbable. It is also little likely that "'amelim," which accompanies it, is a derisive designation for "workmen." Probably there is a mistake in the text; but it is difficult to see how it might be improved.

4. "Kelappah": A designation found in Ps. lxxiv. 6. It is perhaps synonymous with the Assyrian "kalabah" and "kalapati," and seems to designate a kind of ax or hatchet rather than a hammer.

E. G. H. W. N.

HAMMERSCHLAG, JOSEPH (NATHAN NAT'A ḤAZZAN BEN MOSES NAPHTALI HIRSCH): Moravian cabalist; lived in the seventeenth century. He was the author of the following: "Or ha-Ganuz," commentary on part of the Zohar (begun in 1648); "Sefer Mo'ade ha-Shem," a treatise on the calendar, beginning with the year 1681 (written at Nikolsburg); cabalistic notes on the prayers, written on the margins of printed copies of the Psalms and of the prayers for the first evening of Rosh ha-Shanah. These three works are extant in manuscript in the Bodleian Library.

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K. M. Sc.

HAMMERSTEIN, OSCAR: American theatrical manager; born at Berlin May 8, 1848, where he was educated. In March, 1863, he emigrated to America and settled in New York city, where he engaged in cigar-making. Turning to journalism, he became editor of the "United States Tobacco Journal"; he also invented cigar-making machinery which in some respects revolutionized the industry. In 1883 Hammerstein entered the theatrical field as manager of the old Thalia Theater, later becoming connected with Neuendorff in the management of the Germania Theater. Hammerstein subsequently built and managed the following theaters in New York: Harlem Opera House; Harlem Music Hall; Columbus Theater; Manhattan Opera House; The Olympia; Criterion Theater; Victoria Theater; and Belasco Theater; he is now (1903) building the Drury Lane Theater. Hammerstein has written a number of musical productions, some of which have attained wide popularity. Among the more important of these are: "The Kohinor," a musical comedy (1894); "Margarite," an opera ballet (1895); "War Bubbles," a musical comedy (1896); "Santa Maria," an opera (1896); and "Sweet Marie," an opera (1901).

S. I. G. D.

HAMMON: **1.** A place in the territory of Asher, mentioned in Josh. xix. 28, between Rehob and Kanah. It is believed that the ruins now called "Umm el-'Amud" (or "'Awamid") occupy its site. **2.** A city allotted to the Levites out of the tribe of Naphtali, and assigned with its suburbs to the descendants of Gershom (I Chron. vi. 61 [A. V. 76]).

B. P.

3. Name of a deity (אל חמן) mentioned in two Phenician inscriptions dedicated to "El-Ḥammon" and discovered by Ernest Renan in the ruins of Hammon, the modern Umm al-'Awamid, between Tyre and Acre. One of these inscriptions is dated 221 B.C., under the government of Ptolemy III. The Biblical place-names were possibly connected with the name of this deity.

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E. G. H. M. Sc.

HAMMURABI: King of Shinar; perhaps identical with Abraham's contemporary, Amraphel, who is mentioned in Gen. xiv. 9; the sixth king in the first dynasty of Babylon. Hammurabi was the founder of the united Babylonian empire; he conquered Rim-Sin, King of Larsa and Sumer-Accad, joined the northern and southern kingdoms, and thus established the Babylonian empire, with its capital at Babylon. It is supposed to have been Hammurabi who laid the foundations of Babylon's prosperity, and made it the first city of the Orient, a position which it maintained until the time of the Seleucids. The direct traces of the connection between this first dynasty of Babylon and the West are still scanty. An inscription on a stone slab seems to represent Hammurabi in the capacity of "King of Amurru."

His Reign. Hammurabi ruled from 2267 to 2213 [2394–2339, Oppert]. His father and predecessor was Sin-muballit. The later Babylonians regarded Hammurabi's period as the golden age of the Babylonian empire. After conquering the south Hammurabi improved its economic conditions. In the preceding period the canals, the efficient condition of which was essential to the cultivation of the land, had probably been very much neglected. Hammurabi endeavored to restore to the land its former fruitfulness by building a new canal, which he named "Hammurabi Is the Blessing of the People." Other accounts in his inscriptions record his building operations in connection with the most important sanctuaries of the land. Thus he continued the work, already begun by his predecessor Rim-Sin, on the temple of Ishtar at Zarilab in southern Babylonia; he "made rich" the city of Ur, the home of Abraham; rebuilt the sun-temples at Larsa and Sippar; and beautified and enlarged the temples of Babylon (E-sagila) and Borsippa (E-zida). Hammurabi died after an unusually long reign (fifty-five years), and left the newly founded Babylonian empire, firmly established and unified, to his son Samsuiluna (2209–2180 [2339–2304, Oppert]). The latter's policy, like that of his successors, seems to have been the same as Hammurabi's.

Hammurabi's Code. The most important of all the Hammurabi inscriptions is without doubt that found at Susa, containing his code of laws. This inscription was brought to light on the acropolis of Susa by J. de Morgan, at the head of a French archeological expedition, as a result of excavations carried on in December and January, 1901–02. The laws are inscribed in forty-four lines on a block of black diorite 2.25 meters in height, and constitute the most valuable known monument of Babylonian culture, the oldest document of the kind in the history of human progress. A bas-relief on the monument shows the king in a devout attitude before the sun-god Samas, who, seated, instructs him in the law. The god wears a crown, while in his right hand he holds a style and a circular object of symbolic import. This monument stood originally in the sun-temple of Ebabarra at Sippar. Thence it was carried to Susa by the Elamite conqueror Shutruk-Naḫḫunte in 1100 B.C. From a statement in the inscription it appears that a duplicate of the stone codex was erected in the temple of E-sagila at Babylon. Fragments of a second copy have been found in Susa itself. Four fragments of a copy in clay made for Assurbanipal's library are preserved in the British Museum. The code is a collection of decrees, which, however, do not constitute a legal system as generally understood. Private and criminal law are not separated. The transitions are arbitrary and lack any logical principle of succession. Paragraphs 128–194 are especially noticeable, containing regulations concerning marriage, family possessions, inheritance, and adopted children.

The picture of civilization which these laws unroll compels a change in the traditional ideas of the ancient Orient. A large number of regulations show a wholly unsuspected degree of culture. Manual labor, architecture, ship-building, commerce, and agriculture form the subject-matter of the code. There was a decided advance over the Bedouin civilization, since the Babylonians were under the protection of a prince who was like a father to his subjects. Only the slave seems to have been excluded from this protection; he was regarded as a chattel, as in Mosaic law, but with the difference that the "'ebed" in Israel was protected by the law against inhuman treatment (Ex. xxi. 20), whereas the slave in Babylonia, according to paragraph 282, was exposed to pitiless barbarity. The degrees of the social scale are not shown very clearly. The ranks of priest, king, free-born, and freedman were distinguished, as well as the class of slaves. Artisans belonged to the lower classes; even the physician was reckoned among them. Like them, he received a "wage"; whereas the architect, like the artist, received a "fee" ("kistu"). Paragraphs 198–214 contain the penal code; a free-born man was about equivalent to two freedmen, and a freedman to about two slaves.

Hammurabi Before the Sun-God.
(From a stele found at Susa.)

Parallels with Mosaic Code.

The laws concerning marriage and inheritance, property and punishments, show much similarity to the regulations of the Torah. Genesis xvi. 3 and xxx. 3, where the relation of Sarah to Hagar, and of Rachel to Bilhah, is spoken of, have light thrown upon them by paragraph 145 of Hammurabi's code: "If a man takes a wife and she bears him children and he desires to take a concubine—if he takes the concubine into his house, this concubine shall not be equal to the wife." In Lev. xx. 10 and Deut. xxii. 22 it is decreed that in case of adultery on the part of a wife both parties to the guilt shall be put to death; paragraph 129 of Hammurabi's code corresponds to this: "If any man's wife is found lying with another man, they shall both be bound and thrown into the water." Exactly the same law is found in Deut. xxii. 25–26 as in the code, paragraph 130: "If any one forces the betrothed of another, who has not yet known a man and is still living in her father's house—if he is found lying with her, he shall be put to death, but the woman shall be guiltless." An accusation brought against a woman by her husband is decided by appealing to God's judgment: the "jealousy offering" in Num. v. 11–31 is a parallel. Paragraphs 7 and 122 treat of the business of depositing goods (comp. Ex. xxii. 6–7); paragraph 176 assures to the public steward the right of holding property (comp. Gen. xv. 2; II Sam. ix. 2, 9, 10). Paragraph 117 sheds light on II Kings iv. 1; Isa. xxvii. 2, l. 1; it shows that bondage for debt, which could be made to include the whole family, terminated in the fourth year, as against the seventh according to Mosaic law (comp. Ex. xxi. 2).

The "Lex Talionis."

The *lex talionis*, indicated in Ex. xxi. 23–25; Deut. xix. 21; Lev. xxiv. 19, is also met with in the code, in fifteen places. But as in the Mosaic law (Ex. xxi. 26, 29–32; Lev. xxiv. 18; Num. xxxv. 31) the retaliatory punishment may be commuted by substitution or by a monetary satisfaction, so also in the code of Hammurabi, which distinguishes many cases in which a payment proportionate to the injury committed may be exacted. There is another class of punishments, found also in old Egyptian law, which falls under the law of retaliation: "If a physician wounds a man severely with the operating-knife and kills him, or if he opens a tumor with the operating-knife and the eye is injured, one shall chop off his hands" (§ 218). A similar fate befell the unskilful tattooer, according to paragraph 226. The code classes the casting of spells (§§ 1 and 2) as an offense against religion. The same verb, "abâru," appears in Deut. xviii. 11 as in paragraph 157, and with a like meaning: "If any one lies with his mother after his father, they shall both be burned," a decree which recalls Lev. xx. 11. Bearing false witness knowingly was punished with death, according to §§ 3 and 11 (comp. Deut. xix. 16–21). Revenge, or private enforcement of justice, was allowed in cases of burglary and stealing if (§§ 22, 26) the evil-doer was taken *in flagrante delicto*: Ex. xxii. 2 has a similar regulation. The principle that a man is responsible for damage caused by his carelessness is clearly brought out in the code. Among others belonging to this class of regulations is paragraph 229, to which Deut. xxii. 8 is comparable.

There is a parallel between paragraphs 251–252 of the code and Ex. xxi. 29–32, as regards the fine which the owner of vicious oxen must pay in the event of an accident if he has not taken proper precautions. If an animal is torn to pieces in the field by a wild beast, the shepherd is not responsible, according to paragraph 244 of the code (comp. Ex. xxii. 12). As in Ex. xxi. 28 the owner of an animal that gores is not liable to confinement on account of injury caused by his animal, so also in the code (§ 250). The "elders" are named with the judges as officers of the law, just as in Deut. xix. 12 the "ziḳne 'ir" appear as criminal magistrates. Bribing the judge was forbidden. An oath of purgation was accepted as proof in Ex. xxii. 7, 10–11: the same conception is met with in various places in the code. The Book of the Covenant makes a distinction in Ex. xxi. 13 between actions with and without intent: so does the code (§ 206). According to Ex. xxi. 22 the fine to be paid for injuring a pregnant woman was fixed by the husband; according to paragraph 209 of Hammurabi's code the fine was ten shekels. The law in Ex. xxi. 26 gives freedom to a slave whose eye is destroyed by his master: the code gives the slave the half of his value (§ 199).

Mode of Composition.

The fact that these laws are not arranged in logical classifications gives ground for the supposition that Hammurabi's code originated in a collection of important decisions. It contains, therefore, only typical cases from legal practise. Hence one seeks in vain in this code of Hammurabi for norms in the juridical sense which has attached to the term since Binding ("Handbuch des Strafrechts," i. 159); it does not contain pure commands of the lawgiver, like the Ten Commandments, "where the commands are given in a short and imperative form." However uncertain the interpretation, there is no manner of doubt that the Torah excels Hammurabi's code from an ethical-religious standpoint. The code, indeed, contains humane regulations, such as those clauses which treat of freeing a captive; which excuse a man from the payment of his taxes where the harvest has failed; which protect one in bondage for debt against ill treatment; which limit the right to dispose of goods given in security for debt. But the humanity of these provisions is outweighed by regulations such as those dealing with the legally organized system of prostitution (§§ 178–180), or with the conditions in the wine-shop in which evil people assembled (§ 109), and by the typical cases mentioned of outrageous cruelty toward animals (§§ 246–248), all which clauses evidence a low plane of morality.

Superiority of Mosaic Code.

A law such as Ex. xx. 17; Deut. v. 21, "thou shalt not covet" (which the Decalogue, with a perception of the fact that covetousness is the root of all law-breaking, places above all other earthly laws), is not to be found anywhere in the code. Hence it follows that the code does not recognize the law of neighborly love, since self-restraint is wholly foreign to it. The institutions of the Torah which protect those who are weak economically, which set bounds to the unlimited growth of wealth, and which care for the poor are peculiar to itself. The law of love to one's neighbor (Ex. xxiii. 4 *et seq.*), which takes account of the stranger and even of the enemy, is nowhere discernible in Hammurabi's code. The law of retaliation, of cold, calculating equity, "as thou to me so I to thee"; the revenge of the stronger on the weaker—these form a broad foundation on which the love of one's neighbor finds no place.

Hammurabi's service to religion consisted chiefly in the fact that he opposed the use of spells and enchantments. A similar advance in this direction had already been made by King Gudea. The discovery of Hammurabi's code completely disproves one of the chief hypotheses of the Wellhausen school, that a codification on the part of the Hebrews was impossible before the ninth century.

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G. S. Fu.

HAMNUNA I.: Babylonian amora of the third century; senior to Joseph b. Ḥiyya (Ket. 50b; Tosef., Ket. *s.v.* יתיב). He was a disciple of Rab (Abba Arika), from whom he received instruction not only in the Halakah (B. Ḳ. 106a), but also in ethics ('Er. 54a; comp. Ecclus. [Sirach] xiv. 11 *et seq.*). He seems to have been prominent among his fellow students, following Rab's example. What the master directed others to do or to omit, he directed his colleagues. "Charge your wives," said he, "that when standing by the dead they pluck not their hair out [for grief], lest they transgress the inhibition, 'Ye shall not make any baldness between your eyes for the dead'" (Deut. xiv. 1; Yer. Ḳid. i. 61c: comp. Yer. Ma'as. iv. 51c.; Yer. Suk. iv. 54b). He honored Rab's memory not only by citing him as an authority ('Er. 77b, *et al.*), but also by endeavoring to prevent deviations from customs once established by Rab. When a scholar came to Ḥarta de-Argaz and decided a ritualistic point contrary to the opinion of Rab, Hamnuna excommunicated him, arguing that the scholar should not have ventured to act thus at Rab's last residence (Shab. 19b). In Haggadah he is not often met with. Once he quotes a saying of Rab's ('Ab. Zarah 19b).

E. C. S. M.

HAMNUNA II.: Babylonian amora of the third and fourth centuries; in the Babylonian Talmud sometimes referred to as **Hamnuna Saba** ("the elder"), to distinguish him from a younger Hamnuna. He was a native of Harpania (Hipparenum; Neubauer, "G. T." p. 352), but paid his poll-tax at Pum-Nahara, to which place he was therefore assumed to belong (Yeb. 17a). He sat at the feet of the most prominent teachers of the latter half of the third century, among whom were Adda b. Ahabah, Judah b. Ezekiel, and 'Ula; and by most of them he was greatly respected for his talent (Giṭ. 81b; Yeb. 17a; Shebu. 34a). But he was most esteemed by his teacher Ḥisda, under whom he rapidly rose from the position of pupil to that of colleague (Shab. 97a; 'Er. 63a; Yer. Hor. iii. 47c). Subsequently Huna became his teacher; and as long as Huna lived Hamnuna would not teach at Ḥarta de-Argaz, the place of Huna's residence ('Er. 63a). Hamnuna eventually became a recognized rabbinical authority, and the foremost scholars of his generation, like Ze'era I., applied to him for elucidations of obscure questions (Ber. 24b). The "resh galuta" (exilarch) repeatedly consulted him on scholastic points (Yer. Shab. xii. 13c; Shab. 119a). As a haggadist he strongly advocated the study of the Law, which, according to him, should precede everything, even good deeds (Ḳid. 40b). Providence decreed the destruction of Jerusalem solely because children were not schooled in the Law, as it is written, "I will pour it [fury] out upon the children abroad" (Jer. vi. 11), which is a reference to the fact that the children are abroad, and not in the schools (Shab. 119b). Therefore as soon as a child learns to talk it must be taught to say, "The Torah which Moses hath commanded us is the inheritance of the congregation of Jacob" (Deut. xxxiii. 4, Hebr.; Suk. 42a).

In the numerical value of תורה ("Torah") Hamnuna finds Scriptural support for Simlai's declaration that the Israelites received at Sinai six hundred and thirteen commandments: To the people Moses communicated תורה (400 + 6 + 200 + 5 = 611), and the first two of the Decalogue were communicated to them directly by God (Mak. 23b; comp. Ex. R. xxxiii. 7). He declared that insolence is providentially punished by absence of rain. This teaching he derives from Jer. iii. 3: "The showers have been withholden, and there hath been no latter rain"; because "thou hadst a whore's forehead, thou refusedst to be ashamed" (Ta'an. 7b). Hamnuna was a considerable liturgical author. To him are ascribed five benedictions which an Israelite should utter at the sight of different Babylonian ruins (Ber. 57b), two to be spoken on seeing large armies (Ber. 58a), and one before engaging in the study of the Torah (Ber. 11b). The last one has been universally adopted, and is still recited at the public readings of the Torah. Various other prayers are ascribed to him (Ber. 17a), one of which is incorporated in the ritual (see HAMNUNA ZUṬA). Hamnuna died at the same time as Rabbah b. Huna, and their remains were transported together for burial in Palestine.

BIBLIOGRAPHY: Bacher, *Ag. Bab. Amor.* p. 73; Frankel, *Mebo*, p. 76a; Heilprin, *Seder ha-Dorot*, ii.; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 130a *et seq.*

E. C. S. M.

HAMNUNA OF BABYLONIA: Teacher of the Bible; junior of Ḥanina b. Ḥama and senior of Jeremiah b. Abba, both of whom he consulted on an exegetical question (Yer. B. B. vii. 15c; comp. Yer. Ta'an. iv. 68a; Eccl. R. vii. 7). He was the innocent cause of great provocation to Judah I., and of consequent neglect of Ḥanina. Judah lectured on Ezek. vii. 16, and misquoted it. His pupil Ḥanina publicly corrected him, and when the patriarch asked him where he had learned Bible, he replied, "From R. Hamnuna of Babylonia." As Hamnuna was Ḥanina's junior, it appeared to the patriarch that Ḥanina jested at his expense, as if implying that mere tyros knew the Bible better than he. This so angered him that he told Ḥanina, "If thou ever visitest Babylonia, tell the people that I have appointed thee ḥakam" ("sage," a title less honorable than "rabbi"). By this Ḥanina understood that Judah would never promote him to an academic rectorate (Yer. Ta'an. *l.c.*; Eccl. R. *l.c.*; see ḤANINA B. ḤAMA).

E. C. S. M.

HAMNUNA ZUṬA: Babylonian amora of the fourth century; junior and contemporary of Hamnuna II. (hence his cognomen "Zuṭa"). Hamnuna II. had composed a penitential prayer beginning "My God! Before I was formed I was worthless" (see CONFESSION). This prayer Raba adopted and recited daily, while Hamnuna Zuṭa appropriated it for recitation on the Day of Atonement (Yoma 87b; comp. Ber. 17a).

E. C. S. M.

HA-MODIA' LA-ḤADASHIM. See PERIODICALS.

HAMON: Ancient family, originally from Spain, which settled in Turkey and produced several physicians. The following were among its more important members:

1. Aaron b. Isaac Hamon: Physician at Constantinople about 1720.

2. Joseph Hamon: A near relative of Isaac Hamon; born, probably, at Granada, Spain. Expelled from his home, he went at an advanced age to Constantinople, where, according to "Shalshelet ha-Ḳabbalah" (p. 50b), he was physician to Sultan Salim I.

3. Joseph Hamon: Son of Moses Hamon (No. 5) and grandson of Joseph Hamon (No. 2); died before 1578. Like his father, he was physician at the court of the sultan, and a patron of Jewish learning. He was also a member of a society at Constantinople formed for the cultivation of Jewish poetry, other members being Saadia Longo, who addressed a poem to Hamon, and Judah Sarko, who addressed to him a rhetorical composition on his marriage. Hamon was one of those to whom the Jews of Salonica were indebted for having their ancient privileges restored by Salim II. in 1568. Hamon's widow addressed a letter to Judah Abravanel in January, 1578.

BIBLIOGRAPHY: Carmoly, *Dibre ha-Yamim li-Bene Yaḥya*, p. 39; Almosnino, *Me'ammeẓ Koaḥ*, p. 7a; Steinschneider, *Hebr. Bibl.* ii. 84.

4. Judah Hamon: Physician at Adrianople; died there May 17, 1678 ("El Progreso," i. 194 *et seq.*).

5. Moses Hamon (Amon): Son of Joseph Hamon (No. 2); born in Spain about 1490; died before 1567. Going with his father to Constantinople, he became physician to Sultan Sulaiman I. This "famous prince and great physician," as he is called by Judah ibn Verga, accompanied the monarch on all his expeditions, enjoying great favor on account of his knowledge and skill. He was a fine linguist, versed in Arabic, Turkish, and Persian, and was a patron of Jewish learning. He printed some Hebrew works at Constantinople as early as 1515 and 1516. He also built in that city, at his own cost, a school which was presided over by the learned Joseph Taitazak of Salonica. He did not, however, translate the Pentateuch into Persian, nor the prayers of the Israelites into Turkish, as Manasseh b. Israel records; but he had Jacob Tavus' Persian Pentateuch translation, together with Saadia's Arabic translation, printed at his own expense in 1546.

Hamon, who was everywhere highly respected on account of his firm character and philanthropy, was a fearless advocate of his coreligionists. When about 1545 the Jews of Amasia were falsely accused of having murdered a Christian for ritual purposes, and the innocence of those that had been executed was established soon after by the reappearance of the missing man, Hamon induced the sultan to decree that thenceforward no accusation of the kind should be entertained by any judge of the country, but should be referred to the royal court (see Danon in "El Progreso," i. 148 *et seq.*, where a legendary account of the event is given, probably taken from "Me'ora'ot 'Olam," Constantinople, 1756).

Hamon was also called upon to decide communal difficulties. After an affray which arose in the Jewish community of Salonica Hamon summoned the instigators to Constantinople and induced the sultan to send a judge to Salonica to investigate the affair and to punish the guilty ones (see Danon, *l.c.* i. 162 *et seq.*, 178 *et seq.*, where several of Hamon's Hebrew letters are reprinted). The sultan, at Hamon's request, exempted the latter's descendants from all taxes.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, ed. Cassel, pp. 32b, 34b; *Shebeṭ Yehudah*, pp. 33, 53, 111; Joseph ha-Kohen, *'Emeḳ ha-Baka*, p. 105; Samuel Usque, *Consolaçao as Tribulaçoens de Yisrael*, p. 208a; M. A. Levy, *D. Joseph Nasi, Herzog von Naxos, und Zwei Jüdische Diplomaten Seiner Zeit*, p. 6; Steinschneider, *Hebr. Bibl.* ii. 67, 83; Carmoly, *Histoire des Médecins Juifs*, p. 159; Grätz, *Gesch.* ix. 33, 339; *R. E. J.* xl. 230.

6. Moses Hamon: Physician at Constantinople; nephew of Moses Hamon (No. 5). He was one of the signers of the document drawn up by the Jewish scholars of Constantinople in 1587, asking that they be exempted from the communal taxes.

BIBLIOGRAPHY: Samuel de Avila, *Keter Torah*, p. 2a.

D. M. K.

HAMON-GOG (more fully **Valley of Hamon-gog**): A glen at one time known as "the valley of the passengers on the east of the sea," so named after the burial there of "Gog and all his multitude" (Ezek. xxxix. 11, 15).

E. G. H. B. P.

ḤAMOR (חמור): A Hivite prince; father of Shechem, whose defilement of Dinah caused the destruction of a whole city, including his own family (Gen. xxxiii. 19, xxxiv. 2, and *passim*). Hamor had great influence over the Shechemites; for on his advice they circumcised all their males (Gen. xxxiv. 24). As the inhabitants of Shechem are called "the children [sons] of Hamor" (*ib.* xxxiii. 19; Josh. xxiv. 32), and "the men of Hamor" (Judges ix. 28), it would seem that Hamor was the founder of Shechem, and that the expression "the father of Shechem" is applied to him just as "the father of Bethlehem" (I Chron. ii. 51) and "the father of Tekoa" (*ib.* iv. 5) are applied to the founders of those cities respectively.

E. G. H. M. SEL.

HAMRAM. See HEMDAN.

HAMUEL (R. V. **Hammuel**; חמואל): The son of Mishma, a descendant of Simeon (I Chron. iv. 26).

E. G. H. M. SEL.

HAMUL (חמול): The younger son of Pharez, Judah's son by Tamar, and head of the family of the Hamulites (Gen. xlvi. 12; Num. xxvi. 21; I Chron. ii. 5).

E. G. H. M. SEL.

ḤAMUL ELIEZER MAẒLIAḤ B. ABRAHAM DE VITERBO: Roman rabbi and physician in the sixteenth and seventeenth centuries. He was of a family of rabbis, physicians, and merchants. In 1570 he appears as "fattore" or representative of a Jewish congregation, but in 1587 he is mentioned as occupying the Roman rabbinate. He is described as one of the most erudite rabbinical scholars of his age. Among his contemporaries were R. Joseph b. Sabatai de Rieti of Sienna and R. Raphael b. Benjamin di Modigliano. Besides many responsa, he wrote a Latin essay defending his coreligionists against the charge of falsifying the Scriptures. This he addressed to Cardinal Sirleto, Protector of the Neophytes in Rome. To the Italian reader he is best known by his "Il Tempio di Oratori" (Venice, 1585), a translation of Moses Rieti's מעון השואלים, which became one of the most popular devotional works among the Italian Jews. This translation he dedicated in Hebrew verse to Donna Corcos, daughter of Solomon Corcos, president of the congregation. As does his letter to Sirleto, it bears his Italian name, "Lazaro Hebreo da Viterbo."

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 363 *et seq.*

E. C. S. M.

HAMUTAL (חמוטל): Daughter of Jeremiah of Libnah and mother of Kings Jehoahaz and Zedekiah (II Kings xxiii. 31, xxiv. 18; Jer. lii. 1). In the last two passages the more correct reading is "Hamital," which is invariably adopted by the Septuagint.

E. G. H. M. SEL.

ḤANA (HUNA) B. BIZNA: Babylonian scholar of the third and fourth centuries; judge at Pumbedita (B. Ḳ. 12a). He especially cultivated the field of Haggadah, in which he became distinguished. R. Sheshet, who once attempted to criticize Ḥana's homiletic expositions, but was soon defeated, remarked, "I can not contend with Ḥana in the field of the Haggadah" (Suk. 52b). As a halakist Ḥana seems to have been an independent thinker. In spite of criticism he allowed himself to frequent pagan barber-shops in the suburbs of Nehardea ('Ab. Zarah 29a). To him belongs the credit of preserving from oblivion the name and teachings of Simon Ḥasida, a late tanna rarely mentioned by any other rabbi (Ber. 3b, 43b; Ket. 67b; Yeb. 60b; *et al.*).

E. C. S. M.

ḤANA B. ḤANILAI: Babylonian scholar and philanthropist of the third century; the junior of Huna I. and Ḥisda (Beẓah 21a, 40a). The Talmud relates of him that he was wont to employ scores of bakers in the preparation of bread for the poor, and that his hand was ever in his purse, ready to extend help to the needy. His house was provided with entrances on all sides, that the wayfarer might the easier find entry, and none ever left it hungry or empty-handed. He would leave food outside the house at night, that those who felt shame in soliciting might help themselves under cover of darkness. Eventually his house was destroyed. 'Ula and Ḥisda once saw the ruins; Ḥisda was much moved at the sight, and when 'Ula inquired the cause of his emotion, Ḥisda acquainted him with its former splendor and hospitality, adding, "Is not the sight of its present condition sufficient to force sighs from me?" 'Ula, however, replied, "The servant should not expect to fare better than his master: God's sanctuary was destroyed, and so was Ḥana's house; as the former, so will the latter be: God will restore it" (Ber. 58b; comp. Meg. 27a). Notwithstanding his learning and his wealth, Ḥana was extremely modest and obliging, ready even to lift physical burdens from the shoulders of the worthy. Huna once carried a shovel across the street; Ḥana met him and at once offered to relieve him. Huna, however, would not permit it. "Unless," said he, "thou art accustomed to do such things at home, I can not let thee do it here: I will not be honored through thy degradation" (Meg. 28a).

E. C. S. M.

HANAMEEL (חנמאל; R. V. Hanamel).—Biblical Data: Son of Shallum and cousin of Jeremiah. The latter purchased a field from him for seventeen shekels of silver in token of his belief that the Israelites would return to their land (Jer. xxxii. 7–12).

E. G. H. M. SEL.

——**In Rabbinical Literature:** Hanameel was the son of Shallum, the man who was miraculously resurrected from the dead (Pirḳe R. El. xxxiii.). His mother was the prophetess Huldah. Like his parents, he was possessed of great piety and learning; he knew the names of the angels, and could conjure them at will (see INCANTATION). Thus when the Chaldeans were besieging Jerusalem he conjured angels, who, in obedience to his summons, came down from heaven as warriors and put the enemies of Israel to flight. Thereupon God changed the names of the angels so that Hanameel's conjurations would be unavailing to prevent the destruction of Jerusalem. Hanameel, however, summoned the "Prince of the World" (שר העולם), an archangel in charge of the government of the world (see METAṬRON), who actually lifted Jerusalem up to heaven. The city could not then be destroyed until God had cast it down again, and had made it impossible for the "Prince of the World" to come to its aid (Ekah Zuṭa, ed. Buber, p. 62). A legend closely related to this haggadah is found in Lam. R. ii. 2 (ed. Buber, p. 110, end). On his father's as well as his mother's side Hanameel was a descendant of Rahab by her marriage with Joshua, being one of eight prophets that resulted from this marriage (Sifre, *l.c.*; Meg. *l.c.*; comp. Seder 'Olam R. xx.).

J. L. G.

HANAMEEL THE EGYPTIAN: High priest; flourished in the first century B.C. After assuming the government of Palestine, Herod surrounded himself with creatures of his own; from among these he chose one Hanameel to fill the office of high priest made vacant by the ignominious death of Antigonus (37 B.C.). Hanameel (Ananelus) was an Egyptian according to the Mishnah (Parah iii. 5), a Babylonian according to Josephus ("Ant." xv. 2, § 4); though of priestly descent, he was not of the family of the high priests. But Hanameel's incumbency was of short duration. Prudence compelled Herod to remove him, and to fill his place with the Hasmonean ARISTOBULUS (35 B.C.). The youthful Hasmonean, however, was too popular with the patriotic party; though he was a brother of Mariamne, Herod's beloved wife, he was treacherously drowned at Herod's instigation (35 B.C.), and Hanameel was restored to the high position. How long he continued in office historians do not state; but it could not have been for many years, since after the execution of Mariamne (29 B.C.) Herod remarried, and appointed his second father-in-law, Simon b. Boethus, to the high-priesthood, removing Joshua b. Fabi. Hanameel is credited with having prepared one of the total of seven "red heifers" (see Num. xix.) which were provided in all the centuries from Ezra's restoration to the final dispersion of the Jews (Parah *l.c.*).

BIBLIOGRAPHY: Grätz, *Gesch.* iii. 213 *et seq.*; Josephus, *Ant.* xv. 2, § 4; 3, §§ 1, 3; Jost, *Gesch. des Judenthums und Seiner Sekten*, i. 320; see also Brüll, *Mebo ha-Mishnah*, i. 55.

E. C. S. M.

HANAN (חנן): 1. A Benjamite chief (I Chron. viii. 23). **2.** The sixth son of Azel, also a Benjamite, of the family of Saul (*ib.* viii. 38). **3.** Son of Maachah, one of David's mighty men (*ib.* xi. 43). **4.** Progenitor of a family of the Nethinim, who returned from captivity with Zerubbabel (Ezra ii. 46; Neh. vii. 49). **5.** Son of Igdaliahu, a man of God, whose sons had a chamber in the house of the Lord (Jer. xxxv. 4). **6.** One of the Levites who assisted Ezra in the reading of the Law (Neh. viii. 7), and who sealed the covenant (*ib.* x. 10). **7.** One of the chiefs who also sealed the covenant (*ib.* x. 22).

8. Another signatory to the covenant (*ib.* x. 26). **9.** Son of Zaccur, and one of the storekeepers of the provisions taken as tithes (*ib.* xiii. 13).

E. G. H. M. Sel.

HANAN (ḤANIN, ḤANINAN): Scholar of the third amoraic generation (third century). He was probably a Babylonian by birth and a late pupil of Rab, in whose name he reports halakot and haggadot (Yoma 41b; Suk. 15b *et seq.*; Ned. 7b); and is found associating with Anan, who lived and died in Babylonia (Ḳid. 39a). Frequently, however, he appears in Palestine, where he waged controversies with the foremost scholars of his generation: Ela, Hoshaiah II., Levi (Yer. Dem. vi. 25c; Gen. R. xxix. 4; Num. R. xiii. 8). Hanan teaches: Whoso invokes God's retribution on his neighbor suffers first. Thus, Sarah called on God to judge between her and Abraham (Gen. xvi. 5), and soon thereafter, it is written (Gen. xxiii. 2), "Sarah died . . . and Abraham came to mourn for Sarah, and to weep for her" (B. Ḳ. 93a). Israel's enslavement in Egypt was a divine retribution for selling Joseph. "The Holy One, blessed be He! said to the [eponyms of the] tribes, 'Joseph was sold for a servant: as ye live, ye shall annually repeat the statement, "We were servants of Pharaoh in Egypt"'" (Midr. Teh. x 2). The last verse forms part of the Seder service. In the threefold threat conveyed in Deut. xxviii. 66, Hanan finds foreshadowed the mental anguish of him who possesses no land and is obliged to buy provisions by the year or by the week from the markets, or by the day from the shopkeeper (Yer. Shab. viii. 11a; see Bebai I.; comp. Aḥai b. Josiah). Hanan married into the patriarchal family, and for many years had no children. When at last he was blessed with a son, Hanan died. At his funeral this elegy was pronounced: "Happiness to sorrow was changed; mirth and mourning have met; joy was succeeded by wailing; at the first caress died the caresser." The child was named Hanan after its father (M. Ḳ. 25b).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 86 *et seq.*; Frankel, *Mebo*, p. 86a.

E. C. S. M.

HANAN (ḤANIN), ABBA: Tanna of the second century; younger contemporary of Simon of Shezur, Josiah, and Jonathan (Mek., Mishpaṭim, 8, 12, 20; Nazir 45a). Possibly he sat at the feet of Eliezer b. Hyrcanus, in whose name he transmits many halakic midrashim (seventeen in Sifre, Num. 4 [Ḥanin], 7, 11, 23, 35, 52, 68, 72 [Ḥanin], 107 [five times], 118, 126, 133, and 137; and elsewhere). Indeed, it may be said that Abba Hanan was simply Eliezer's mouthpiece. Only once (Sifre, Deut. 94) does he appear independent of Eliezer, and Bacher ("Ag. Tan." i. 131) represents him here as opposing his master (see Tosef., Sanh. xiv. 3); but a careful comparison of the sources proves that there is no antagonism. Eliezer's harsh verdict refers to minors who followed their elders in apostasy (שהורחו), while his junior speaks of minors who were not guilty of the crime. Occasionally Abba Hanan appears to report also in the name of Eleazar (Mek., Mishpaṭim, 20), but the version is not authentic, and Weiss ("Introduction to the Mekilta," p. xxx.) proves it to be erroneous.

E. C. S. M.

HANAN B. ABISHALOM. See Hanan the Egyptian.

HANAN THE EGYPTIAN: 1. (Hanan b. Abishalom.) One of the police judges at Jerusalem in the last decades of its independence (see Admon b. Gaddai). Several of his decisions have been preserved (Ket. xiii. 1 *et seq.*). **2.** Disciple of Akiba, quoted among "those who argued before the sages" (Sanh. 17b; comp. Yer. Ma'as. Sh. ii. 53d). Only one halakah is preserved in his name (Yoma 63b).

E. C. S. M.

HANAN, ISAAC: Turkish rabbi; lived at Salonica about the middle of the eighteenth century. He was the author of a work called "Bene Yiẓḥaḳ," homilies and responsa (Salonica, 1757).

Bibliography: Fürst, *Bibl. Jud.* i. 407 (where Hanan occurs as "Honein"); Fuenn, *Keneset Yisrael*, p. 612; Azulai, *Shem ha-Gedolim*, p. 102.

K. M. Sel.

HANAN OF ISKIYA (ASIKIA): Rector of the Talmudical academy at Pumbedita. Hormizd IV. having disgraced the latter years of his reign by cruel persecutions of the Christians and the Jews, the Talmudical academies of Sura and Pumbedita were closed, their masters removing to Firuz-Shabur, in the neighborhood of Nehardea. The accession of Hormizd's general, Bahram Chobin, relieved the Jews from persecution; the oppressive enactments of Hormizd were repealed, and Hanan returned to Pumbedita, reopened the academy, and assumed the rectorate, which he held for nineteen years (589–608).

Thus far almost all historians agree, but not in regard to Hanan's inauguration of the era of the Geonim. Some, believing that the line of the Saboraim covered several generations—from the death of Rabina bar Ḥuna (499) to the middle of the seventh century—include Hanan in the list of the Saboraim. Others, however (see Halevy, "Dorot ha-Rishonim"), following the tradition that Giza ('Ena, Gada) and Simuna were the last of the Saboraim (see "Seder Tanna'im we-Amora'im"), and that Hanan of Iskiya sat at the feet of the disciples of these masters, begin the geonic period with the restoration of the Pumbedita academy, and to its promoter they ascribe the origination of the title "Gaon" (see Gaon). Be this as it may, Hanan of Iskiya is remembered as the restorer of the Pumbedita Talmudical academy, and as the head of a line of teachers covering over four hundred years (589–1038)—to the death of Hai Gaon and the end of the geonic period.

Bibliography: Grätz, *Gesch.* 2d ed., v. 10 *et seq.*, 382 *et seq.*; Halevy, *Dorot ha-Rishonim*, iii. 166 *et seq.*; Jost, *Gesch. der Juden und Seiner Sekten*, ii. 252; Zacuto, *Yuḥasin*, ed. Filipowski, p. 204.

E. C. S. M.

HANANEEL: Babylonian scholar of the third century; disciple of Rab (Abba Arika) and colleague of Beruna and Isaac b. Maḥseiah (Yer. Ber. vi. 10d; Pes. 103a). He was a great halakist, and so familiar with his master's opinions that once, when an explanation of a certain current decision was sought of Ḥuna, the latter would not discuss it until it had been ascertained of Hananeel that Rab held the decision as law (Bek. 24b). By profession he was a scribe, and was so skilful and reliable that Ḥisda declared that the whole Law might be written out by Hananeel from memory were it not that the sages forbade writing Scripture in that manner (Meg. 18b; comp. Yer. Meg. iv. 74d). Hananeel's name appears quite frequently in the Jerusalem, as well as in the Babylonian, Talmud, Ze'era I. having carried to Palestine many of his teachings, particularly such as refer to the scribe's functions (Yer. Meg. i. 71c, *et al.*). But few haggadot are connected with his name, and even these are merely repetitions from Rab (Pes. 68a, *et al.*).

BIBLIOGRAPHY: Frankel, *Mebo*, p. 88a; Heilprin, *Seder ha-Dorot*, ii.

E. C. S. M.

HANANEEL BEN AMITTAI: Spiritual leader of the Jewish community of Oria, Italy, in the ninth century. He is said to have been descended from a Jerusalem family, members of which were taken to Italy by Titus. In the Ahimaaz Chronicle Hananeel is credited with great learning and piety, and is said to have been well versed in the secret knowledge of Cabala, through which he performed miracles. Ahimaaz also relates a disputation Hananeel had with the Archbishop of Oria.

BIBLIOGRAPHY: Neubauer, *M. J. C.* ii. 119; Kaufmann, in *Monatsschrift*, xl. 504.

G. I. BR.

HANANEEL IBN ASKARA. See SHEM-ṬOB BEN ABRAHAM GAON.

HANANEEL BEN ḤUSHIEL: Rabbi of Kairwan; Biblical and Talmudical commentator; born at Kairwan about 990; died, according to Abraham Zacuto ("Yuḥasin," 98b), in 1050. It seems that his father, Ḥushiel, was his only master, but as by correspondence he learned a great deal from Hai Gaon, he was supposed by some French scholars, among them the tosafists R. Tam and R. Isaac (RI), to have been Hai's pupil. After his father's death, Hananeel and his companion Nissim b. Jacob ibn Shahin were named rabbis of Kairwan, and together presided over the school. Hananeel had, besides, a large business and was very rich, so that he left to his nine daughters a fortune of ten thousand gold pieces (Abraham ibn Daud, "Sefer ha-Ḳabbalah"). He was one of the first rabbis after the fall of the geonic school, and he contributed greatly to the spread of the study of the Talmud. In several places of Europe his name was well known, but not his origin, so that he was called by some scholars "Hananeel the Roman." He contributed largely to the revival of the Talmud of Jerusalem, which had up to his time been neglected, supplanted as it was by its younger companion, the Talmud of Babylon. Through his commentary to the Talmud he especially rendered great service in establishing the correct text of that work, of which he had before him the oldest manuscripts. Hananeel strictly followed Hai Gaon in his commentaries, in so far as the latter confined himself to plain interpretation and avoided mysticism. Of all the quotations from Hananeel made by later commentators, there is not a single one which is mystical in character. Hananeel certainly knew Arabic and also Greek, as is shown by his explanation of many Arabic and Greek words. But, unlike his companion Nissim b. Jacob, he wrote all his works in good Hebrew. He even composed an elegy on Hai Gaon in Hebrew verse.

The works bearing Hananeel's name are: (1) A commentary on the Pentateuch, in which there is much directed against the Karaites. It is cited by many later Biblical commentators, chiefly by Baḥya b. Asher. Rapoport has gathered all the quotations from Hananeel made by Baḥya, and has published them in the "Bikkure ha-'Ittim" (xii. 34–55), and Berliner has added to these extracts those made by other commentators, and has published them, with Hananeel's commentary to Ezekiel, in the "Migdal Ḥanane'el." (2) A commentary to the Talmud, which was much utilized by Isaac Fasi (RIF), and Nathan b. Jehiel, the author of the "'Aruk," both of whom were supposed to have been Hananeel's pupils. The manuscripts of this commentary are to be found in Munich MS. No. 227, and contain the treatises Pesaḥim (published by Stern, Paris, 1868), 'Ab. Zarah, Shebu'ot, Sanhedrin, Makkot (published by Berliner in the "Migdal Ḥanane'el" in 1876), and Horayot. The Vatican MS. No. 127 contains Yoma, Megillah, Rosh ha-Shanah, Ta'anit, Sukkah, Beẓah, and Mo'ed Ḳaṭan; No. 128 contains Shabbat, 'Erubin, Pesaḥim, and Ḥagigah; and finally Codex Almanzi in London contains Baba Ḳamma, Baba Meẓi'a, Sanhedrin, Makkot, and Shebu'ot. But S. D. Luzzatto proved in "Literaturblatt des Orients" (xi. 243) that the commentary on 'Erubin belongs to Hananeel b. Samuel. A fragment of the commentary to Yoma has been found by Schechter in the Genizah of Cairo, and has been published by him in his "Saadyana," p. 116, Cambridge, 1903. It seems, however, from the "'Aruk" that Hananeel's commentary covered all the treatises of the Talmud. (3) A collection of responsa, quoted in the "Shibbole ha-Leḳeṭ" and in other responsa collections. (4) "Sefer ha-Miḳẓo'ot," decisions on ritual laws, quoted by Mordecai on Ketubot, No. 175, and on Shebu'ot, No. 756. (5) "Sefer Ḥefeẓ," decisions on civil laws. Rapoport, however, proved (*l.c.* note 36) that the author of this work was Ḥefeẓ b. Yaẓliaḥ. (6) "Seder Tefillah," a prayer-book of the same kind as that of Saadia and Amram Gaon. There is also a "pizmon" beginning "Ḥasadeka tagbir," signed "Hananeel," which may mean Hananeel b. Ḥushiel.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Rapoport, in *Bikkure ha-'Ittim*, xii. 1–33; Dukes, in *Orient, Lit.* ix. 209, 459; Berliner, *Migdal Ḥanane'el*, a monograph on Hananeel, Berlin, 1876; Grätz, *Gesch.* 3d ed., vi. 9–10; Michael, *Or ha-Ḥayyim*, pp. 416, 417; Gross, in Berliner's *Magazin*, ii. 26.

E. C. M. SEL.

HANANIAH (חנניה): 1. A son of Heman the singer, and chief of the sixteenth of the twenty-four musical divisions into which the Levites were divided by King David (I Chron. xxv. 4, 23). **2.** One of the captains of King Uzziah's army (II Chron. xxvi. 11). **3.** Father of Zedekiah, one of the princes who sat in the house of King Jehoiakim (Jer. xxxvi. 12).

4. Son of Azur of Gibeon; a false prophet in the reign of Zedekiah (*ib.* xxviii. 1). He prophesied in the fourth year of Zedekiah's reign that two years later Jeconiah and all the captives of Judah, together with the vessels of the Lord's house which had been transported to Babylon by Nebuchadnezzar, would be brought back to Jerusalem. Hananiah thereupon took the yoke from Jeremiah's neck and broke it as a token that the yoke which had been imposed by Nebuchadnezzar on Israel would also soon be broken (*ib.* xxviii. 2–10). Jeremiah, however, was commanded by God to tell Hananiah to replace the wooden yoke by an iron one, as the yoke to be borne by the Israelites would be still stronger than the former one had been (*ib.* xxviii. 13–14). Jeremiah denounced Hananiah as a false prophet, and assured him that he would die that same year for having taught rebellion against the Lord. Hananiah died three months later (*ib.* xxviii. 17).

According to R. Joshua b. Levi (Yer. Sanh. xi. 7), Hananiah b. Azur was not a false prophet, but he used to repeat Jeremiah's prophecies in different places in Jerusalem, attributing them to himself. In the above-mentioned case where Hananiah seemed to contradict Jeremiah, it was by a miscalculation that he announced the restoration of Israel within two years. It is further said (*ib.*) that there is a discrepancy in the passage where Hananiah's death is recorded: "Hananiah the prophet died the same year in the seventh month" (Jer. xxviii. 17); for as, according to the Jewish reckoning, the seventh month was the first of the year, it could not be "in the same year." The Talmudists inferred that Hananiah died on the eve of New-Year's Day, after commanding his family to keep secret his death in order to prove Jeremiah mistaken.

5. Grandfather of Irijah, captain of the ward at the gate of Benjamin (Jer. xxxvii. 13). **6.** Head of a Benjamite family (I Chron. viii. 24). **7.** The companion of Daniel, Mishael, and Azariah. He was named "Shadrach" by Nebuchadnezzar, and together with Mishael and Azariah (Meshach and Abednego) was cast into the fire by command of Nebuchadnezzar (Dan. i. 6, 7, 11, 19; ii. 17; iii. 12–23). See AZARIAH IN RABBINICAL LITERATURE. **8.** Son of Zerubbabel (I Chron. iii. 19). **9.** Son of Bebai, who returned with Ezra from Babylon (Ezra x. 28). **10.** One of the apothecaries who built a portion of the wall of Jerusalem in the time of Nehemiah (Neh. iii. 8). **11.** One of the chiefs of priestly families in the days of Joiakim, the high priest (*ib.* xii. 12). **12.** Ruler of the palace at Jerusalem under Nehemiah; "a faithful man" (Neh. vii. 2). **13.** A signatory to the covenant in the time of Nehemiah (*ib.* x. 23).

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HANANIAH (AḤUNAI): Exilarch (761–771?). He was a younger brother of ANAN BEN DAVID, the founder of Karaism; according to the Karaites, whose contention was that Anan's father was the son of the exilarch Ḥasdai, he was a nephew of Solomon ben Ḥasdai. The only source for the nomination of Hananiah as exilarch after the death of his uncle Solomon ben Ḥasdai is the Karaite ELIJAH BEN ABRAHAM (Pinsker, "Liḳḳuṭe Ḳadmoniyyot," Supplement, p. 103), who quotes an anonymous Rabbinite author as follows: "Anan had a younger brother called Hananiah, and though Anan was older and more learned than his brother, he was not elected exilarch on account of his want of religion; his brother Hananiah was preferred to him." As the exilarch who was elected in 771 was called Zakkai ben Aḥunai, Grätz ("Geschichte," v. 386) supposes Hananiah to be identical with Aḥunai, Zakkai's father.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., v. 165, 385 *et seq.*; Fürst, *Gesch. des Karäert.* section ii., note 8.

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HANANIAH (ḤANINA): Palestinian amora of the third and fourth centuries; junior of Ḥiyya b. Abba and Ze'era I. (Yer. Ber. vii. 11b). He was frequently described as the "comrade of the Rabbis" (חברון דרבנין). In the Babylonian Talmud he is never cited with his cognomen; and in the Jerusalem Talmud also he is frequently quoted by his prænomen alone. Thus he appears in the report of a legal controversy between him and Haggai, in which R. Ela participated (Yer. Ḳid. iii. 63d). With the latter he repeatedly had heated discussions, Ela exclaiming, "God save us from such opinions!" and Hananiah retorting, "Rather may God save us from thy opinions!" (Shab. 83b; Ket. 45b; B. Ḳ. 65b).

Hananiah was a Babylonian by birth, and was assumed to have been the brother of Rabbah b. Naḥmani ("Yuḥasin," 129a), a descendant of the priestly house of Eli (R. H. 18a; Sanh. 14b); but he and another brother, Hoshaiah ("Oshaiah" in the Babylonian Talmud), emigrated at an early age to Palestine. They settled at Tiberias, whither they ineffectually urged Rabbah to follow them (Yer. Ta'an. i. 64a; Ket. 111a). Here they plied the shoemaker's trade for a living. They established themselves on a street inhabited by prostitutes, who patronized them. Because they preserved their modesty and chastity, in spite of their evil associations, even the women learned to revere them and to swear "by the life of the saintly rabbis of Palestine" (Pes. 113b). They were also famous as workers of miracles, and when they desired to prepare some savory meal in honor of the Sabbath, legend says they were compelled to resort to transcendental means in order to produce it (Sanh. 65b). Their exemplary life as well as their scholarship prompted Johanan to ordain them as teachers, but for reasons not stated—possibly because of the associations into which their trade led them, or perhaps because of their youth—he failed to carry out his intentions. This was a source of regret to the venerable teacher, but the brothers eased his mind by pointing out that, being descendants from the house of Eli, they could not expect to be promoted to "elderships," since of that house the Bible has said: "There shall not be an old man in thine house forever" (I Sam. ii. 32; Sanh. 14a). Hananiah died on a semi-festival, and, as a mark of distinction and of general mourning, his coffin was, contrary to custom on such days, made on the public street (Yer. M. Ḳ. i. 80d).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 550; Frankel, *Mebo*, p. 88a; Zacuto, *Yuḥasin*, ed. Filipowski, p. 129a.

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HANANIAH (ḤANINA): Palestinian scholar of the fourth amoraic generation (fourth century); nephew of R. Hoshaiah, junior of Ze'era I., and contemporary of Jose II. (Yer. Ta'an. i. 64a, where his name is erroneously given as "Ḥanaiah"). Once he is represented as opposing "the rabbis of Cæsarea" in halakic controversy (Yer. Shab. i. 3a). He is also mentioned as having consulted Abba b. Zabda (Yer. Meg. iii. 74d); but the text here is so mutilated as to lose its reliability for chronological purposes (see Frankel, "Mebo," p. 88b).

E. C. S. M.

HANANIAH (ḤANINA), Nephew of R. Joshua: Tanna of the second century; contemporary of Judah b. Bathyra, Matteya b. Ḥeresh, and Jonathan (Sifre, Deut. 80). Who his father was is not stated; nor is anything known of his early years. He was named after his grandfather, Hananiah, and educated by his uncle, from whom he received his cognomen. In some baraitot, however, he is cited by his prænomen alone (Suk. 20b; Ket. 79b; see Hananiah b. 'Aḳabia). In the days of Gamaliel II. he once ventured to give a decision, for which he was summoned before that patriarch; but his uncle, by reporting that he himself had given Hananiah the decision, mollified Gamaliel (Niddah 24b). It was probably about that time that Hananiah fell in with some sectaries at Capernaum. To remove him from their influence his uncle advised him to leave the country, which he did, emigrating to Babylonia, where he opened a school that eventually acquired great fame (Sanh. 32b; Eccl. R. i. 8, vii. 26). He returned to his native country with ritualistic decisions which had been communicated to him by a Babylonian scholar, and which he submitted to his uncle (Suk. 20b). But during the evil days following the Bar Kokba rebellion, seeing the noblest of his people fall before the vengeance of the Romans, he again emigrated to Babylonia, settling at Nehar-Peḳod (see Neubauer, "G. T." pp. 363 *et seq.*). The appearance of Hananiah in Babylonia threatened to produce a schism in Israel fraught with far-reaching consequences: it created a movement toward the secession of the Babylonian congregations from the central authority hitherto exercised by the Palestinian Sanhedrin.

Movement for Independence of Babylonian Schools.

Believing that Roman tyranny had succeeded in permanently suppressing the religious institutions which, in spite of the Jewish dispersion, had held the remnants of Israel together, Hananiah attempted to establish an authoritative body in his new home. To render the Babylonian schools independent of Palestine, he arranged a calendar fixing the Jewish festivals and bissextile years on the principles that prevailed in Palestine. In the meantime, however, Hadrian's death had brought about a favorable change in Judea. In March, 139 or 140, a message arrived from Rome announcing the repeal of the Hadrianic decrees (see Meg. Ta'an. xii.); soon thereafter the surviving rabbis, especially the disciples of Akiba, convened at Usha, and reorganized the Sanhedrin with Simon b. Gamaliel II. as president (R. H. 31b *et seq.*; see Rapoport, "'Erek Millin," pp. 233b *et seq.*). They sought to reestablish the central authority, and naturally would not brook any rivals. Messengers were therefore despatched to Nehar-Peḳod, instructed to urge Hananiah to acknowledge the authority of the parent Sanhedrin, and to desist from disrupting the religious unity of Israel.

Deputation from Palestine.

The messengers at first approached him in a kindly spirit, showing him great respect. This he reciprocated, and he presented them to his followers as superior personages; but when he realized their real mission he endeavored to discredit them. They, for their part, contradicted him in his lectures; what he declared pure they denounced as impure; and when at last he asked them, "Why do you always oppose me?" they plainly told him, "Because thou, contrary to law, ordainest bissextile years in foreign lands." "But did not Akiba do so before me?" asked he; to which they replied, "Certainly he did; but thou canst not compare thyself with Akiba, who left none like him in Palestine." "Neither have I left my equal in Palestine," cried Hananiah; and the messengers retorted, "The kids thou hast left behind thee have since developed into horned bucks, and these have deputed us to urge thee to retrace thy steps, and, if thou resist, to excommunicate thee." The Palestinian sources relate that the deputies, to impress upon him the enormity of secession from the parent authority, publicly parodied Scriptural passages. One of them substituted "Hananiah" for "the Lord" in "These are the feasts of the Lord" (Lev. xxiii. 4). Another recited, "Out of Babylonia shall go forth the Law, and the word of the Lord from Nehar-Peḳod," instead of "Out of Zion" and "from Jerusalem" (Isa. ii. 3). When the people corrected them by calling out the proper readings, the deputies laconically replied, גבן (= "With us!" Yer. Ned. vi. 40a). They also declared that the steps taken by Hananiah and his followers were tantamount to building an altar on unholy ground and serving it with illegitimate priests. Altogether, they pointed out, his course was a renunciation of the God of Israel.

The people recognized their error, and repented; but Hananiah held out. He appealed to Judah b. Bathyra, then in Nisibis, for support; but the latter not only refused to participate in the secession movement, but prevailed on Hananiah to submit to the orders emanating from the Judean Sanhedrin (Ber. 63a; Yer. Ned. *l.c.*). Hananiah ended his life peacefully in Babylonia (Eccl. R. i. 8).

Although Hananiah was a prominent figure in his day, rivaling for a time the patriarch in Judea, his name is connected with but few halakot, either original (Tosef., Peah, iii. 3; Ket. 79b) or transmitted ('Er. 43a; Beẓah 17b; Suk. 20b; Niddah 24b), and with still fewer halakic midrashim (Mek., Bo, 16; Sifre, Num. 49, 116; Ḥag. 10a; Shebu. 35b). As to haggadot, only two or three originated with him. One declares that where Scripture says, "King Solomon loved many strange women" (I Kings xi. 1), it does not mean to impugn his chastity; but it implies that he transgressed the Biblical inhibition, "Thou shalt not make marriages with them" (Deut. vii. 3; Yer. Sanh. ii. 20c). Another asserts that the tables of the Decalogue (Deut. iv. 13) contained after each command its scope in all its ramifications; that the Commandments were interwoven with expositions as are the billows of the sea with smaller waves (Yer. Sheḳ. vi. 49d; Cant. R. v. 14).

Bibliography: Bacher, *Ag. Tan.* i. 389; Frankel, *Darke ha-Mishnah*, p. 137: Grätz, *Gesch.* iv. 202; Heilprin, *Seder ha-Dorot*, ii.; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 109; Kobak's *Jeschurun*, vii. 14; Weiss, *Dor*, ii. 177; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 35a, 66b.

S. S. S. M.

HANANIAH (ḤANINA) B. ‘AḲABYA (AKIBA): Tanna of the second century; contemporary of Judah b. ‘Ilai (M. Ḳ. 21a), and probably one of the younger pupils of Gamaliel II. (Ket. viii. 1). His name rarely appears in connection with haggadot; but he was firmly grounded in the Halakah. Rab expresses great admiration for Hananiah's acumen (Shab. 83b). Notwithstanding his prominence, his prænomen as well as his patronymic is uncertain: "Hananiah" and "Ḥanina" for the former, and "‘Aḳabia" and "Akiba" for the latter appearing promiscuously in connection with one and the same halakah (comp. ‘Ar. i. 3; Sifra, Beḥuḳḳotai, xii. 8; ‘Ar. 6b; Tosef., Parah, ix. [viii.] 9; Ḥag. 23a; Yeb. 116b). However, there is reason to believe that "‘Aḳabia" is his right patronymic, and that he was the son of ‘Aḳabia b. Mahalaleel (see "R. E. J." xli. 40, note 3). Hananiah was very fearless in the expression of his opinions and also opposed those of the leaders of academies, the "nasi" and his deputy (Tosef., Pes. viii. 7; Shab. 50a). His residence was at Tiberias, where he abrogated many restrictions which had hampered the comfort of the people (‘Er. 87b, and parallel passages). Sometimes Hananiah (or Ḥanina) is cited without his patronymic (compare, for example, Yer. ‘Er. viii. 25b and Shab. 83b), and one must be careful not to mistake him for an elder tanna of the same name, or vice versa (see Hananiah [Ḥanina], nephew of R. Joshua). To avoid such mistakes one must observe the associates cited in the debate or statement. If these belong to the age of Meïr, Jose, and Simon, Hananiah, the subject of this article, is meant; if they are of a former generation, R. Joshua's nephew is intended.

Bibliography: Bacher, *Ag. Tan.* ii. 370; Brüll, *Mebo ha-Mishnah*, i. 211; Frankel, *Darke ha-Mishnah*, p. 186; Heilprin, *Seder ha-Dorot*, ii., *s.v.*

E. C. S. M.

HANANIAH B. ‘AḲASHYAH: Tanna whose name became very popular by reason of a single homiletic remark, as follows: "The Holy One—blessed be He!—desired to enlarge Israel's merits; therefore He multiplied for them Torah and commandments, as it is said [Isa. xlii. 21, Hebr.], 'The Lord was pleased, in order to render him [Israel—read: צדקו] righteous, to magnify the Law and to make it great'" (Mak. iii. 16). This mishnah is usually subjoined to each chapter of the treatise Abot embodied in the rituals (see Abot). One halakah also is ascribed to him (Tosef., Sheḳ. iii. 18; anonymous in Sheḳ. viii. 8). When he lived, and who his teachers were, can not be ascertained. He probably was a brother of the equally rarely cited Simon b. ‘Aḳashiah.

Bibliography: Bacher, *Ag. Tan.* ii. 376; Brüll, *Mebo ha-Mishnah*, i. 212; Frankel, *Darke ha-Mishnah*, p. 187.

E. C. S. M.

HANANIAH (ḤANINA) B. ḤAKINAI: Tanna of the second century; contemporary of Ben ‘Azzai and Simon the Temanite (Tosef., Ber. iv. 18; see Ḥalafta). Sometimes he is cited without his prænomen (Sifra, Emor, vii. 11; Shab. 147b). Who his early teachers were is not certainly known. From some versions of the Tosefta (*l.c.*) it appears that Ṭarfon was one of them, but that his regular teacher was Akiba. It is related that he took leave of his wife and attended Akiba twelve or thirteen years without communicating with his family, whom he recovered in a remarkable way (Ket. 62b · Lev. R. xxi. 8). He was one of the few who, though not regularly ordained, were permitted to "argue cases before the sages" (דנין לפני חכמים: Sanh. 17b; comp. Yer. Ma‘as. Sh. ii. 53d). Several halakot have been preserved in his name, owing their preservation to Eleazar b. Jacob II. (Kil. iv. 8; Mak. iii. 9; Tosef., Ṭoh. vi. 3; Ḳid. 55b); and he also left some halakic midrashim (Sifra, Meẓora‘, v. 16; Sifra, Emor, vii. 11, comp. Shab. 110b; Men. 62b, comp. Sifra, Emor, xiii. 8).

Hananiah also delved into the "mysteries of the Creation," concerning which he consulted Akiba (Ḥag. 14b); and he appears as the author of several homiletic remarks. According to him, God's relation to distressed Israel is expressed in Solomon's words (Prov. xvii. 17): "A brother is born for adversity"; by "brother" is understood "Israel," for it is elsewhere said (Ps. cxxii. 8): "For my brethren and companions' sakes, I will now say, Peace be within thee" (Yalḳ., Ex. 233; comp. Mek., Beshallaḥ, iii.). With reference to Lev. v. 21 (vi. 2) ("If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor," etc.), he remarks, "No man lies [acts dishonestly] against his fellow man unless he first becomes faithless to God" (Tosef., Shebu. iii. 6). From a comparatively late date comes the statement that Hananiah b. Ḥakinai was one of the "ten martyrs" (see Zunz, "G. V." 2d ed., p. 150; see also "Masseket Aẓilut").

Bibliography: Bacher, *Ag. Tan.* i. 436; Brüll, *Mebo ha-Mishnah*, i. 148; Frankel, *Darke ha-Mishnah*, p. 136; Heilprin, *Seder ha-Dorot*, ii.; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 36a, 65b.

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HANANIAH B. JUDAH: Tanna of the second century; contemporary of Akiba. His name appears only twice in rabbinic lore: once in connection with a halakic midrash, where he directs his remarks to Akiba (Sifra, Ẓaw, ii. 3), and once with a homiletic remark on the baneful effect of anger. With reference to Lev. x. 16 *et seq.*, where it is related that Moses was angry with Eleazar and Ithamar for burning the goat of the sin-offering, R. Judah (b. Ḥai) says: "Hananiah b. Judah was wont to say, 'Grievous is the result of passion: it caused even Moses to err.'" Judah adds: "Now that Hananiah is dead, I venture to controvert his statement, 'What provoked Moses to passion? Iṭ was his error'" (Sifra, Shemini, ii. 12).

Bibliography: Bacher, *Ag. Tan.* i. 441.

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HANANIAH (ḤANINA) OF ONO: Tanna of the second century. Hananiah is remembered for a feat he accomplished in the interest of traditional law. While Akiba was in prison, awaiting his doom at the court of Tyrannus Rufus, an important marital question was debated in the academy, but without a decision being reached. Hananiah therefore ventured to approach Akiba's prison and to solicit from the master a ruling. This he obtained and brought to his colleagues (Giṭ. vi .7; see Rashi *ad loc.*). In connection with this question the names of Meïr and Jose are cited with that of Hananiah (Giṭ. 67a); this places Hananiah with Akiba's younger pupils, about 139–165 C.E. He is reported to have testified before (Simon b.) Gamaliel concerning the rule governing intercalations enacted in Galilee (Tosef., Sanh. ii. 13; comp. Yer. Sanh. i. 18d *et seq.*).

E. C. S. M.

HANANIAH (ḤANINA) B. TERADION: Teacher and martyr in the third tannaitic generation (second century); contemporary of Eleazar ben Peraṭa I. and of Ḥalafta, together with whom he established certain ritualistic rules (Ta'an. ii. 5). His residence was at Siknin, where he directed religious affairs as well as a school. The latter came to be numbered among the distinguished academies with reference to which a baraita says: "The saying [Deut. xvi. 20], 'That which is altogether just shalt thou follow,' may be construed, 'Follow the sages in their respective academies. . . . Follow R. Hananiah b. Teradion in Siknin'" (Sanh. 32b). Hananiah administered the communal charity funds, and so scrupulous was he in that office that once when money of his own, designed for personal use on Purim, chanced to get mixed with the charity funds, he distributed the whole amount among the poor. Eleazar b. Jacob so admired Hananiah's honesty that he remarked, "No one ought to contribute to the charity treasury unless its administrator is like Ḥanina b. Teradion" (B. B. 10b; 'Ab. Zarah 17b). Comparatively few halakot are preserved from him (Ta'an. ii. 5, 16b; R. H. 27a; Tosef., Miḳ. vi. 3; see also Yoma 78b; Men. 54a). Hananiah ingeniously proved that the Shekinah rests on those who study the Law (Ab. iii. 2).

Hananiah's life proved that with him these were not empty words. During the Hadrianic persecutions decrees were promulgated imposing the most rigorous penalties on the observers of the Jewish Law, and especially upon those who occupied themselves with the promulgation of that Law. Nevertheless Hananiah conscientiously followed his chosen profession; he convened public assemblies and taught the Law. Once he visited Jose b. Ḳisma, who advised extreme caution, if not submission. The latter said: "Ḥanina, my brother, seest thou not that this Roman people is upheld by God Himself? It has destroyed His house and burned His Temple, slaughtered His faithful, and exterminated His nobles; yet it prospers! In spite of all this, I hear, thou occupiest thyself with the Torah, even calling assemblies and holding the scroll of the Law before thee." To all this Hananiah replied, "Heaven will have mercy on us." Jose became impatient on hearing this, and rejoined, "I am talking logic, and to all my arguments thou answerest, 'Heaven will have mercy on us!' I should not be surprised if they burned thee together with the scroll." Shortly thereafter Hananiah was arrested at a public assembly while teaching with a scroll before him. Asked why he disregarded the imperial edict, he frankly answered, "I do as my God commands me." For this he and his wife were condemned to death, and their daughter to degradation. His death was terrible. Wrapped in the scroll, he was placed on a pyre of green brush; fire was set to it, and wet wool was placed on his chest to prolong the agonies of death. "Wo is me," cried his daughter, "that I should see thee under such terrible circumstances!" The martyr serenely replied, "I should indeed despair were I alone burned; but since the scroll of the Torah is burning with me, the Power that will avenge the offense against the Law will also avenge the offense against me." His heart-broken disciples then asked: "Master, what seest thou?" He answered: "I see the parchment burning while the letters of the Law soar upward." "Open then thy mouth, that the fire may enter and the sooner put an end to thy sufferings," advised his pupils; but he said, "It is best that He who hath given the soul should also take it away: no man may hasten his death." Thereupon the executioner removed the wool and fanned the flame, thus accelerating the end, and then himself plunged into the flames ('Ab. Zarah 17b *et seq.*).

Condemned to Death for the Law's Sake.

It is reported that, on hearing his sentence, Hananiah quoted Deut. xxxii. 4, "He is the Rock, his work is perfect: for all his ways are judgment"; while his wife quoted the second hemistich, "A God of truth and without iniquity, just and right is he"; and his daughter cited Jer. xxxii. 19, "Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings" (Sifre, Deut. 307; 'Ab. Zarah *l.c.*; Sem. viii.).

Of the surviving members of Hananiah's family are mentioned two daughters: the learned Beruriah, who became the wife of R. Meïr, and the one marked for degradation, whom R. Meïr succeeded in rescuing ('Ab. Zarah 18a). Hananiah had also a learned son. It is related that Simon b. Hananiah applied to this son for information on a point of ritual, and that the latter and his sister, presumably Beruriah, furnished divergent opinions. When Judah b. Baba heard of those opinions, he remarked, "Hananiah's daughter teaches better than his son" (Tosef., Kelim, B. Ḳ. iv. 17). Elsewhere it is reported of that son that he became a degenerate, associating with bandits. Subsequently he betrayed his criminal associates, wherefore they killed him and filled his mouth with sand and gravel. Having discovered his remains, the people would have eulogized him out of respect for his father, but the latter would not permit it. "I myself shall speak," said he; and he did, quoting Prov. v. 11 *et seq.* The mother quoted Prov. xvii. 25; the sister, Prov. xx. 17 (Lam. R. iii. 16; comp. Sem. xii.).

Bibliography: Bacher, *Ag. Tan.* i. 397; Brüll, *Mebo ha-Mishnah*, i. 140; Frankel, *Darke ha-Mishnah*, p. 133; Hamburger, *R. B. T.* ii. 132; Heilprin, *Seder ha-Dorot*, ii.; Zacuto, *Yuḥasin*, ed. Filipowski, p. 32a.

S. S. S. M.

HANASIA, AHUB B. MEÏR. See Ibn Muhajar Ahub.

HANAU: Town in the province of Hesse-Nassau, Prussia. Jews settled in the territory of the counts of Hanau in the first half of the thirteenth century. Reinhard of Hanau was one of the princes who pledged the king's peace in 1265, probably intending thereby to protect the Jews living within his domain. In 1277 and 1286 King Rudolph made assignments of the Jews of Hanau, and pawned the Jews of Assenheim, Münzenberg, and Nidda; in 1300 King Albert disposed similarly of the Jews of Hanau, Windecken, Babenhausen, and Steinau; and in 1310 King Henry VII. also concluded some transactions of a similar nature. In 1285 Jews of Wetterau emigrated with R. Meïr of Rothenburg in order to escape from their German oppressors. The Jews of Hanau also suffered in the general persecutions of 1337 and 1349. In 1592 they were expelled from the territory. Until 1603 there are only occasional references to Jews in the county of Hanau.

When Count Philipp Ludwig II. came into power he invited many wealthy Jews to his city (1603), permitted them to build a synagogue, and gave them a definite legal status. In spite of the intolerance of the Christian clergy the condition of the Jews was favorable, and continued so under the successive governments of the Landgraf of Hesse (1736), of France (1803), of the grand duchy of Frankfort (1810), of Hesse (1813), and of Prussia (1866). The community had a synagogue, cemetery, bakehouse, slaughter-house, hospital, and shelter for the homeless ("hekdesh"), and its own fire-engine and night-watchman.

In 1603 the community numbered 10 persons; in 1707, 111 families; in 1805, 540 persons; in 1900, 657 persons. In 1903 there were 670 Jews there, the total population being 29,846. The town is the seat of the provincial rabbinate of Hanau, which includes 40 communities, the most important of which are Hanau, Bergen, Birstein, Bockenheim, Gelnhausen, Hochstadt, Langenselbold, Lichenroth, Schlüchtern, Sterbfritz, and Wachenbuchen. The district is subject to the Königliche Vorsteheramt der Israeliten, under the presidency of the provincial rabbi. Most of these communities, especially Hanau, have burial and philanthropic societies and memorial foundations.

The following scholars and rabbis of Hanau may be mentioned, some of whom directed the yeshibah:

Naphtali b. Aaron Mordecai Schnaittach ("Cat. Rosenthal." p. 548).
David Cohn ("Monatsschrift für Gesch. und Wissenschaft des Judenthums," 1897, p. 428).
Menahem b. Elhanan (d. 1636).
Jacob Simon Bunems (d. 1677).
Haggai Enoch Fränkel (d. 1690).
Maier Elsass (d. 1704).
Moses Brod (c. 1720).
Israel b. Naphtali (d. 1791).
Moses Tobias Sondheim (d. 1830).
Samson Felsenstein (d. 1882).
Dr. Koref (successor of the preceding).
Dr. S. Bamberger (successor of the preceding).

The grammarian Solomon Hanau was born at Hanau (1687).

BIBLIOGRAPHY: Aronius, *Regesten*; Salfeld, *Martyrologium*; E. I. Zimmermann, *Hanau, Stadt und Land, Kulturgesch. und Chronik*, pp. 476–521, Hanau, 1903 (contains bibliography of public records and printed works: p. 515); *Statistisches Jahrbuch des Deutsch-Israel.-Gemeindebundes*, 1903.

D. S. SA.

HANAU, SOLOMON BEN JUDAH: German grammarian; born at Hanau (whence his surname) in 1687; died at Hanover Sept. 4, 1746. When but twenty-one he published at Frankfort-on-the-Main, where he had settled, a Hebrew grammar in which the ancient grammarians were severely criticized. These criticisms, coming from so young a man, caused much resentment, and he was forced to write a retractation, which was attached to each copy of his grammar. In spite of this his position at Frankfort became untenable, and he went to Hamburg, where he taught for seventeen years. Hanau criticized likewise the daily prayer-book published by Elijah and Azriel Wilna, though it had received the approbation of the most prominent rabbis of that time; and he was forced to leave Hamburg also. He went to Amsterdam, where he stayed several years; on his return to Germany he settled at Fürth. There he found an adversary in Seligman Grieshaber, who had written, in collaboration with Meïr of Prague, two pamphlets against two of Hanau's works. After many polemical bouts Hanau removed to Berlin, and later to Hanover, where he died. He wrote the following works:

"Binyan Shelomoh," a Hebrew grammar, Frankfort-on-the-Main, 1708; "Yesod ha-Niḳḳud," on the Hebrew vowels, Amsterdam, 1730; "Perush," a commentary, dealing with vocabulary and grammar, on the Midrash Rabbah to the Pentateuch, and the Five Scrolls, 1777; "Ẓohar ha-Tebah," a comprehensive grammar, with emendations entitled "Mikseh ha-Tebah," published at Berlin, 1733; "Ḳure 'Akkabish," in reply to the attacks of Grieshaber and Meïr of Prague upon his "Ẓohar ha-Tebah," Fürth, 1744; "Sha'are Torah," a comprehensive grammar, Hamburg, 1718; "Sha'are Zimrah," on the Hebrew accents and vowels, issued together with the preceding work; "Sha'are Tefillah," grammatical annotations on the prayer-book, Jessnitz, 1725. The last-named work was severely criticized by Jacob Emden in his "Luaḥ Ereẓ," and by Mordecai of Düsseldorf in "Ḳonṭres Hassagot 'al Siddur Sha'are Tefillah."

BIBLIOGRAPHY: De Rossi, *Dizionario*, p. 122; Blogg, *Sefer ha-Ḥayyim*, p. 312; Luzzatto, *Prolegomena*, p. 61; Carmoly, in *Revue Orientale*, iii. 308; Steinschneider, *Cat. Bodl.* col. 2339; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 722–723.

J. I. BR.

HANAU, ẒEBI HIRSH HA-LEVI BEN HAGGAI ENOCH (with the family name **Fränkel**): German rabbi; born at Vienna in 1662; died at Gemund, Bavaria, in 1740. He resided for many years at Frankfort-on-the-Main, where he assisted Jair Ḥayyim Bacharach in preparing his responsa, "Ḥawwot Ya'ir," for publication, and edited the works of Gershon Ashkenazi—"'Abodat ha-Gershuni," responsa, and "Tif'eret ha-Gershuni," homilies, 1699. Hanau was for a time rabbi of Idstein, while living in Frankfort. In 1702 he was made district rabbi of the Palatinate, and took up his residence at Heidelberg. Seven years later, owing to the great influence which his brother Elhanan had with the margrave Wilhelm Friedrich, he was appointed district rabbi of Ansbach. Elhanan, however, soon fell into disgrace, and both brothers were thrown into prison; Hanau was accused of witchcraft on account of his cabalistic studies. For twenty-four years Hanau remained in jail, until an inundation threatened the safety of the prison, and the prisoners were removed. The city councilors, moved with compassion at the sight of the old man, obtained from the margrave his liberation.

During his stay in prison Hanau wrote an abstract of the first 189 sections of the Yoreh De'ah; a commentary on Psalm cxix. and Hallel, entitled "Dodi li-Ẓebi"; and a poem of thirty-two verses describing his life in prison. Hanau was antagonized by David Oppenheim, who, in his "Nish'al Dawid," severely criticized several of Hanau's decisions given at Heidelberg.

BIBLIOGRAPHY: Carmoly, in *Israelit*, 1868; Leopold Löwenstein, *Gesch. der Juden in der Kurpfalz*, p. 150; Kaufmann, in *Ha-Goren*, i. 72.

D. I. BR.

HANBURY, LILY: English actress; educated in London. She married Herbert Guedella. Her début was made in 1888 at a revival of W. S. Gilbert's "Pygmalion and Galatea" at the Savoy Theater in that city. She appeared on most of the leading stages of the English metropolis. Her repertory was a most extensive one, and included the following rôles: *Countess Wintersen* in "The Stranger"; *Hetty Preene* in G. R. Sims's "Lights o' London"; *Petra* in Ibsen's "Enemy of the People"; *Nellie Denver* in "The Silver King"; and *Julia* in "The Rivals." She played also in "The Prisoner of Zenda," "The Dancing Girl," "The Red Lamp," and "A Bunch of Violets." Her chief successes were in Shakespearian plays, mainly under the management of Wilson Barrett and Beerbohm Tree, respectively; the characters presented by her having been: *Ophelia* and the *Player Queen* in "Hamlet"; *Portia* in "The Merchant of Venice"; *Calpurnia* in "Julius Cæsar"; and *Chorus* in "Henry V." She was very successful in the part of *Penelope* in "Ulysses," *Lady Blessington* in "Last of the Dandies," and *Marita* in "Royal Rival." She died March 5, 1908.

BIBLIOGRAPHY: *Who's Who*, 1903; *The Era*, London, March 16, 1901.

J. A. P.

HAND: Traces of the custom of tattooing are found in the expression "to inscribe the hands for some one" (Isa. xliv. 5, xlix. 16; comp. Gal. vi. 17; see Grunwald, "Cultur- und Kunstgesch. Entwicklung der Schriftzeichen," p. 1). The phrases "the hand of Absalom" (II Sam. xviii. 18), for Absalom's tomb, and "will I give in mine house and within my walls a memorial and a name" (Isa. lvi. 5, R. V.), recall the custom of tattooing the hands with the token of the sun-god Baal, which at that time was a symbol of strength (Judges ix. 24; Isa. xxxv. 8; Ps. xxxvi. 12, lxxi. 4, xcvii. 10). To lay the hand on the mouth (Prov. xxx. 32) indicates silence; to "take one's soul in one's hand" (Hebr.) is the English to "take one's life in one's hand" (comp. Job xiii. 14; Judges xii. 3; I Sam. xix. 5; Ps. cxix. 109). To open the hand is a sign of generosity (Deut. xv. 11). In Derek Ereẓ Zuṭa iv. 7 it is said: "The reward for thy hands which thou hast restrained from unlawful goods shall be that the mean shall have no hold upon thee; the reward for thy hands which thou hast not closed against the needy shall be that the lords of silver and gold can do thee no harm."

Hand of God.

God lifts His hand and swears by it (Deut. xxxii. 40). It is an expression of His power (Ex. iii. 20, xiii. 3, *et al.*). It comes upon the Prophets and fills them with His spirit (Ezek. i. 3). An ancient midrash in the Pesaḥ Haggadah concludes, from the fact that Israel saw the "hand" of God at the Red Sea, that there must have been many more than ten plagues in Egypt, since one finger alone had caused ten (Mek. 33b). Each of the five fingers of God's right hand has a special function (Löw, "Die Finger," vi. *et seq.*). A hand protruding from the clouds is a Christian symbol for God (Löw, *l.c.* viii.). The hand of an angel at Abraham's sacrifice is found on tombstones in Altona and Ouderkerk (Grunwald, in "Mittheilungen der Gesellschaft für Jüdische Volkskunde," x. 126). According to the Haggadah, man was originally created with undivided hands, and Noah was the first to have fingers (see FINGER).

It was a custom to place the left hand on a tomb and quote Isa. lviii. 11 (Löw, *l.c.* xi.). On the use of the hand and fingers in sorcery see Grunwald, *l.c.* v. 16, 35, 40, 66. For the spirits of the thumb see Steinschneider, "Hebr. Bibl." vi. 120, x. 84. On gesticulation see Löw, *l.c.* xix.

The wedding-ring is placed on the index-finger of the right hand (*ib.* xx.). There is a trace of finger-counting in the "Hekalot" (Jellinek, "B. H." iii. 22, No. 94). The five fingers are considered as the appointed ministers of the five senses (Gershom b. Solomon and others; D. Kaufmann, "Die Sinne," p. 76). The tip of the index-finger has the most acute sense of touch (*ib.* p. 179).

To clap the hands together was a sign of joy (II Kings ii. 2, *et al.*). To "strike hands" ("teḳi'at kaf") was to go surety for some one (Prov. vi. 1, xi. 15, xvii. 18, xxii. 26; Job xvii. 3); in rabbinical law it was a token of giving and taking at the conclusion of a sale (Maimonides, "Yad," Mekirah, iii.; Caro, Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 198, 11). The acquisition of movable goods was established by seizing the object with the hands. The hand of the priest is filled when he is installed in office (Ex. xxix. 24; Lev. viii. 27).

Laying on of Hands.

The laying of hands ("samak") on the head as a sign of dedication is found in the Bible, where one gives up one's own right to something and transfers it to God (comp. Ex. xxix. 5, 19; II Chron. xxix. 23). Here the hands are placed on the head of the animal whose blood is to be used for the consecration of priests or for the atonement of the sins of the people. The same ceremony was used in transferring the sins of the people to the scapegoat (Lev. xvi. 20–22), and with all burnt offerings except the sin-offerings (Lev. i. 4; iii. 2, 13; iv. 4, *et al.*). The laying of hands on the head of a blasphemer (Lev. xxiv. 14) should also be noted here. Jacob on his deathbed placed his right hand on the head of Ephraim (Gen. xlviii. 14). The Levites were consecrated through the laying on of hands by the heads of the tribes (Num. viii. 10). The time-honored prototype of ORDINATION through laying on of hands is the consecration of Joshua as successor to Moses (Num. xxvii. 18; Deut. xxxiv. 9). This rite is found in the New Testament (Acts vi. 3, xiii. 3) and in the Talmud ("semikah"), and was observed at the appointment of members of the Sanhedrin (Sanh. iv.). It was gradually discontinued in practise, however, although it was preserved nominally. The semikah, moreover, could take place only in Palestine (Sanh. 14a; see Hamburger, "R. B. T." *s.v.* "Ordinirung"). The laying of hands on the heads of children to bless them (Gen. xlviii. 14; Mark x. 16; Matt. xix. 13 *et seq.*) has been continued to this day. According to Job ix. 33, the judge placed his hands on the heads

Hand in Taking Oath.

of the disputing parties. To place one's hand on one's own head was a token of grief (II Sam. xiii. 19). The act of placing the hands or fingers on some one to heal him, and that of touching some one to obtain healing, are often referred to in the New Testament (Mark v. 23, vii. 32, *et al.*; see also ORDINATION). The act of placing the hand under the hip to emphasize an oath is spoken of in Gen. xxiv. 2, xlvii. 29, where, according to the reckoning of the cabalists, the letters in the words נא ירך have the numerical value מילה, and are interpreted as referring to placing the hands on the genitals, which interpretation is corroborated by other expositors (see Winer, "B. R." *s.v.* "Eid"). Later the hand was placed on a roll of the Torah in taking an oath, or on the tefillin, or else the Torah was taken in the hand or arm ("neḳiṭat ḥefeẓ"). In certain localities the one taking the oath put his right hand on the page containing the Decalogue in a printed copy of the Pentateuch. The hands were lifted in taking an oath (Gen. xiv. 22); the hands were also lifted at the announcement of the "end" in Rev. x. 5–7; in praying (Ps. xxviii. 2: later in Christian communities; comp. Clement's "Epistle," Corinth, i. cap. 2); in praising God (Ps. xliv. 21 [A. V. 20], cxxxiv. 2); in benediction (Lev. ix. 22; comp. Num. vi. 22 *et seq.*). Jesus took leave of his disciples with lifted hands (Luke xxiv. 50). According to the Zohar (ii. 67a, iii. 145a), the ten fingers should be raised only in praying and for the priestly benediction. For washing of hands see ABLUTION.

Kissing the Hand.

Kissing the hand is unknown to the Old Testament. Job xxxi. 27 does not refer to kissing the hand, but to holding it before the mouth in token of respect. In Ecclus. (Sirach) xxix. 5 reference is made to kissing the hand on receiving a present; but the Talmud knows it only as a foreign custom. Akiba thinks it strange that the Medes kiss the hand (Ber. 8b). Simon ben Gamaliel speaks of it as a universal Oriental custom (Gen. R. lxxiv., beginning). Simeon ben Laḳish (3d cent.) relates that when two athletes have wrestled, the conquered one kisses the hand of the victor (Tan., Wayiggash, beginning). The Zohar, in like manner, has Eleazar and Abba kiss the hand of their master, Simeon ben Yoḥai (i. 83b; in i. 250b all who hear him do the same; comp. ii. 21b, 62a, 68a, 87a; iii. 31a, 65b, 73b). In Idra Zuṭa iii. 2906 Eleazar kisses his master's hands at the latter's death. Gavison, also, in "'Omer ha-Shikḥah" on Prov. xvii. 6, relates that when Isaac Alfasi was about to die, Maimonides (read instead "Joseph ibn Migash") kissed his hand, whereupon the teacher's spirit fell on him (Bacher, in "R. E. J." xxii. and xxiii.: "Le Baisement des Mains dans le Zohar"; comp. Dunash ben Labraṭ's introductory poem to his "teshubot" against Menahem ben Saruḳ; Judah ha-Levi, "Diwan," ed. Brody, p. 149, Nos. 98 *et seq.*; Azulai, "Shem ha-Gedolim," *s.v.* "Eliyahu ha-Kohen" ["we-nashaḳ yadaw"]; see KISS).

In pronouncing a benediction the priest raises his hands with his little and ring fingers and middle and index fingers pressed together. This custom is not found in the Talmud. According to Pesiḳ. 49a, Cant. ii. 9 is thus illustrated, the "windows" being represented by the priest's shoulders, and the "lattice" by his fingers.

Miscellaneous Uses.

A priest's hands represented as in benediction on a tombstone indicate that the deceased was descended from the family of Aaron; on the title-page of a book they indicate that the printer was descended from the family of Aaron (Löw, *l.c.* viii.). The hand is also represented on the walls of synagogues and on mirrors (see Grunwald, *l.c.* x. 127). A hand is generally used as a pointer for the Torah (see YAD). A hand with two ears of grain and two poppy-heads is seen on coins (Levy, "Jüd. Münzen," p. 82). Two hands joined together are often represented on ketubah blanks, and on the so-called "siflones-tefillah" there is a hand hewing a tree or mowing down flowers. On physicians' tombstones in Altona and Ouderkerk is represented a hand with a bundle of herbs, and other stones have a hand with a pen (*ib.*; Grunwald, "Portugiesengräber"; *idem*, in "Mittheilungen," x.).

There are special rules for the use of the right and left hands respectively in putting on the "tefillin," in taking the "etrog," and in some details of the toilet (Ber. 62a; see RIGHT AND LEFT).

The Nails.

According to the Haggadah, Adam's hands—indeed, his whole body—were covered with a horny skin up to the time of his fall (Löw, *l.c.* xxi.). Cutting the nails is governed by superstitious regulations. At the Habdalah one looks at one's hand in front of a lighted candle, possibly because one must make some use of the light over which the blessing is to be spoken, and also perhaps to distinguish the nails from the flesh (Löw, *l.c.* xxi.; see HABDALAH; NAILS). Palmistry ("ḥokmat ha-yad"), which has been traced back to the time of Job, still forms a theme for the writing of books (*e.g.*, one edited by Natan Schriftgiesser, Warsaw, 1882; comp. Rubin, "Gesch. des Aberglaubens," p. 75). A hand, either inscribed or cast in metal, was often used as an amulet.

Staining the Hand.

The custom of staining the hands with henna was perhaps known and practised among the ancient Jews (Hartmann, "Hebräerin am Putztisch," ii. 356 *et seq.*). Jewish sources of later times speak of it (see Shulḥan 'Aruk, Yoreh De'ah, 198, 17). Dyed hands, except where such dyeing was the universal custom, or where the owner was a dyer by trade, prevented the priest from giving his blessing, as the sight of them disturbed his devotions (Meg. 24b, *et al.*).

On the night of Hosha'na Rabbah any one who tries to read his future from his shadow (Moses Isserles on Oraḥ Ḥayyim, 664, 1) and does not see the right hand, will lose a son during the year; if he fails to see the left hand, he will lose a daughter; if a finger, he will lose a friend (Buxtorf, "Synagoga Judaica," p. 464).

J. M. GR.

HANDICRAFTS: Since the article ARTISANS was written, the preliminary results of an inquiry made during the years 1898-99 by the Jewish Colonization Association as to the occupations of the Jews of Russia have been published, giving the classes of handicrafts in which over half a million Russian Jews are engaged, as follows:

Industries.	Employers.	Employers and Employees.	Industries.	Employers.	Employers and Employees.
Food........	43,665	57,887	Chemicals....	2,764	3,617
Clothing	84,915	193,954	Building......	19,791	31,590
Leather	40,522	85,306	Textiles......	10,589	18,428
Wood.........	25,653	49,588	Miscellaneous	5,998	11,695
Metal-mining	13,296	28,393			
Metal - manufacturing...	12,203	20,528	Totals......	259,396	500,986

Besides this some details have been given as to the occupations of Jewesses. It is impossible to state whether they are included in the above numbers or not.

Occupations.	Employers.	Employers and Employees.	Occupations.	Employers.	Employers and Employees.
Tailoresses...	9,191	33,419	Cigarette-makers	991	1,732
Seamstresses..	7,161	17,331	Glove-makers	182	481
Hose-knitters.	3,626	5,739	Others	...	13,803
Modistes......	1,686	4,062	Totals......	22,837	76,567

For further details see Poland; Russia.

Bibliography: Nossig, *Jüdische Statistik*, pp. 178-179; *Die Welt*, Aug. 29, 1902.

J.

HANDWRITING. See Writing.

HANES (חנס): City in Egypt (Isa. xxx. 4); identified by Jonathan b. Uzziel and by the modern critics with Tahpanhes or Taphne (see Cheyne and Black, "Encyc. Bibl." *s.v.*).

E. G. H. M. Sel.

HA-NESHER. See Periodicals.

HANGING. See Capital Punishment.

ḤANINA I. See Ḥanina b. Ḥama.

ḤANINA (HANANIAH) II.: Amora of the fifth century; contemporary of the Palestinian Mani II., and of Rabina, one of the compilers of the Babylonian Talmud (Yer. Ber. iii. 6a; Niddah 66b). Ḥanina attended the schools of Palestine, his native country, and concluded his pupilage under Mani II. (Yer. Pes. i. 27d; Yer. M. Ḳ. iii. 82c). He gradually rose to his master's level and discussed with him as a "fellow student" many halakic questions (Yer. Sanh. ii. 19d; Yer. Shebu. vi. 37b). Eventually he removed to Sepphoris, where he became the religious head of the community; hence he is sometimes cited as **Ḥanina of Sepphoris** (Yer. Ned. ix. 41b). When, in consequence of Roman persecutions at Tiberias, Mani also removed to Sepphoris, Ḥanina resigned the leadership in his favor—an act of self-abnegation extolled by the Rabbis as having few parallels (Yer. Pes. vi. 33a). Ḥanina, however, did not long remain in Palestine. As the persecutions became general and intolerable, he emigrated to Babylonia, where Ashi frequently sought information from him (B. B. 25b; Ḥul. 139b). Ḥanina's family accompanied him, and were highly respected in their adopted country. There Ḥanina's daughter married the son of Rabina (Niddah 66b).

Bibliography: Halévy, *Dorot ha-Rishonim*, ii. 576.

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ḤANINA (HANANIAH) B. ABBAHU: Palestinian amora of the fourth generation, sometimes cited as **Ḥanina of Cæsarea** (Cant. R. i. 2). The Talmud relates that his father, R. Abbahu, sent him to the academies at Tiberias to study, but that he devoted himself instead to pious deeds, such as attending the dead. Abbahu thereupon wrote to him, "Is it because there are no graves in Cæsarea that I have sent thee to Tiberias?" (see Abbahu). In the Halakah several precedents of his father's are reported by Ḥanina (Yer. Yeb. iv. 6a; Yer. Ket. iv. 29b; Yer. Ḥal. iii. 62c). He also reports a halakic midrash in the name of Abdima of Haifa (Ḳid. 33b); occasionally he endeavors to account for a predecessor's opinion (Yer. Niddah iii. 50c); but nothing original from him in the domain of Halakah is preserved. In the province of the Haggadah, on the contrary, he has left some original though hyperbolic remarks. Thus, commenting on Jer. ix. 9 (A. V. 10), where the prophet declares, "Both the fowl of the heavens and the beast are fled; they are gone," Ḥanina says, "Seven hundred species of fish, eight hundred species of locust, and countless species of fowl accompanied the Israelites from Palestine into their Babylonian exile; and when the latter returned all the creatures returned with them, except the fish called 'shibbuṭa' [mullet]" (Yer. Ta'an. iv. 69b; see Jastrow, "Dict.").

In his lectures Ḥanina occasionally uses homely illustrations. Speaking on Lam. ii. 1, he says: "A king had a child: the child cried, and the king took it on his lap; it continued crying, and he raised it in his arms; still it cried, wherefore he raised it upon his shoulders. Then the child soiled him, and the king at once put it down on the floor. How different was the child's ascent from its descent! The former was gradual, the latter sudden. Thus it went with Israel. At first God took him by the arms (Hosea xi. 3), then He caused him to ride (Hosea x. 11); but when he sinned 'He cast down from heaven unto the earth the beauty of Israel'" (Lam. R. ii. 1). Ḥanina also makes use of the numerical values of letters in his endeavor to reconcile haggadic differences. One rabbi advances the opinion that the name of Israel's Messiah will be "Ẓemaḥ" (צמח = "sprout"; comp. Zech. iii. 8); another, that it will be "Menahem" (= "comforter"). Ḥanina thereupon observes, "There is no difference of opinion between them; the total value of the letters in the name suggested by the one is the same as that of the letters in the name suggested by the other." צמח (90 + 40 + 8 = 138) corresponds with מנחם (40 + 50 + 8 + 40 = 138; Yer. Ber. ii. 5a).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 676; Frankel, *Mebo*, p. 87b; Heilprin, *Seder ha-Dorot*, ii. 149a, 154a, Warsaw, 1897.

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ḤANINA (HANANIAH; ḤINENA) B. ADDA (IDDA): Babylonian scholar of the third century. He was skilled in both Halakah and Haggadah; Adda b. Ahabah appears to have been his teacher in the former (Pes. 75a; 'Ab. Zarah 40a); in the latter he seems to have been a pupil of Tanḥum b. Ḥiyya. From Tanḥum, Ḥanina received the following illustration of the relative positions of the prophet and the elder (teacher, sage): "A king delegated two commissioners; with respect to one he wrote, 'Unless he exhibits to you my signature and my seal, credit him not'; with reference to the other he wrote, 'Even if he shows you neither my signature nor my seal, credit him.' So it is said regarding the prophet: ' . . . and giveth thee a sign or a wonder' [Deut. xiii. 2 (A.V. 1)]; while of the sages it is said: 'According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do'" (Deut. xvii. 11; Yer. Ber. i. 3b; Yer. Sanh. xi. 30b; Yer. 'Ab. Zarah ii. 41c; Cant. R. i. 2). In the Book of Isaiah יאמר (the future: "will say"), instead of the usual אמר ("saith"), is used eight times (i. 11, 18; xxxiii. 10; xl. 1, 25; xli. 21, twice; lxvi. 9). This peculiarity, according to Ḥanina, contains an allusion to the corresponding number of prophets that were to appear after the destruction of the (first) Temple: Joel, Amos, Zephaniah, Haggai, Zechariah, Malachi, Ezekiel, and Jeremiah (Pesiḳ. xvi. 128b; see Buber *ad loc.*). An elder namesake of Ḥanina was a tanna, contemporary of Aḥai b. Josiah, with whom he discussed a halakic midrash (Mek., Mishpaṭim, v.; comp. Sifra, Ḳedoshim, ix. 6, 14).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 553; idem, *Ag. Tan.* ii. 553; Frankel, *Mebo*, p. 89a; Heilprin, *Seder ha-Dorot*, ii. 143a, 148b, Warsaw, 1897.

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ḤANINA B. 'AGUL: Palestinian scholar of the third century; junior contemporary of Ḥiyya b. Abba and Tanḥum b. Ḥanilai. Ḥanina applied to Ḥiyya to explain why the expression "that it may go well with thee," contained in the second version of the Decalogue (Deut. v. 16), was not embodied in the first version (Ex. xx. 12). Ḥiyya thereupon gave him this remarkable answer: "Instead of asking me that, ask me whether the expression is embodied in either version: I do not even know it is there! However, apply to Tanḥum b. Ḥanilai, who has frequented the school of the expert haggadist Joshua b. Levi." Ḥanina did so, and was told that the promise was omitted from the first version because the first tablets of the Decalogue were destined to be broken (see Ex. xxxii. 19). This is explained by a later haggadist, who stated that the inclusion of the promise in the tablets that were destined to be broken would have been very discouraging to the people, who would have seen in the breaking of them a foreshadowing of the cessation of God's goodness (B. Ḳ. 54b *et seq.*). With reference to Isa. lxiv. 3 (A. V. 4: "Neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him"), Ḥanina remarks: "The Jews who attended the banquet given by Ahasuerus [Esth. i.] were asked whether God would ever provide better entertainment for them; to which they replied, 'Should God furnish us the like of this we should protest, since we have had such viands at the board of Ahasuerus'" (Esth. R. i. 5, where עגול is corrupted to עטל). His name appears also in connection with a halakah which he reports as having originated with Hezekiah, probably the son of Ḥiyya (Yer. Yeb. vi. 7c).

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ḤANINA (HANANIAH) B. ANTIGONUS: Tanna of priestly descent; contemporary of Akiba and Ishmael (Bek. vii. 5). It is supposed that in his youth he had witnessed the service of the Temple of Jerusalem, since he knew the fluters that played before the altar (Tosef., 'Ar. i. 15; comp. 'Ar. ii. 4). If this were so, Ḥanina must have enjoyed unusual longevity, as he often appears in halakic controversy with Akiba's latest disciples. Be this as it may, he was learned in the laws relating to the priests, and many such laws are preserved in his name (Ḳid. iv. 5; Bek. vi. 3, 10, 11; vii. 2, 5; Tem. vi. 5), while precedents reported by him regarding the services and appurtenances of the Temple influenced later rabbinical opinions. On marital questions also he is often cited as an authority (Yeb. xiii. 2; Niddah vi. 13 [comp. *ib.* Gem. 52b], viii. 2), as well as on other matters (Sheb. vi. 3; 'Er. iv. 8). Some halakic midrashim also have come down from him (Bek. vii. 2, 5; Mek., Yitro, Baḥodesh, 6); but of haggadot there is only one under his name. He says: "Whosoever practises the precept concerning the fringes on the borders of [כנפי] garments (Num. xv. 38 *et seq.*) will realize the promise: 'Ten men . . . shall take hold of the skirt of [בכנף] him that is a Jew, saying, We will go with you: for we have heard that God is with you'" (Zech. viii. 23). "On the other hand," continues Ḥanina, "he who violates the precept concerning the skirt [כנף] is included in the verse 'take hold of the ends of [בכנפות] the earth, that the wicked might be shaken out of it'" (Job xxxviii. 13; Sifre, Num. 115). According to him, when an aged man dies after not more than three days' sickness, his death may be termed "excision" (כרת = "cutting off"; see Jew. Encyc. iv. 484, *s.v.* Death), a visitation for secret violations of the Sabbath or of the dietary laws (Sem. iii. 10).

Bibliography: Bacher, *Ag. Tan.* i. 378; Brüll, *Mebo ha-Mishnah*, i. 131; Frankel, *Darke ha-Mishnah*, p. 128; Weiss, *Dor*, ii. 121.

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ḤANINA B. DOSA: Scholar and miracle-worker of the first century; pupil of Johanan b. Zakkai (Ber. 34b). While he is reckoned among the Tannaim and is quoted in connection with a school and its disciples, no halakot and but few haggadot are preserved as from him (Baraita of R. Eliezer xxix., xxxi.; Midr. Mishle x. 2). His popularity, however, which he enjoyed throughout his life, and which rendered him immortal among the mystics, rests not on his scholarship, but on his saintliness and thaumaturgic powers. From the several maxims attributed to him it may be seen that he was a member of the Ḥasidim: "Whosoever's fear of sin precedes his learning, his learning will endure; but where learning precedes fear of sin, learning will not endure"; "Where a man's works are greater than his learning, his learning will stand; but where his learning is greater than his works, his learning will not stand"; "Whosoever earns the good-will of humanity is loved of God; but whoso is not beloved of man is not beloved of God" (Ab.

iii. 9, 10; Ab. R. N. xxii. 1 [ed. Schechter, p. 35a]; for the corresponding Ḥasidean principles see Jew. Encyc. v. 225, *s.v.* Essenes). There are, also, other teachings which betray his Ḥasidic schooling. Ḥanina, like all the ancient Ḥasidim, prayed much, and by his prayers he is said to have effected many miracles.

Influence of His Prayers.

It is related that when the son of Johanan b. Zakkai was very sick, the father solicited the prayers of Ḥanina. Ḥanina readily complied, and the child recovered. The overjoyed father could not refrain from expressing his admiration for his wonderful pupil, stating that he himself might have prayed the whole day without doing any good. His wife, astonished at such self-abasement on the part of her famous husband, inquired, "Is Ḥanina greater than thou?" To this he replied, "There is this difference between us: he is like the body-servant of a king, having at all times free access to the august presence, without even having to await permission to reach his ears; while I, like a lord before a king, must await an opportune moment" (Ber. 34b). Similarly, at the solicitation of Gamaliel II., Ḥanina entreated mercy for that patriarch's son, and at the conclusion of his prayers assured Gamaliel's messengers that the patient's fever had left him. This assurance created doubt in the minds of the messengers, who promptly asked, "Art thou a prophet?" To this he replied, "I am neither a prophet nor the son of a prophet; but experience has taught me that whenever my prayer flows freely it is granted; otherwise, it is rejected." The messengers thereupon noted down Ḥanina's declaration, and the exact time when it was made; on reaching the patriarch's residence they found that Ḥanina had spoken truly (*ib.*; comp. Ber. v. 5; Yer. Ber. v. 9d).

Ḥanina never permitted anything to turn him from his devotions. Once, while thus engaged, a lizard bit him, but he did not interrupt his prayers. To his disciples' anxious inquiries he answered that he had been so preoccupied in prayer as not even to feel the bite. When the people found the reptile, dead, they exclaimed, "Wo to the man whom a lizard bites, and wo to the lizard that bites R. Ḥanina b. Dosa!" His wonderful escape is accounted for by the assertion that the result of a lizard's bite depends upon which reaches water first, the man or the lizard; if the former, the latter dies; if the latter, the former dies. In Ḥanina's case a spring miraculously opened under his very feet (Yer. Ber. v. 9a). The Babylonian Gemara (Ber. 33a) has a different version of this miracle.

As Rain-Producer.

Ḥanina's prayers were efficacious in other directions also. While traveling he was caught in a shower and prayed "Master of the universe, the whole world is pleased, while Ḥanina alone is annoyed." The rain immediately ceased. Arriving home, he altered his prayer: "Master of the universe, shall all the world be grieved while Ḥanina enjoys his comfort?" Thereupon copious showers descended. With reference to his rain-governing powers it was said, "Beside Ben Dosa's prayers those of the high priest himself are of no avail" (Ta'an. 24b). When, one Sabbath eve, his daughter filled the lamp with vinegar instead of oil, and then sadly told him of her mistake, he remarked, "He who hath endowed oil with the power of burning may endow vinegar with the same power"; and the lamp burned on throughout the whole of the next day (Ta'an. 25a).

The Miracle of the Golden Table-Leg.

Notwithstanding his wonder-working powers, Ḥanina was very poor. Indeed, it became proverbial that, while the whole world was provided for through Ḥanina's great merits, he himself sustained life from one Sabbath eve to another on a basket of carob-beans. For some time the outside world had been kept in ignorance of his privations; his wife did all that was possible to maintain an appearance of comfort, and though she had no flour with which to make dough, she would put fuel into the oven every Friday and cause columns of smoke to rise, thus making her neighbors believe that, like them, she was baking the Sabbath meals. In time, however, one woman's suspicion was aroused, and she determined to surprise Ḥanina's wife and discover the truth. But a miracle prevented exposure. When the woman appeared at Ḥanina's house and looked into the smoking oven it was full of loaves. In spite of the miracle, Ḥanina's wife induced him to collect from heaven an advance portion of his future lot. Ḥanina complied with her request, and, in answer to his prayer, a golden table-leg was miraculously sent him. Husband and wife were happy; but that night the wife had a vision of heaven in which she saw the saints feasting at three-legged tables while her husband's table had only two legs. She awoke full of regret at the importunity which had deprived his table of a leg, and insisted that he pray for the withdrawal of the treasure. This he did, and the golden leg disappeared. Of this miracle the Talmud says: "It was greater than the former, since heaven gives, but never takes" (Ta'an. 24b *et seq.*).

By a miracle Ḥanina was once prevented from partaking of untithed food. One eve of Sabbath he sat down to his frugal meal, when suddenly the table receded from him. After thinking a while he recollected that he had borrowed some spices from a neighbor and that he had not separated the required tithe (see Haber). He thereupon adjusted the matter, and the table returned to him (Yer. Dem. i. 22a). It is stated that Ḥanina's donkey would not eat untithed food. Thieves had stolen the animal and confined it in their yard, furnishing it with the necessary provender; but the donkey would neither eat nor drink. As this continued for several days, the thieves concluded to free the animal, lest it starve to death and render their premises noisome. On its release it went straight home, none the worse for its long fast (Ab. R. N. viii. 8 [ed. Schechter, p. 19b]; comp. Yer. Dem. i. 21d; Shab. 112b).

Once Ḥanina was greatly grieved at not being able, with other pious people, to present something to the Temple. In his despondency he walked out of town, and, seeing a huge rock, he vowed to carry it to Jerusalem as a gift to the Holy City. He smoothed and polished it, and then looked around for help to transport it. Five laborers appeared, and offered to carry the rock to its destined place for one hundred gold pieces. Ḥanina, who did not possess half that amount, turned away in despair. Soon, however, other laborers appeared and demanded only five "sela'im," but they stipulated that Ḥanina himself should aid in the transportation. The agreement concluded, they all seized the rock, and in an instant stood before Jerusalem. When Ḥanina turned to pay the laborers they were nowhere to be found. He repaired to the Sanhedrin to inquire what disposition he should make of the uncollected wages. The Sanhedrin heard his tale and concluded that the laborers were ministering angels, not human laborers, and that Ḥanina was therefore at liberty to apply the money to his own use. He, however, presented it to the Temple (Cant. R. i. 1; Eccl. R. i.).

Thus was Ḥanina's life a succession of miracles (see Pes. 112b; B. Ḳ. 50a). A comparatively late mishnah remarks, "With the death of Ḥanina b. Dosa wonder-workers ['anshe ma'aseh'] ceased to exist" (Soṭah ix. 15). His general character was likewise extolled. A contemporary rabbi, Eleazar of Modi'im, lecturing on Ex. xviii. 21, cited Ḥanina b. Dosa and his colleagues as illustrations of the scope of the expression "men of truth" (Mek., Yitro, Amalek, 1). Two centuries later a haggadist, commenting on Isa. iii. 3, said, "By the term 'honorable man' is meant one through whose merits Heaven respects [is favorable to] his generation; such a one was Ḥanina b. Dosa" (Ḥag. 14a). Nor was Ḥanina's wife soon forgotten; long after her death, legend relates, a party of seafarers espied a work-basket studded with diamonds and pearls. A diver attempted to seize it, but was deterred by a "bat ḳol" which said that the precious basket was designed for the wife of Ḥanina b. Dosa, who would eventually fill it with blue wool ("tekelet"; Num. xv. 38) for the saints of the future (B. B. 74a).

Ḥanina lived at 'Arab, in Galilee, whither he was first attracted by the fame of Johanan b. Zakkai (Ber. 34b). There he served as an example of Sabbath observance (Yer. Ber. iv. 7c), and there he and his wife were buried.

Bibliography: Heilprin, *Seder ha-Dorot*, ii.

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HANINA (HANANIAH) B. GAMALIEL II.: Tanna of the first and second centuries; witness, and perhaps victim, of the Roman persecutions, when, of thousands of scholars at Bethar, only his younger brother Simon b. Gamaliel II. is said to have escaped (Yer. Ta'an. iv. 69a; comp. Lam. R. ii. 2). A baraita records a halakic controversy between Ḥanina and Akiba, though the opinion of neither was adopted as law (Niddah 8a); and a mishnah cites an exegetical discussion between Ḥanina and Jose the Galilean, in which the opinion of the former was adopted by the Rabbis (Men. v. 8). His brother Simon reports as from Ḥanina a halakah opposed to his own views, but which he admits as the more reasonable (Tosef., Niddah, vii. 5); and Jose b. Ḥalafta points out that a statement made by Simeon b. Yoḥai had previously been made by Ḥanina (Tosef., Neg. ii. 11). Ḥanina never quotes as authorities his predecessors or contemporaries, not even his own father, and only once cites an opinion held successively by a number of his own house (Niddah 8b). It may be assumed that Ṭarfon was one of his teachers, for Ḥanina mentions some more or less private matters in connection with Ṭarfon's life, and speaks of him in reverential terms (Ned. 62b; Ḳid. 81b). At least fifteen halakot are preserved under Ḥanina's name (Weiss, "Dor," ii. 144). As a haggadist he appears inclined to adhere to the plain sense of the Scriptural texts.

The following is a specimen of Ḥanina's homiletics: "Of the Decalogue, five commandments were engraved on one tablet, and five on the other [comp. Deut. iv. 13]. The first commandment, 'I am the Lord thy God,' is therefore on a line with the sixth, 'Thou shalt not kill,' for whoso sheddeth human blood defies the Lord in whose image man was created. The second, 'Thou shalt have no other gods before me,' is in line with the seventh, 'Thou shalt not commit adultery,' for whoso serves other gods is necessarily faithless to the Lord" (comp. Ezek. xvi. 32; Hosea iii. 1); similarly with the rest of the commandments, taken in pairs (Mek., Yitro, Baḥodesh, 8). His respect for the judiciary and his sympathy with his fellow man, even when fallen, is shown in a remark on Deut. xxv., according to which the administration of legal punishment by a human tribunal exempts the sinner from deserved heavenly retribution. He further says: "Before the sinner submits to the sentence of the court he is spoken of as 'the wicked man'; but having submitted to the verdict he must again be acknowledged as 'thy brother'" (*ib.* 2-3; Mak. iii. 15; Sifre, Deut. 286). In his own house he was exceedingly strict, causing his domestics to stand in great awe of him. To avoid his displeasure they were once on the point of putting before him forbidden food in place of some that had been lost. An amora of the third century cites this as a warning to all men not to be domineering in their homes, lest in fear of the master's displeasure the domestics commit a wrong (Giṭ. 7a).

Bibliography: Bacher, *Ag. Tan.* i. 438; Brüll, *Mebo ha-Mishnah*, i. 134; Heilprin, *Seder ha-Dorot*, ii.

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HANINA B. HAMA: Palestinian halakist and haggadist; died about 250; frequently quoted in the Babylonian and the Palestinian Gemara, and in the Midrashim. He is generally cited by his prænomen alone (R. Ḥanina), but sometimes with his patronymic (Ḥanina b. Ḥama), and occasionally with the cognomen "the Great" ("ha-Gadol"; Ta'an. 27b; Pesiḳ. R. v. 15a). Whether he was a Palestinian by birth and had only visited Babylonia, or whether he was a Babylonian immigrant in Palestine, can not be clearly established. In the only passage in which he himself mentions his arrival in Palestine he refers also to his son's accompanying him (Yer. Soṭah i. 17b), and from this some argue that Babylonia was his native land. It is certain, however, that he spent most of his life in Palestine, where he attended for a time the lectures of Bar Kappara and Ḥiyya the Great (Yer. Sheb. vi. 35c; Yer. Niddah ii. 50a) and eventually attached himself to the academy of Judah I. Under the last-named he acquired great stores of practical and theoretical knowledge (Yer. Niddah ii. 50b), and so developed his dialectical powers that once in the heat of debate with his senior and former teacher Ḥiyya he ventured the assertion that were some law forgotten, he could himself reestablish it by argumentation (Ket. 103b).

Judah loved him, and chose him in preference to any other of his disciples to share his privacy. Thus when Antoninus once visited Judah, he was surprised to find Ḥanina in the chamber, though the patriarch had been requested not to permit any one to attend their interview. The patriarch soothed his august visitor by the assurance that the third party was not an ordinary man ('Ab. Zarah 10a). No doubt Ḥanina would have been early promoted to an honorable office had he not offended the patriarch by an ill-judged exhibition of his own superior familiarity with Scriptural phraseology (see Hamnuna of Babylonia). However, the patriarch, on his deathbed, instructed Gamaliel, his son and prospective successor, to put Ḥanina at the head of all other candidates (Yer. Ta'an. iv. 68a; comp. Ket. 103a). Ḥanina modestly declined advancement at the expense of his senior Efes, and even resolved to permit another worthy colleague, Levi b. Sisi, to take precedence. Efes was actually principal of the academy for several years, but Sisi withdrew from the country, when Ḥanina assumed the long-delayed honors (*ib.*; Shab. 59b). He continued his residence at Sepphoris, where he became the acknowledged authority in Halakah (Yer. Sheḳ. i. 46a; Yer. Beẓah i. 60a; Yer. Giṭ. iv. 46b), and where also he practised as a physician (Yoma 49a; comp. Yer. Ta'an. i. 64a).

Relations with Judah I.

According to Ḥanina, 99 per cent of fatal diseases result from colds, and only 1 per cent from other troubles (Yer. Shab. xiv. 14c). He therefore would impress mankind with the necessity of warding off colds, the power to do so, he teaches, having been bestowed upon man by Providence (B. M. 107b). But neither his rabbinical learning nor his medical skill gained him popularity at Sepphoris. When a pestilence raged there, the populace blamed Ḥanina for failing to stamp it out. Ḥanina heard their murmurs and resolved to silence them. In the course of a lecture, he remarked, "Once there lived one Zimri, in consequence of whose sin twenty-four thousand Israelites lost their lives (see Num. xxv. 6–15); in our days there are many Zimris among us, and yet ye murmur!" On another occasion, when drought prevailed, the murmurs of the Sepphorites again became loud. A day was devoted to fasting and praying, but no rain came, though at another place, where Joshua b. Levi was among the suppliants, rain descended; the Sepphorites therefore made this circumstance also to reflect on the piety of their great townsman. Another fast being appointed, Ḥanina invited Joshua b. Levi to join him in prayer. Joshua did so; but no rain came. Then Ḥanina addressed the people: "Joshua b. Levi does not bring rain down for the Southerners, neither does Ḥanina keep rain away from the Sepphorites: the Southerners are soft-hearted, and when they hear the word of the Law, they humble themselves; while the Sepphorites are obdurate and never repent" (Yer. Ta'an. iii. 66c).

His Unpopularity.

As a haggadist Ḥanina was prolific and resourceful—often, indeed, epigrammatic. Among his ethical aphorisms are the following: "Everything is in the power of Heaven, except the fear of Heaven." He bases this doctrine of free will on the Scriptural dictum, "And now, Israel, what doth the Lord thy God require [Hebr. שאל = "request"] of thee, but to fear the Lord thy God" (Deut. x. 12; Ber. 33b). With reference to Ps. lxxiii. 9, "They set their mouth against the heavens, and their tongue walketh through the earth," he says, "In general, man sins either against the sojourner on earth or against Heaven, but the evil-tongued sins against both" (Eccl. R. ix. 12; comp. Yer. Peah i. 16a). "Whoso avers that God is indulgent [that is, leaves sin unpunished] will find the reverse in his own life's experience; God is long-suffering, but 'his work is perfect: for all his ways are judgment'" (Deut. xxxii. 4; B. Ḳ. 50a). He predicts everlasting punishment for him who seduces a married woman, or who publicly puts his neighbor to shame, or who calls his neighbor by a nickname (B. M. 58b).

Of Ḥanina's family, one son, Shibḥat, or Shikḥat, died young (B. Ḳ. 91b); but another, Ḥama, inherited his father's talents and became prominent in his generation (see Ḥama b. Ḥanina). One of his daughters was the wife of a scholar, Samuel b. Nadab by name ('Ar. 16b); another died during Ḥanina's lifetime, but he shed no tears at her death, and when his wife expressed astonishment at his composure he told her that he feared the effects of tears on his sight (Shab. 151b). He lived to be very old, and retained his youthful vigor to the last. He attributed his extraordinary vitality to the hot baths and the oil with which his mother had treated him in his youth (Ḥul. 24b). In his longevity he recognized a reward for the respect he had shown his learned elders (Eccl. R. vii. 7). Among his pupils were such men as Johanan b. Nappaḥa and Eleazar II., both of whom became rabbinical authorities in their generation, and in whose distinction he lived to rejoice. One morning, while walking, leaning on the arm of an attendant, Ḥanina noticed throngs of people hurrying toward a certain place. In answer to his inquiry, he was informed that R. Johanan was to lecture at the academy of R. Benaiah, and that the people were flocking thither to hear him. Ḥanina thereupon exclaimed, "Praised be the Lord for permitting me to see the fruit of my labors before I die" (Yer. Hor. ii. 48b).

His Family and Pupils.

Bibliography: Bacher, *Ag. Pal. Amor.* i. 1 *et seq.*; Frankel, *Mebo*, p. 86b; Grätz, *Gesch.* 2d ed., iv. 254 *et seq.*; Heilprin, *Seder ha-Dorot*, ii. 74d, Warsaw, 1897; Halévy, *Dorot ha-Rishonim*, ii. 129b *et seq.*; Weiss, *Dor*, iii. 44 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 141b *et seq.*

s. S. M.

ḤANINA B. IDDI. See Ḥanina b. Adda.

ḤANINA (ḤINENA) B. IḲA (YAḲE: with the appositive "bar" = "son of" **Beroka,** or **Beriḳa;** comp. Yer. Shab. vii. 10b, xx. 17c): Scholar of the fourth century; contemporary with Pappa and Zebid (Ber. 25b; Niddah 52a). That he was a Babylonian by birth is evidenced by his reporting halakot of Judah b. Ezekiel, who never visited Palestine (Ber. 25b, 43b, where the prænomen is "Huna"; but comp. Rabbinovicz, "Diḳduḳe Soferim," *ad loc.*). Of his last days the Gemara relates: R. Pappa and R. Huna b. Joshua were traveling and met R. Ḥanina b. Iḳa. Not having seen him for at least thirty days, they, according to custom, pronounced the benediction: "Blessed be He who endoweth with wisdom those who fear Him." They also thanked God for permitting them to see Ḥanina once more. Ḥanina returned their compliments, and thereupon died (Ber. 58b).

s. S. M.

ḤANINA (ḤINENA) B. ISAAC: Palestinian haggadist of the fourth century; contemporary of Samuel b. Ammi, with whom he engaged in an exegetical controversy (Yer. Ber. ii. 10a; Gen. R. xv. 7: "Ḥinena"). Huna the Younger cites as Ḥanina's the following comment on the significance of the movements of the ram which Abraham offered in the place of Isaac (Gen. xxii. 13): "Abraham noticed the ram caught in a thicket, and escaping only to be caught in another thicket. The Lord thereupon said: 'Abraham, thus will thy descendants be entangled by their sins and come in conflict with various kingdoms: freed from Babylonian oppression, they will fall under Media; from Media, under Greece; from Greece, under Edom [Rome].' Abraham then inquired, 'Lord of the Universe, will this be their lot forever?' The Lord answered, 'They will ultimately be delivered at the sound of the ram's horn.' Therefore the Biblical saying, 'The Lord God shall blow the trumpet,'" etc. (Zech. ix. 14; Yer. Ta'an. ii. 65d; comp. Gen. R. lvi. 9). Ḥanina believed that the impatience of Israel's progenitors was less irritating than the patience of their descendants. He cites as an example Jacob's impatient remonstrance with Laban for searching through his household goods (Gen. xxxi. 33 *et seq.*). On the other hand, where patience was called for, stinging language was used, as shown in David's appeal to Jonathan (I Sam. xx. 1; Gen. R. lxxiv. 10; Yalḳ., I Sam. xx. 1; comp. Pesiḳ. xiv. 116b).

Bibliography: Bacher, *Agada der Palästinensischen Amoräer*, iii. 681 *et seq.*

s. S. M.

ḤANINA KATOBA: Palestinian scribe or notary, who acquired some familiarity with law. Only one halakah, which he learned from Aḥa, is connected with his name (Yer. Sanh. ii. 19c; Yer. Hor. iii. 47a).

s. S. M.

ḤANINA B. PAPA: Palestinian amora, halakist, and haggadist; flourished in the third and fourth centuries; a younger contemporary of Samuel b. Naḥman (Yer. Sheb. v. 36a). His name is variously written **Ḥanina, Hananiah,** and **Ḥinena** (comp. Yer. Ber. i. 4b; Yer. M. Ḳ. iii. 83c; Cant. R. i. 2; Yalḳ., Cant. i. 2). That he possessed great stores of learning is shown by the frequency with which he is cited in both Talmud and Midrash; and he enjoyed the companionship of the foremost teachers of his generation. With Simon (Shimeon) b. Pazzi he discussed exegetics, and he was associated with Abbahu and Isaac Nappaḥa on the judiciary (Giṭ. 29b; B. Ḳ. 117b). Legend has surrounded his name with supernatural incidents (see Jew. Encyc. i. 361, *s.v.* Alexandri).

Legends About Him.

Ḥanina was very charitable, and distributed his gifts at night so as not to expose the recipients to shame. But as the night is assigned to the evil spirits, his procedure displeased the latter. Once the chief of the spirits met him and asked, "Do you not teach the Biblical inhibition, 'Thou shalt not remove thy neighbor's landmark'? Why then do you invade my province?" Ḥanina answered, "Does not the Bible also teach, 'A gift in secret pacifieth anger'?" thus reminding the spirit that no evil could befall him. On hearing this the spirit became disheartened and fled (Deut. xix. 14; Prov. xxi. 14; Yer. Peah viii. 21b ["Hananiah"]; Yer. Sheḳ. v. 49b ["Ḥinena"]). Once Ḥanina was tempted by a matron, but at his word his body became repulsive with sores; when, by the aid of witchcraft, the temptress removed them, he ran away and hid in a haunted bath-house. There he spent the night, and escaped at daybreak (Ḳid. 39b, 81a).

Ḥanina is reputed to have been providentially guarded against errors of judgment. On one occasion he made a mistake in connection with a mourning, and in the succeeding night was corrected by a dream in which he heard the message, "Thou hast disobeyed the mouth of the Lord" (I Kings xiii. 21; Yer. M. Ḳ. iii. 83a). In his public lectures Ḥanina frequently illustrated God's wisdom as manifested in nature (Ḥul. 60a; Niddah 31a), and expressed many eschatological thoughts. Starting with Isa. xliii. 9 ("Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified"), he delivered the following homily, perhaps the longest and most connected of all haggadot:

"In the future the Holy One—blessed be He!—will take a scroll of the Law, and invite all who have observed its behests to appear and receive their due reward. All nations will come promiscuously, but the Lord will say, 'Let each nation with its historians come in singly.' Edom [Rome] will then appear, when the Lord will ask, 'Wherewith have ye occupied yourselves?' Edom will answer, 'Lord of the Universe, we have erected many market-places, built many baths, amassed silver and gold: all this we did that the children of Israel might devote themselves to the practise of the Law.' Thereupon God will say, 'Consummate knaves, whatever ye have accomplished ye have done from self-interest; ye have erected market-places to people them with prostitutes; built baths to benefit yourselves; and as for the silver and the gold, that is Mine [see Ḥag. ii. 8]. But is there one among you that can tell about this [Law]?' As soon as they hear they will depart crestfallen, and Persia will enter. To the question as to their occupation the Persians will answer that they have built bridges, conquered cities, and waged wars, all to afford Israel opportunities for keeping the Law. However, they too will be rebuked by the Lord, who will point out that whatever they have done has been prompted by selfish motives; they in turn will be asked, 'Who of you can declare this [Law]?' Persia will then retire in confusion; so it will go with every other nation except Israel.

"At last the nations will protest, 'Lord of the Universe, didst Thou ever offer us the Law, and we fail to receive it?' To which the Lord will rejoin: 'Show us former things; I have offered you seven precepts, which you accepted; did you keep them?' Whereupon they will ask, 'And did Israel keep the Law?' Then the Lord will say, 'I Myself bear witness that Israel did.' The nations: 'May a father bear witness for a son? Thou hast said [Ex. iv. 22], "Israel is my son, even my first-born."' The Lord: 'Then heaven and earth will testify.' The nations: 'Heaven and earth are interested witnesses, for the

Bible says [Jer. xxxiii. 25, Hebr.], "Were it not for My covenant to be kept day and night, I should not have appointed the ordinances of heaven and earth."' The Lord: 'From among yourselves witnesses will come and testify that Israel has faithfully kept the Law. Nimrod can testify that Abraham did not worship idols; Laban can testify that there was no ground for suspecting Jacob of misappropriation; Potiphar's wife can testify that Joseph could not be suspected of immorality; Nebuchadnezzar can testify that Hananiah, Mishael, and Azariah never bowed to an image; Darius can testify that Daniel never neglected prayer; Bildad the Shuhite, and Zophar the Naamathite, and Eliphaz the Temanite can testify that Israel has kept the Law.' Then the nations will propose: 'Give us the reward in advance, and we will keep the Law.' Thereunto the Lord will answer, 'Whoso toiled on the eve of the Sabbath [*i.e.*, stored up good deeds against the time when nothing more could be done] may feast on the Sabbath-day; but whoso did not toil on the eve of the Sabbath, whereon shall he feast during the Sabbath?'" ('Ab. Zarah 2a *et seq.*).

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 513 *et seq.*; Heilprin, *Seder ha-Dorot*, ii.

s. S. M.

ḤANINA (ḤANIN) B. PAZZI: Palestinian haggadist of the third and fourth centuries. His teachings are confined to the midrashic literature. It is suggested that he may have been the brother of the better-known amora Simon b. Pazzi; but if so, he never cites that brother. Among the comparatively few sayings known to be his is the following: "To the office of designer of the Tabernacle God appointed Bezaleel and Aholiab [Ex. xxxi. 2, 6]—the first being a member of Judah, the largest of the tribes; the second, of Dan, the smallest of the tribes—that people may learn not to slight the small, and that the greater should not be proud; great and small are alike before God" (Ex. R. xl. 4; Tan., Ki Tissa, 13). Speaking of the early motherhood of Hagar (Gen. xvi. 4) and of Lot's daughters (*ib.* xix. 23 *et seq.*), and comparing them with the long barrenness of Sarah, Ḥanina says, "Weeds require neither hoeing nor sowing; they spring up of themselves, and grow and thrive; while to produce wheat, how much trouble and anxiety must be endured!" (Gen. R. xlv. 4).

s. S. M.

ḤANINA OF SEPPHORIS. See Ḥanina (Hananiah) II.

ḤANINA (HANANIAH) OF SHALḲA: Palestinian haggadist of the fourth century; a contemporary of Joshua of Siknin. He has left no original haggadot. In the few instances in which his name appears in the midrashim, it is joined with that of Joshua, the two haggadists reporting interpretations of their predecessors, Johanan and Levi (Tan., Ki Teẓe, 9: "Shakla"; *ib.*, ed. Buber, p. 10; Pesiḳ. iii. 25b; Esther R. ii. 2; Midr. Shemuel xiv.: "Hania b. Shalda"). He is probably identical with the Salcha mentioned in Deut. x. 3, or with the Seleucia of Josephus ("B. J." iv. i. § 1; see Neubauer, "G. T." p. 271; Hastings, "Dict. Bible," iv. *s.v.* "Salecah").

s. S. M.

ḤANINA OF SURA: Babylonian scholar of the fifth century; the junior of Mar Zuṭra, who reports to Ashi a halakic objection raised by Ḥanina (Niddah 52a). It is said that at one time Ḥanina's mother had such an aversion for her husband that she would not live with him. Mar Zuṭra succeeded in bringing them together again; and Ḥanina was the offspring of the reunion (Ket. 63b). In the haggadic literature he does not appear, but in halakah he is quoted as an authority (Soṭah 25b; Ḳid. 79a). He endeavors to reconcile conflicting opinions of others (Ber. 52b; Shab. 23b; see Rabbinovicz, "Diḳduḳe Soferim," *ad loc.*). According to Ḥanina, since there is no "bitter water" (see Num. v.) to prove a woman's fidelity, a man must not so readily suspect his wife of unfaithfulness, as it may lead to forced yet gratuitous separation (Soṭah 2b).

s. S. M.

ḤANINA B. TERADION. See Hananiah b. Teradion.

ḤANINA (ḤINENA) B. TORTA: Palestinian scholar of the third century; disciple of Johanan and contemporary of Ammi and Isaac Nappaḥa (Tem. 29a, 31a; Ned. 57b; comp. Yer. Ter. vii. 45a). He was born in Ṭirna, or Torta, identified by Neubauer ("G. T." p. 267; comp. p. 363) with Ṭuria in Palestine, or Be-Torta in Babylonia. If the latter identification is correct, Ḥanina was a Palestinian immigrant from Babylonia. One halakic midrash, by Jannai, is cited by him (Ned. 57b); he reports halakot in the name of Hezekiah b. Ḥiyya (Yer. Peah iii. 17d) and Hoshaiah (Yer. Ter. x. 47b); while Ḥiyya b. Abba cites Ḥanina himself as an authority (Yer. Ber. iii. 6d).

s. S. M.

ḤANINAI (ḤANINA) KAHANA B. ABRAHAM: Principal (gaon) of the academy at Pumbedita (782–786). Nothing is known of his life and labors except that he displeased the exilarch, and was therefore removed from office, Huna Mar ha-Levi being installed in his place.

Bibliography: Grätz, *Geschichte der Juden*, v. 421.

s. S. M.

ḤANINAI (ḤANINA) KAHANA B. HUNA: Gaon of Sura (765–775); contemporary of Malka b. Aḥa, principal of the academy at Pumbedita. Ḥaninai was a pupil of the gaon Judah, who prevented the election of Anan, the founder of the Karaite sect, to the exilarchate, and succeeded to the gaonate. Ḥaninai united with his brother gaon at Pumbedita to remove the exilarch, Naṭronai b. Ḥabibai (Zebinai), electing Zakkai b. Aḥunai instead. Ḥaninai left several responsa, and to him is ascribed a midrash on Num. xi. 16, extracts from which are preserved in the Yalḳuṭ (see Yalḳ., Num. 636).

Bibliography: Grätz, *Gesch.* v. 184; Halévy, *Dorot ha-Rishonim*, iii. 92b, 105a; Weiss, *Dor*, iv. 41; Zunz, *G. V.* p. 292.

s. S. M.

HANNAH (חנה): One of the two wives of Elkanah and mother of the prophet Samuel. The first chapter of I Samuel and the first half of the second are almost entirely devoted to her.

Hannah was considered as a prophetess by Jonathan b. Uzziel. In his targum he thus explains the first five verses of I Sam. ii. as being a prophecy: Verses 1, 2: These indicate that her son Samuel would be a prophet, and that her great-grandson, Heman, the singer, would stand with his fourteen sons among the musicians in the Temple. Verses 3–5: These foretell the rout of Sennacherib; the fall of Nebuchadnezzar and that of the Macedonian kingdom; the fatal end of Haman's sons; and the return of Israel from Babylon to Jerusalem. Hannah is likewise counted among the seven prophetesses in Meg. 14a.

It is further said that the silent prayer of Hannah ought to be taken as an example by every one (Ber. 31a). Hannah, it is also said, was the first who called God by the name "Ẓebaoth" (*ib.* 31b). She was remembered by God on New-Year's Day (R. H. 11a), and for this reason I Sam i. is read as the hafṭarah on that day. The expression "And Hannah prayed" (I Sam. ii. 1), though the following passages contain no prayer, is explained (Ber. 31b) as meaning that, independently of the following passages, Hannah really addressed a prayer to God for having spoken bitter words against Him before she bore Samuel.

E. G. H. M. Sel.

HANNATHON: City of Zebulun, apparently on the northern boundary, about midway between the Sea of Galilee and the valley of Jiphthah-el (Josh. xix. 14).

E. G. H. B. P.

HANNAUX, EMMANUEL: French sculptor; born at Metz in 1855. He began to study at the industrial school at Strasburg, but returned to Metz on the outbreak of the Franco-Prussian war in 1870. Wishing to remain in France, he then went to Nancy, where he continued his studies at the Ecole de Modelage et de Sculpture, supporting himself by carving pipes. Going to Paris in 1876, he was admitted to the Ecole des Beaux-Arts, entering the classes of Dumont, Thomas, and Bonassieux. At the Salon of 1889 Hannaux was awarded a third medal for his "Le Bûcheron"; in the same year he received a second medal for his patriotic group "Le Drapeau," now in the Draguignan Museum; and in 1894 he received the first medal for his "Orphée Mourant," now at the museum of Luxembourg. His "Fleur du Sommeil" was bought by the French government for the museum of Puy. Among Hannaux's best-known busts are those of the Bishop of Metz, Dupont des Loges, Dr. Pinel, Ambroise Thomas, the academicians Henri Weil and Joseph Derenbourg, Mme. Coralie Cahen, and the Baroness de Hirsch.

In 1900 Hannaux was made a chevalier of the Legion of Honor. He was commissioned to execute the bas-reliefs for the Château d'Eau at the exposition of that year. In the Salon of 1903 Hannaux received the "Médaille d'Honneur."

S. M. Bl.

ḤANNELES (ḤANELES), JUDAH LÖB BEN MEÏR (named "Ḥanneles" after his mother, Hannah): Rabbinical author of the sixteenth century. He wrote "Wayiggash Yehudah" (Lublin, 1599), a commentary on Jacob ben Asher's "Ṭur Oraḥ Ḥayyim," printed together with the text of the "Ṭur." In an eighteenth-century Dyhernfurth edition it is printed with the "Bet Yosef" and other commentaries.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1307; Azulai, *Shem ha-Gedolim*, ii. 38; Fürst, *Bibl. Jud.* i. 164.

S. M. Sc.

HANNIEL or **HANIEL** (חניאל): 1. Son of Ephod; prince of the tribe of Manasseh; appointed by God to assist Joshua in the division of the promised land (Num. xxxiv. 23). **2.** Son of Ullah, of the tribe of Asher; a chief prince and a hero (I Chron. vii. 39).

E. G. H. M. Sel.

HANNO, RAPHAEL: German writer; born in Hanau 1791; died in Heidelberg 1871. He embraced Christianity and became professor (1824) of Oriental languages at the University of Heidelberg, which position he filled till his death. He wrote: "Die Hebräische Sprache für den Anfang auf Schulen und Akademien" (in two parts, Heidelberg, 1825–28); "Gedichte" (*ib.* 1825); "Das Schloss im Abendroth" (Carlsruhe, 1828); "Vorreden Meines Vetters" (Heidelberg, 1828). "Liebe und Weisheit" is the title of a volume of selections from his writings (Jena, 1876).

Bibliography: Fürst, *Bibl. Jud.* i. 361; Steinschneider, *Bibliographisches Handbuch*, p. 58; Zedner, *Cat. Hebr. Books Brit. Mus.*; Michael, *Or ha-Ḥayyim*, p. 374.

S. M. Sc.

HANNOVER, NATHAN (NATA) BEN MOSES: Russian historian, Talmudist, and cabalist; died, according to Zunz ("Kalender," 5623, p. 18), at Ungarisch-Brod, Moravia, July 14, 1663. Jacob Aboab, however, in a letter to Unger (Wolf, "Bibl. Hebr." iii., No. 1728), gives Pieve di Sacco, Italy, as the place of Hannover's death, without indicating the date. The place of his birth is equally uncertain. According to Nepi-Ghirondi ("Toledot Gedole Yisrael," p. 270) he was born at Cracow, but Steinschneider says that Nathan Hannover and Nathan of Cracow were two different persons.

Hannover lived for a time at Zaslav, Volhynia; and when this town was attacked by the Cossacks he fled from Russia. He went first to Prague, then to Venice, where he studied Cabala under Ḥayyim Cohen, Moses Zacuto, and Samuel Aboab. Later he became rabbi of Jassy, Moldavia, and afterward, according to Jacob Aboab, he returned to Italy. Hannover is chiefly known for his work entitled "Yewen Meẓulah" (Venice, 1653), a complete history of the persecutions of the Jews in Russia and Poland under Bogdan Chmielnicki in 1648 and 1649. Hannover in this work gives a brief description of the Polish government of the time and of its relations to the Cossacks, and thus indirectly indicates the causes which led to the Cossack outbreak. He also gives a very vivid picture of Jewish life in Poland and of the yeshibot.

This work, owing to its historical value, was translated into Judæo-German (1687), into German (1720), and into French by Daniel Levy (published by Benjamin II., Tlemçen, 1855). This last translation was revised by the historian J. Lelewel, and served as a basis for Kayserling's German translation (also published by Benjamin II., Hanover, 1863). The "Yewen Meẓulah" certainly places Hannover among the best historians of the seventeenth century. Kostomarov, utilizing Mandelkern's Russian translation, gives many extracts from it in his "Bogdan Chmielnicki" (iii. 283–306).

Hannover's other works are: "Ṭa'ame Sukkah," a homiletic explanation of the Feast of Tabernacles (Amsterdam, 1652); "Safah Berurah," a dictionary of the Hebrew, German, Italian, and Latin languages, and arranged in Hebrew alphabetical order (Prague, 1660)—in a second edition, by Jacob Koppel b. Wolf (Amsterdam, 1701), French was included; "Sha'are Ẓiyyon," a collection of mystical prayers, religious customs, and ascetic reflections; it was taken chiefly from cabalistic works, and was very popular among the Eastern Jews. It appeared first in Prague in 1662, and enjoyed such popularity that it was several times reedited (see Benjacob, "Oẓar ha-Sefarim," p. 604). Reference is also made by Hannover in his books to the following three unpublished works: (1) "Neṭa' Sha'ashu'im," homilies on the Pentateuch; (2) "Neṭa' Ne'eman," a cabalistic work; and (3) a commentary on the "Otiyyot de R. 'Aḳiba."

BIBLIOGRAPHY: Hannover, *Sha'are Ẓiyyon*, Preface; Steinschneider, *Cat. Bodl.* cols. 2044–2047; Fürst, *Bibl. Jud.* i. 361.

S. S. M. SEL.

HANNOVER, RAPHAEL LEVI: Mathematician and astronomer; son of Jacob Joseph; born at Weikersheim, Franconia, 1685; died at Hanover May 17, 1779. He was educated at the Jewish school of Hanover and at the yeshibah of Frankfort-on-the-Main, and became bookkeeper in the house of Oppenheimer of Hanover. Here he attracted the attention of Leibnitz, and for a number of years was one of his most distinguished pupils, and afterward teacher of mathematics, astronomy, and natural philosophy. He wrote: "Luḥot ha-'Ibbur," astronomical tables for the Jewish calendar (Leyden-Hanover, 1756); "Tekunat ha-Shamayim," on astronomy and calendar-making, especially commenting on the Talmudical passages on these topics, with glosses of Moses Tiktin (Amsterdam, 1756). An enlarged revision of the latter work, with two other astronomical works of his, is in manuscript. The "Luḥot ha-'Ibbur" has been published with M. E. Fürth's "Yir'at Shamayim," on Maimonides' "Yad," Ḳiddush ha-Ḥodesh (Dessau, 1820–21).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 362; Steinschneider, *Cat. Bodl.* col. 2127; Zeitlin, *Bibl. Post-Mendels.* p. 135; *Orient*, 1846, pp. 256 *et seq.*; Blogg, *Sefer ha-Ḥayyim*, p. 324, Hanover, 1867, where a copy of Hannover's epitaph is given.

J. S. MAN.

HANOCH (חנוך): **1.** Third son of Midian, the son of Abraham by Keturah (Gen. xxv. 4; I Chron. i. 33). **2.** Eldest son of Reuben and founder of the family of the Hanochites (Gen. xlvi. 9; Ex. vi. 14; Num. xxvi. 5; I Chron. v. 3). Compare ENOCH.

E. G. H. M. SEL.

HANOVER: Capital of the Prussian province of the same name. Jews lived there as early as the first half of the fourteenth century, and they were well treated by the authorities. The municipal law ("Stadtrecht") of 1303 contained a clause, revoked later, to the effect that no one was to offend the Jews either in word or in deed. In 1340 the Jews were allowed to slaughter their own cattle, notwithstanding the opposition of the regular butchers. In a document of 1342 mention is made of a Jew named Dustman in connection with a commercial transaction.

According to an inscription in the vestry of the Markt-Kirche dated 1350, after the Black Death, the Jews of Hanover, who had been accused of poisoning wells, were banished from the city. It is probable that at this time the municipal law referred to above was erased from the burgher roll. Not until two decades later did a Jew again live in Hanover; and he was expelled (June 1, 1371) by an edict of Dukes Wenceslaus and Albert of Saxony and Lüneburg.

Expulsion.

Although by this same edict the citizens were assured that henceforth and forever no Jews would be allowed to live in Hanover, the dukes just mentioned granted to the city council a few years later (June 8, 1375) the privilege of admitting Jews ("Privilegium de Judæis Recipiendis") and of retaining the taxes payable by them. The dukes, on their part, undertook to protect the Jews, who were granted the privilege, among others, of fishing in the "Judenteich" at Castle Lauenrode.

Documents of the years 1403, 1407, and 1415, having reference to the collection of "Opfer-pfennige," taxes, interest, and rents from the Jews of Lower Saxony, mention Jews of the city of Hanover. From 1439, regulations are met with referring directly to the Jews of Hanover, as, for example, in matters of suretyship (1439) and residence. In 1445 it was forbidden, under a penalty of 5 Bremen marks, for a Jew or a linen-weaver to live on the dike in the "Brühl" of Hanover (now Lange Strasse). On Aug. 4, 1451, Bishop Nicholas of Minden, to whose diocese Hanover belonged, issued an order compelling the Jews to wear the badge—for the men yellow rings on the breast of the overcoat or mantle, and for the women two bluish stripes on the upper garments. Two years later (July 20, 1453) the council of Hanover addressed two letters to the council of Hildesheim requesting the discontinuance of the suit brought before the ecclesiastical court by a citizen against the Jew Nachtman of Hanover.

Admission for Eight Years.

On June 5, 1499, an agreement was entered into by the city council and some Jews, among whom were Lauwe, Samson, and Solomon van Aschersleben, by which the council agreed to receive the Jews into the city for a term of eight years, together with Solomon, their rabbi and precentor, and his son Humprecht, as well as their families, and to accommodate them with lodgings in certain houses situated on the Zwinger and belonging to the council. For this privilege the Jews were to make an immediate payment of 20 Rhenish gulden and an annual one of 150 gulden. Permission was also given them to kill their own cattle.

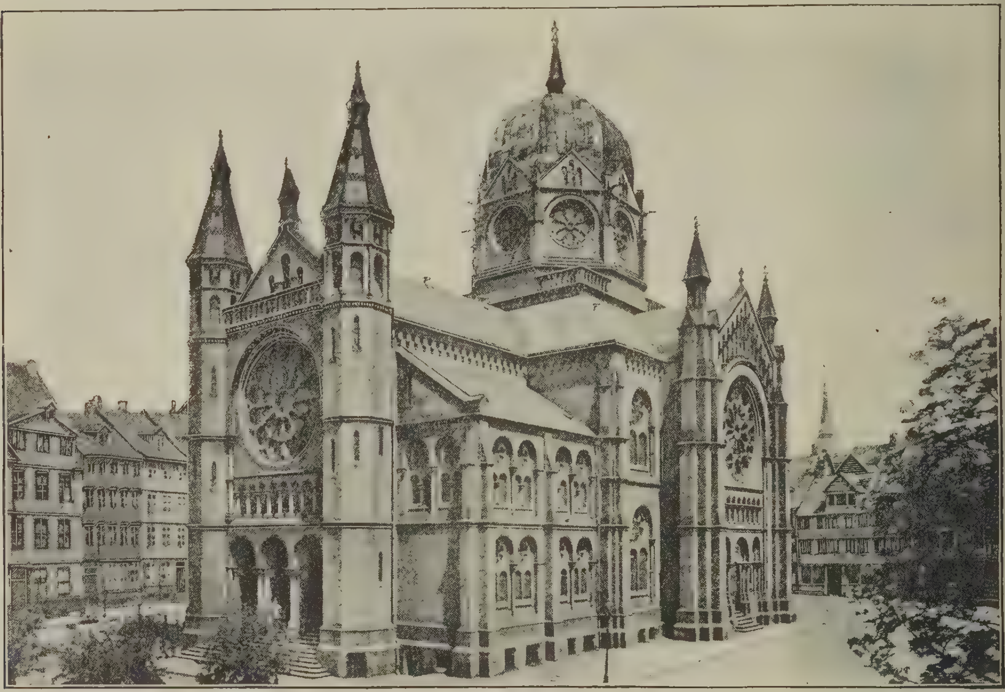
Thirty years later (July 25, 1529) the council, by order of Duke Erich, gave permission to the Jew Michael of Derneburg to build for himself and family a dwelling-house in the new town ("Neustadt"), where also the Jews Fibes and Menneke had resided (letter of the duke, Oct. 18, 1516). Michael was promised protection by the magistrate in consideration of an annual payment of 8 Rhenish gulden.

Among other Jews who lived in Hanover in the middle of the sixteenth century were the following: Nachmann (mentioned in a letter of Jan. 5, 1549, from Heinrich of Steinberge, Oelbisfelde, to the council); Isaac; Sander, his son-in-law; Isaac's two sons, Fibes and Abraham, to whom the council in 1550 issued a letter of protection (charging 12 gulden yearly or 200 in a lump sum); Menlynn; Lazarus; Feibelmann; David Meyer; and Simon (of the Neustadt), who, together with the above-mentioned Isaac, Sander, and Fibes, became surety for Abraham of Peine (July 2, 1553) on his release from prison, to which he had been committed on a charge of fraud.

Hanoverian Jews in Constantinople.

In 1564 several Hanoverian Jews sojourned in Constantinople, where they transacted important business with the Turks and assisted in securing the release from prison of a Hanoverian nobleman, Lebant von Reden.

Duke Erich the Younger issued an edict on Jan. 8, 1553, by which he banished all Jews from his territory, and an order dated Nov. 28, 1574, refused the Jews in Hanover protection and safety. It appears, however, that those Jews who stood under the direct protection of the council remained in Hanover for some time longer. Moreover, the magistracy interposed occasionally in behalf of its Jews, as when, in 1554, it addressed a letter to the council of the principality of Calenberg on behalf of Isaac and his son Fibes, whom the governor Alfen had imprisoned. Fibes afterward obtained the duke's favor, and in 1563 transacted some business for him; he also purchased in 1580, according to the register of apothecaries, a silver mug weighing 80 half-ounces (at 1 thaler per ounce) for use in the dispensary. In the same year (Nov. 4) the council granted a letter of protection to the Jew Levi, son of Michael, for which he had to pay 100 Rhenish gold florins, besides a yearly tax of 20 florins.



Synagogue at Hanover.
(From a photograph.)

After 1584, when Duke Julius of Brunswick took possession of the principalities of Göttingen and Calenberg (to the latter of which Hanover belonged), Jews were again permitted to reside in those provinces. They had, however, to contend with the hostility of the populace, which was especially incited by the clergy of Hanover, so that the magistrates in 1587 found it necessary to solicit the opinions of the faculties of Leipsic, Wittenberg, and Helmstedt as to whether rights guaranteed to the Jews were bound to be respected. The answer of the universities was to the effect that the promises given to the Jews must be kept.

On May 3, 1588, it was ordered by the council that business connections between Christians and Jews must cease, and the authorities of the old town ("Altstadt") also decided that only adherents of the Augsburg confession should be tolerated. After this several Jews left the city and settled in neighboring places, particularly in Wunstorf.

In 1608 Jews again settled in the Neustadt, at the invitation of the prefect, Fritz Molins, who had houses erected for their accommodation and one for their synagogue; the latter, however, was torn down in 1613 by order of the ruling prince. A synagogue had formerly existed in the Judenstrasse (previously the Schuhstrasse, now the Ballhofstrasse), and here the court preacher, Dr. Urbanus Rhegius, preached (1533), attempting to convert the Jews to Christianity.

Although in the seventeenth century the province of Calenberg at each session of the Landtag voted against the admission of Jews, it seems that the princes, like Duke Johann Friedrich and Elector Ernst August, admitted several well-to-do Jewish

In the Seventeenth Century.

families in order to promote the growth of the Neustadt, which had been enlarged and built up. Of the Jews of Hanover at this period who frequented the Leipsic fairs (1683–99) may be mentioned Liepmann Cohen (Leffmann Behrends), who stood in high favor at the Guelfic court. He succeeded in obtaining permission (renewed Oct. 9, 1697, by Georg Ludwig) to appoint a district rabbi, to whom also the Jews of Lüneburg, Hoya, and Diepholz had to subordinate themselves. In 1673 he caused to be issued a rigorous edict for the protection of the bodies reposing in the Jewish cemetery in Hanover. In 1688 a small synagogue was established in the house of Levin Goldschmidt (Löb Hannover), and in 1703–04 a new synagogue building was erected by Liepmann Cohen and his son, Naphtali Hirz, on the site of the old one, torn down in 1613. The new synagogue belonged to the bankrupt estate of the Behrends Brothers, and was sold in 1743 to the highest bidder. Court agent Michael David and the philanthropist Solomon Gottschalk were the purchasers; and they presented it to the Jewish community.

During the Seven Years' war the Jews of Hanover had in 1757 to provide 2,000 sheets and 1,000 shirts for the soldiers, besides paying in common with the other Jews of the country the war-tax of one thaler per head and 10 per cent on personal property, no distinction being made regarding sex. On the twenty-seventh of Ṭebet, 5522 (Jan. 1, 1762), the ח"ק דב"ח וג"ח benevolent society was founded in Hanover. It is still in existence. On Jan. 1, 1802, on the declaration of peace between England and France, a thanksgiving service was held in the synagogue by the Jewish community.

Under Franco-Westphalian rule (1806–13) matters pertaining to the Jewish cult were regulated by the consistory, and the celebration of divine service was allowed, through the intercession of Count von Hardenberg, to continue in the established form.

Under British Rule.

In 1821 the community welcomed George IV. of Great Britain and Hanover with a Hebrew poem with German translation. In 1831 the elders and deacons of the congregation sent to the government a petition asking for full rights of citizenship for all the Israelites of the kingdom of Hanover, which was supported by Councilor Schlegel in the lower house. The laws of 1842 and 1844, which regulated the synagogue, school, and charities of the community, are still in force. During the years 1864–70 a new synagogue was built from designs by the architect Oppler.

The congregation at present numbers more than 4,000. Since 1848 it has supported a seminary for Jewish teachers, the present director being Dr. Knoller. The following district rabbis have officiated in Hanover:

Rabbis.

Joseph b. Meshullam Cohen (d. 1703).
Joseph Meyer b. Abraham Moses (d. 1735).
Isaac Selig Kara (d. 1755).
Abraham Meïr Cohen (d. 1758).
Aryeh Löb (Leibusch) b. Jacob Joshua Falk (also known as "Levin Joshua"; d. March 6, 1789).
Issachar Bär (Berisch), son of the foregoing Aryeh Löb (d. Nov., 1803).
Marcus (Mordecai) Adler.
Nathan Marcus Adler, son of Marcus Adler (died in England in 1890).
Samuel E. Meyer (d. July 6, 1882).
The present rabbi (1903) is S. Gronemann.

Of other distinguished men of learning who have lived in Hanover may be mentioned: Joseph Oppenheim (formerly rabbi in Holleschau, and a son of R. David Oppenheim of Prague); Solomon Hanau (d. Sept. 15, 1746); Raphael Levy (d. May 17, 1779); Abraham Oppenheim (d. Nov., 1786); Abraham b. Ḥayyim Lisker (d. 1784); M. Wiener, school-director (d. March 31, 1880); and Prof. S. Frensdorff (d. March 24, 1880).

Bibliography: Doebner, *Städteprivilegien Herzog Otto des Kindes*, etc., 1882, p. 35; idem, *Urkundenbuch der Stadt Hildesheim*, vii. 80, No. 131, note 1; Sudendorf, *Urkundenbuch der Herzöge von Braunschweig und Lüneburg*, iv. 128; *Zeitschrift des Histor. Vereins für Niedersachsen*, 1861, p. 244; 1870, pp. 2, 9; 1876, p. 24; 1892, p. 224; 1893, p. 175; 1894, p. 205; Wiener, in *Jahrb. für die Gesch. der Juden und des Judenthums*, i. 169; *idem*, in *Monatsschrift*, 1861, x. 121, 161, 241, 281; xiii. 161; *Hannoversche Geschichtsblätter*, 1900, p. 76; 1901, p. 23, note 1; p. 358; 1903, p. 21; Salfeld, *Martyrologium*, p. 83, note 9; p. 285, note 1; Kaufmann, *Memoiren der Glückel von Hameln*, passim; Grätz, *Gesch.* vii. 399; Cohen, *Ueber die Lage der Juden . . . des Königreichs Hannover*, 1832, p. 17; Bodemeyer, *Die Juden*, pp. 5, 12, Göttingen, 1855; P. P. Heldberg, *De Officio et Potestate Rabbini Provincialis in Terris Brunsvico Luneburgicis*, ib. 1751; Schlegel, *Rede, Geh. den 14 April, 1831*, Hanover, 1831; Meyer, *Gesch. des Wohlthätigkeits-Vereins der Synagogen-Gemeinde in Hannover*, 1862; Thimme, *Die Inneren Zustände des Kurfürstenthums Hanover Unter der Französisch-Westfälischen Herrschaft*, 1895, i. 233, 398; ii. 229; Horwitz, *Die Israeliten Unter dem Königreich Westfalen*, passim; Lewinsky, in *Kaufmann Gedenkbuch*, ii. 326, note 2; *idem*, in Löwenstern's *Blätter für Jüdische Gesch. und Literatur*, i. 37, 46; *idem*, in *Monatsschrift*, 1900, p. 367 and notes; Freudenthal, in *Monatsschrift*, 1901, p. 487; *Israelitische Wochenschrift*, 1871, Nos. 10, 11; *Allg. Zeit. des Jud.* 1879, No. 23; *Mittheilungen der Gesellschaft für Jüdische Volkskunde*, xi. 84; Benjacob, *Ozar ha-Sefarim*, p. 577; Kohut, *Gesch. der Deutschen Juden*, p. 453; Iwan Meyer, *Sammlung der Gesetze . . . über das Jüdische Synagogen-, Schul- und Gemeindewesen in der Provinz Hannover*, 1899.

G. A. Lew.

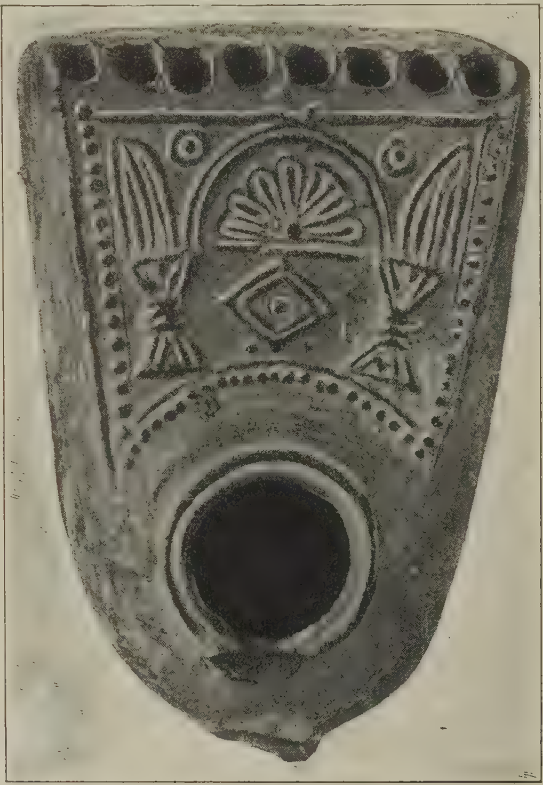
ḤANUKKAH: The Feast of Dedication, also called "Feast of the Maccabees," celebrated during eight days from the twenty-fifth day of Kislew (December), chiefly as a festival of lights. It was instituted by Judas Maccabeus, his brothers, and the elders of the congregation of Israel, in the year 165 B.C., to be celebrated annually with mirth and joy as a memorial of the dedication of the altar (I Macc. iv. 59) or of the purification of the sanctuary (II Macc. i. 18). Three years earlier, on the same day, Antiochus Epiphanes had caused a pagan altar to be set up at the altar of burnt offerings in the Temple at Jerusalem, and sacrifices to be offered to his idol (I Macc. i. 41–64; II Macc. vi. 2). The idol called "Zeus Olympius" was probably also called "Ba'al Shamayim," of which שקוץ שמם seems to be a cacophemy (Dan. xi. 31, xii. 11; I Macc. i. 54; see Hoffmann, "Ueber Einige Phönizische Inschriften," 1889, p. 29).

After having recovered the Holy City and the Temple, Judas ordered the latter to be cleansed, a new altar to be built in place of the one polluted, and new holy vessels to be made. When the fire had been kindled anew upon the altar and the lamps of the candlestick lit, the dedication of the altar was celebrated for eight days amid sacrifices and songs (I Macc. iv. 36), similarly to the Feast of Tabernacles (II Macc. x. 6; comp. *ib.* i. 9), which also lasts for eight days, and at which during the Second Temple (Suk.

v. 2–4) the lighting of lamps and torches formed a prominent part. Lights were also kindled in the household, and the popular name of the festival was, therefore, according to Josephus ("Ant." xii. 7, § 7), Φῶτα = "Festival of Lights."

Supposed Origin.

In the Talmud it is principally known as the "Feast of Illumination," and it was usual either to display eight lamps on the first night of the festival, and to reduce the number on each successive night, or to begin with one lamp the first night, increasing the number till the eighth night. The Shammaites, usually representatives of the older traditions, favored the former custom; the Hillelites advocated the latter (Shab. 21b). Josephus thinks that the lights were symbolical of the liberty obtained by the Jews on the day of which Ḥanukkah is the celebration. The Talmudic sources (Meg. *eodem*; Meg. Ta'an. 23; comp. the different version Pes. R. 2) ascribe the origin of the eight days' festival, with its custom of illuminating the houses, to the miracle said to have occurred at the dedication of the purified Temple. This was that the one small cruse of consecrated oil found unpolluted by the Hasmonean priests when they entered the Temple, it having been sealed and hidden away, lasted for eight days until new oil could be prepared for the lamps of the holy candlestick. A legend similar in character, and obviously older in date, is that alluded to in II Macc. i. 18 *et seq.*, according to which the relighting of the altar-fire by Nehemiah was due to a miracle which occurred on the twenty-fifth of Kislew, and which appears to be given as the reason for the selection of the same date for the rededication of the altar by Judas Maccabeus (comp. Ḥag. iii. 10, 18, 20; Num. R. xiii. 4).



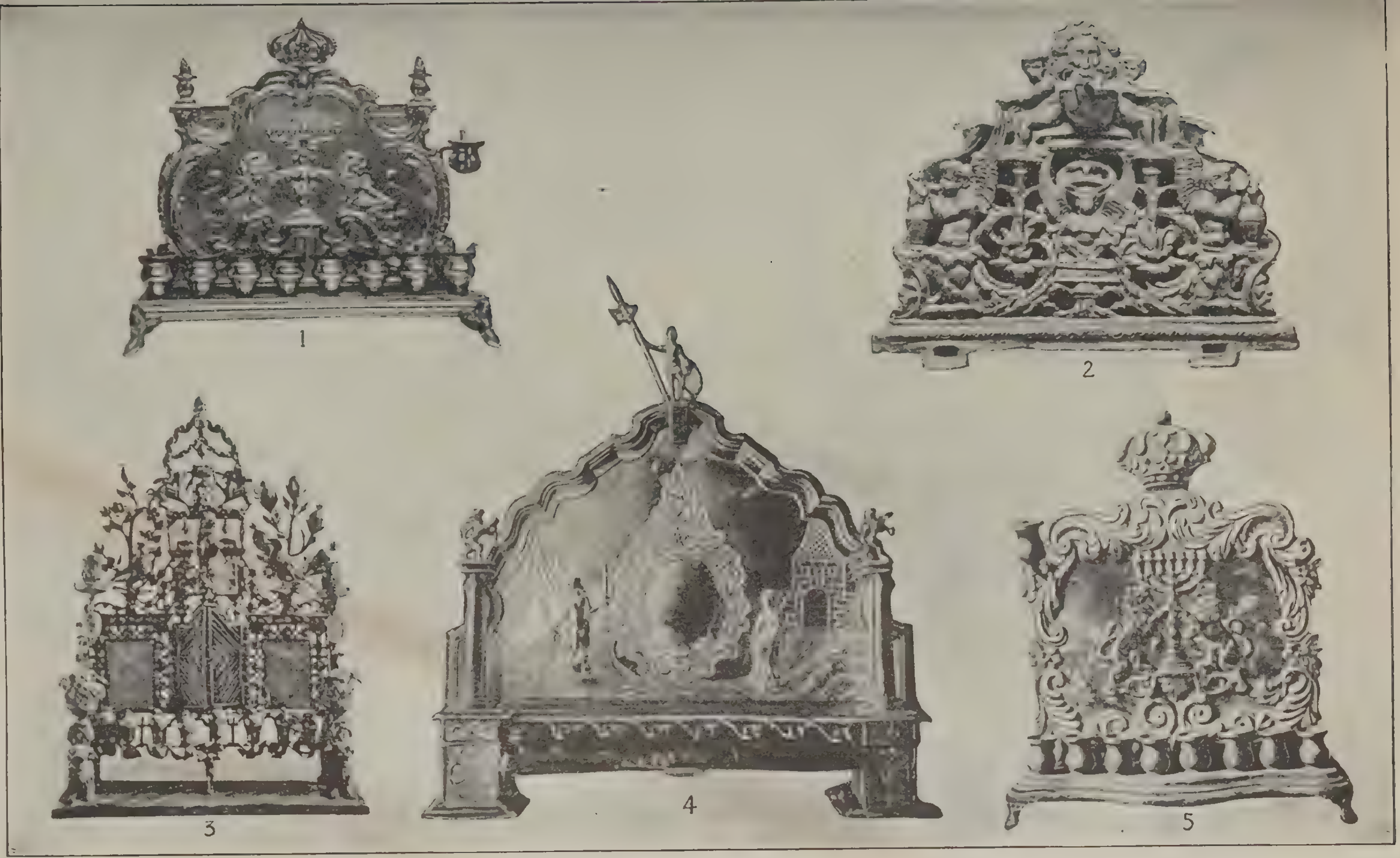
Ḥanukkah Lamp Found in Jerusalem Excavations.
(In the possession of J. D. Eisenstein.)

The actual reason for the selection of the twenty-fifth of Kislew by Judas Maccabeus for the dedication of the altar is stated to have been, as mentioned above, that on the very same day three years earlier Antiochus Epiphanes had a pagan altar set up at the altar of burnt offerings in the Temple of Jerusalem and sacrifices offered to his idol (I Macc. i. 41–64; comp. II Macc. vi. 2, where the heathen god is called "Zeus Olympius"). The twenty-fifth of Kislew was accordingly a day sacred also to the heathen before it became a Jewish festival. According to Ewald ("Gesch. des Volkes Israel," 3d ed., iv. 407) and Wellhausen ("Israelitische und Jüdische Gesch." p. 210; comp. Paulus Cassel, "Weihnachten," pp. 57, 97, and p. lii., notes), it had been celebrated as the winter solstice feast by the Jewish people before it became a historical festival associated with the great Maccabean victory. Regarding the historical data connected with the Ḥanukkah feast see MACCABEES; MACCABEES, BOOKS OF.

In the Synagogue.

In Pharisaic circles the political achievements of the Hasmoneans were pushed into the background, and the very name of Judas Maccabeus fell into oblivion. For some time Ps. xxx.—which, according to verse 1 (A. V. heading), was sung by the Levites in the Temple "at the dedication of the House" (of God), that is, Ḥanukkah—was also recited in the synagogue (Masseket Soferim xviii. 2; comp. Pesiḳ R. 2). Later on only the HALLEL was recited, as on any other festival of thanksgiving; and in the "hoda'ah" (thanksgiving) benediction "Shemoneh 'Esreh" the liturgical formula "'Al ha-Nissim" was inserted, referring briefly to the victory achieved over the Syrians by the Hasmonean Mattathias and his sons. The erroneous designation of Mattathias as son of Johanan the high priest seems to rest upon the late Hebrew apocryphal "Megillat Anṭyokus" or "Megillat Ḥanukkah," which has other names and dates strangely mixed. The liturgical part inserted reads as follows:

> "[We thank Thee] also for the miraculous deeds and for the redemption and for the mighty deeds and the saving acts wrought by Thee, as well as for the wars which Thou didst wage for our fathers in days of yore at this season.
>
> "In the days of the Hasmonean Mattathias, son of Johanan the high priest, and his sons, when the iniquitous kingdom of Greece [Syria] rose up against Thy people Israel, to make them



Ḥanukkah Lamps.

1. Silver, modern (from the collection of the late Rabbi Benjamin Szold, Baltimore). 2. Bronze, Italian, 15th cent. (in the Victoria and Albert Museum, London). 3. Silver, English (?), 16th cent. (in the possession of E. A. Franklin, London). 4. Silver, Nuremberg, 17th cent. (in the possession of N. S. Joseph, London). 5. Silver, modern (in the possession of Maurice Herrmann, New York).

forget Thy Law and to turn them away from the ordinances of Thy will, then didst Thou in Thine abundant mercy rise up for them in the time of their trouble, plead their cause, execute their judgment, avenge their wrong, and deliver the strong into the hands of the weak, many into the hands of few, the impure into the hands of the pure, the wicked into the hands of the righteous, and insolent ones into the hands of such as are occupied with Thy Law. Both unto Thyself Thou didst make a great and holy name in Thy world, and unto Thy people didst Thou achieve a great deliverance and redemption as at this day. Whereupon Thy children entered the sanctuary of Thy house, cleansed Thy temple, purified Thy sanctuary, kindled lights in Thy holy courts, and appointed these eight days of Ḥanukkah in order to give thanks and praises unto Thy holy name."

Scriptural Readings.

The Pentateuch readings for the eight Ḥanukkah days are taken successively from Num. vii., the chapter relating to the gifts of the twelve princes of Israel on the occasion of the dedication of the altar of the tabernacle in the wilderness. On the eighth day the verses Num. vii. 54–viii. 4 are read, the last four verses referring to the kindling of the lights of the holy candlestick (Meg. iii. 6; Bab. 31a). The twenty-fifth of Kislew was taken by tradition to have been also the date of the dedication of the altar in the time of Moses (Pesiḳ. R. 6; Ex. R. lii.; Num. R. xiii. 4).

Chief importance is attached by rabbinical law to the kindling of the Ḥanukkah lamp, the sole object of which, however, was originally not the lighting of the house within, but the illumination of the house without, so that passers-by should see it. Accordingly lamps were set up near the door leading to the street; and when a house had doors on several sides, lamps were placed in front of each door. As many lights were kindled as there were persons in the house. Only when there was danger of persecution, as was the case in Persia under the rule of the fire-worshipers, were the lamps placed indoors. As the lights were intended only for illumination in honor of the feast, reading by them was prohibited (Shab. 21b–23a).

Kindling the Lights.

He who lights the Ḥanukkah lamp and those who see it kindled recite the benedictions, "Blessed be the Lord our God, King of the Universe, who hast sanctified us by Thy commandments and enjoined us to kindle the Ḥanukkah lamp," and "Blessed . . . who has done wondrous things to our fathers in days of yore at this season." See also She-Heḥeyanu (Shab. 23a; comp. Yer. Suk. iii. 53d, and "Tanya," xxxv.).

Women also are enjoined to kindle the Ḥanukkah lamp (Shab. 23a). In fact, Jewish legend loved to connect the heroic deed of Judith with the Maccabean story (see Judith).

The kindling of the Ḥanukkah lights is solemnized also by songs extolling God as Israel's Deliverer (see Ma'oz Ẓur). In view of the fact that work ought not to be done by the Ḥanukkah light—especially by women ("Tanya," *l.c.*; Ṭur Oraḥ Ḥayyim, 670)—games, riddles, and other pastimes were indulged in on Ḥanukkah evenings (Bodenschatz, "Kirchliche Verfassung der Juden," ii. 3, 4, 6; Berliner, "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," 1900, p. 32; Brüll's "Jahrb." ix. 18; Abrahams, "Jewish Life in the Middle Ages," pp. 385, 396; Tendlau, "Sprüchwörter und Redensarten," 1866, p. 52).

Ḥanukkah is mentioned in John x. 22 as "the feast of the dedication."

Bibliography: Schürer, *Gesch.* 3d ed., i. 209, where the whole literature is given; Hamburger, *R. B. T.* ii., s.v. *Weihfest*; Cheyne and Black, *Encyc. Bibl.* s.v. *Dedication, Feast of.*

K.

ḤANUKKAH TRENDEL. See Games.

HANUN (חנון): **1.** Son of Nahash, King of Ammon. Having dishonored David's messengers, Hanun involved the Ammonites in a war with David which proved disastrous to them (II Sam. x. 1–14). **2.** One who, with the people of Zanoah, repaired the valley gate in the wall of Jerusalem (Neh. iii. 13). **3.** The sixth son of Zalaph, who also assisted in the repairing of the wall (*ib.* iii. 30).

E. G. H. M. Sel.

HAPAX LEGOMENA.—Biblical Data: Words or forms of words that occur once only. There are about 1,500 of these in the Old Testament; but only 400 are, strictly, "hapax legomena"; *i.e.*, are either absolutely new coinages of roots, or can not be derived in their formation or in their specific meaning from other occurring stems. The remaining 1,100, while appearing once only as a form, can easily be connected with other existing words; as, for instance, אמץ (Job xvii. 9) and אמצה (Zech. xii. 5); הריסה (Amos ix. 11) and הריסות (Isa. xlix. 19); השמעות (Ezek. xxiv. 26); מעבד (Job xxxiv. 25); and מעמד (Ps. lxix. 3); these one would obviously refer to the verbs אמץ, הרם, שמע, etc., which are of frequent occurrence in the Bible.

Some of the hapax legomena are ordinary words, and their non-recurrence is merely an accident, there having been no need of using them again. In some portions they are due to the subject-matter being somewhat removed from the usual trend of thought in the Old Testament; as, for example, in the Book of Job, where the wealth of ideas is paralleled by a corresponding richness of language. Besides, in portions of the Bible composed in the north of Palestine many words may have been used which were not in vogue in the south. In passages dealing with technical or individual things, as, for instance, Lev. xi. and Deut. xiv. (lists of animals), or Ezek. xxvii. (enumeration of articles of merchandise), a comparatively large number of hapax legomena may be expected. Some are introduced for the sake of assonance (comp. I. M. Casanowicz, "Paronomasia in the Old Testament," p. 42), and a few are loan-words.

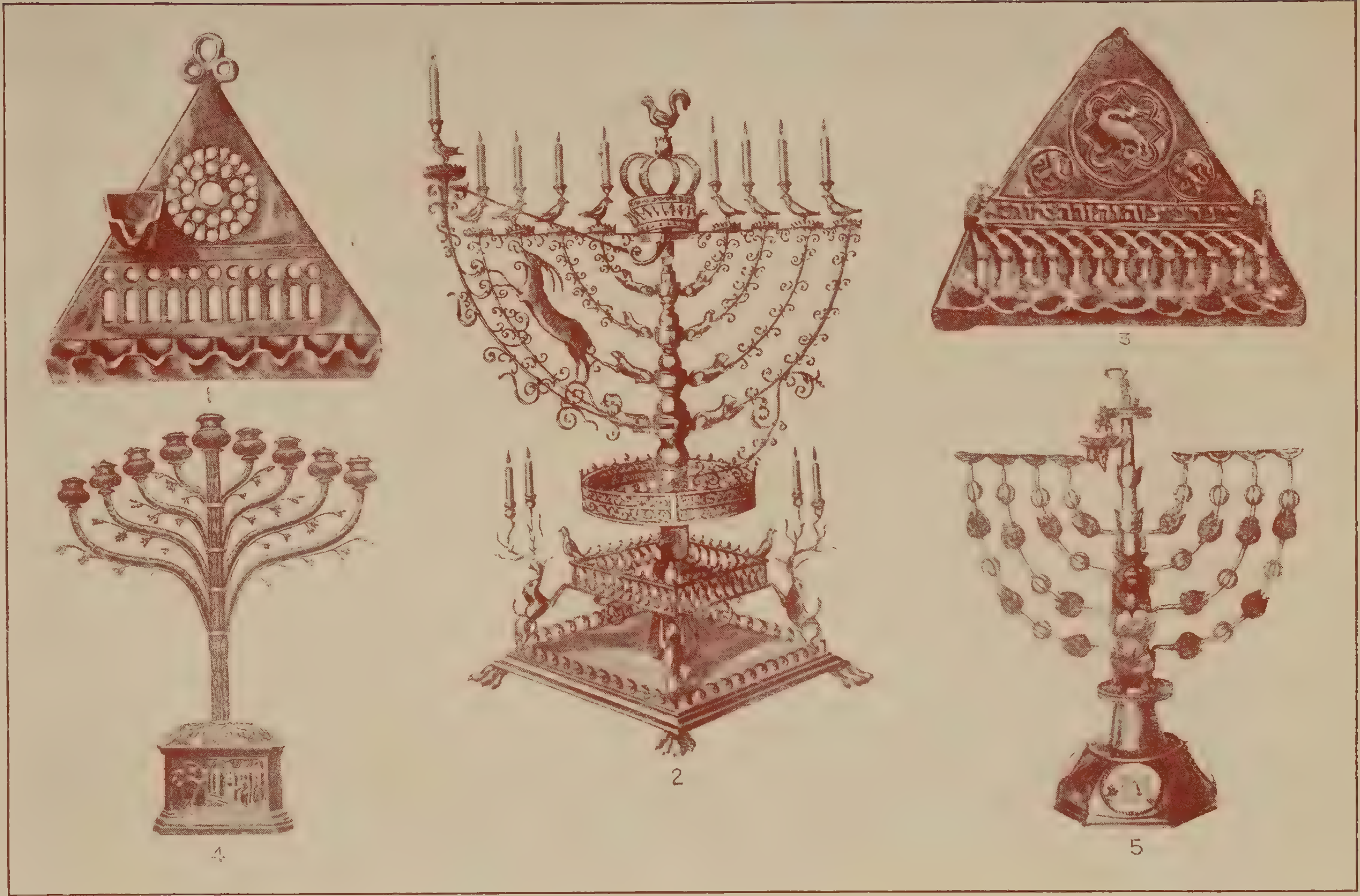
The following is an alphabetical list of the absolute or strict hapax legomena of each book. The verbal forms are quoted in the third person singular perfect of the conjugation or voice in which they occur:

Genesis.

xli. 43 (an exclamation),	אברך
xliii. 11, pistachio-nuts,	בטנים
vi. 14, gopher-wood,	גפר
xxi. 16, shoot,	טחה
xxxvi. 24, hot springs,	ימים
xxv. 30, feed,	הלעיט
xlvii. 13, faint,	להה
xxx. 37, almond,	לוז
xlix. 3, sword,	מכרה
xv. 2, possession,	משק
xxviii. 12, ladder,	סלם
xli. 23, blasted,	צנם
xl. 11, press out,	שחט
xxiv. 21, gaze, contemplate,	השתאה
xlix. 17, species of serpent,	שפיפון

Exodus.

ix. 31, in bloom,	גבעל
xxx. 34, galbanum,	חלבנה
xxi. 10, conjugal duty,	עונה
xvi. 33, pot,	צנצנת
xvi. 31, wafer,	צפיחית
xxx. 34, onycha,	שחלת



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HANUKKAH LAMPS.

1. Bronze, French, attributed to 12th cent. (in the Musée de Cluny, Paris). 2. Yellow copper, modern (in the synagogue at Pogrebishche, Russia). 3. Silver (?), medieval (in the possession of Dr. Albert Figdor, Vienna). 4. Yellow copper, modern (in the synagogue at Padua, Italy). 5. Silver and bronze, 17th cent. (in the possession of Jacob H. Schiff, New York).

LEVITICUS.

xi. 30, ferret,	אנקה
xxi. 20, testes,	אשך
xiii. 39, tetter,	בהק
xxi. 20, crookbacked,	גבן
xi. 29, weasel,	חלד
xi. 30, species of lizard,	חמט
xi. 22, bald locust,	חרגל
xxii. 22, swelling,	יבלת
xi. 30, chameleon,	כח
xi. 35, range (for pots),	כירים
xi. 30, species of lizard,	לטאה
xxvi. 16, pining,	מדיבות
i. 16, crop (of bird),	מראה
xi. 22, cricket,	סלעם
iii. 9, spine,	עצה
xi. 29, species of lizard,	צב
xix. 28, cutting,	קעקע
xiv. 37, hollows,	שקערורות
xxi. 20, blemish,	תבלל
vi. 14, (?)	תפינים

NUMBERS.

xi. 5, melons,	אבטחים
xxi. 15, slope,	אשד
xi. 5, onions,	בצלים
vi. 4, (?)	זג
vi. 4, (?)	חרצנים
xx. 24, path,	משעול
xi. 5, cucumbers,	קשאים
xi. 5, garlic,	שום

DEUTERONOMY.

xxxiii. 14, shovel,	אזן
xiv. 5, wild goat,	אקו
xxxiii. 25, security,	דבא
xiv. 5, pygarg,	דישן
i. 41, be light-hearted,	הון
xxxiii. 22, leap forth,	זנק
xiv. 5, chamois,	זמר
xxviii. 22, fiery heat,	חרחר
xxv. 18, be in the rear,	נחשל
xxxii. 34, store up,	כמס
xxxii. 15, be fat,	כשה
xxxii. 24, wasted,	מזה
xvi. 10, measure,	מסה
xxvii. 9, keep silence,	הסכת
xxxii. 26, scatter,	הפאה
xviii. 3, maw,	קבה
xxxii. 18, neglect,	שיה
xxxiii. 3, (?)	תכה

JUDGES.

xvi. 16, press, urge,	אלץ
iii. 16, cubit,	גמד
v. 28, cry,	יבב
iii. 23, (?)	מסדרון
iii. 22, (?)	פרשדון
iv. 18, rug,	שמיכה

I SAMUEL.

ii. 33, grieve,	האדיב
xix. 20, company,	להקה
xxi. 9, press, urge,	נחץ
xiii. 21, (?)	פצירה
xiii. 21, point,	קלשון
v. 9, break out,	נשתר
xv. 33, tear in pieces,	שסף

II SAMUEL.

xxi. 20, length,	מדון
xiii. 9, pan,	משרת
xxiii. 8, lance,	עצן
xxi. 16, spear,	קין
i. 9, giddiness,	שבץ
xvii. 29, kind of cheese,	שפה

I KINGS.

v. 3, (?)	ברברים
v. 23, rafts,	דברות
xx. 33, ascertain,	החליט
vii. 33, spokes,	חשקים

II KINGS.

vi. 25, dove's dung,	דביונים
iv. 35, sneeze,	זרר
xxiii. 5, planets,	מזלות
x. 22, wardrobe,	מלתחה
iv. 42, sack,	צקלון
vi. 25, a measure,	קב

ISAIAH.

ix. 17, roll upward,	התאבך
xix. 10, grieved,	אגם
xiii. 21, screech-owl,	אח
xli. 24, naught,	אפע
liv. 12, carbuncle,	אקדח
xiv. 15, larch,	ארן
lix. 10, magnates,	אשמנים
xlvi. 8, show manliness, firmness,	התאשש
v. 6, waste, desolation,	בתה
vii. 19, rugged height,	בתה
xxvii. 9, chalkstone,	גיר
xvii. 6, berry,	גרגר
xxx. 6, herd of camels,	דבשת
xlvii. 13, astrologer,	הבר
lvi. 10, dream,	הזה
lxiv. 1, brushwood,	המסים
xviii. 5, sprig,	זלזל
i. 6, press out,	זרר
xlviii. 9, restrain,	חטם
i. 17, oppress,	חמץ
xxx. 24, salted,	חמיץ
iii. 16, mince one's steps,	טפף
xxxiii. 19, impudent,	נועז
lxi. 10, clothe,	יעט
xxii. 18, ball,	כדור
lxvi. 20, dromedaries,	כרכרות
xxxiv. 14, (?)	לילית
i. 22, mix,	מהל
xvii. 1, heap of ruins,	מעי
xl. 15, drop,	מר
lvi. 10, bark,	נבח
xxxiii. 1, accomplish,	הנלה
xxx. 30, tempest,	נפץ
xlii. 14, gasp,	נשם
xxviii. 25, appointed,	נסמן
li. 8, moth,	סס
lv. 13, brier,	סרפד
lxiv. 5, uncleanliness,	עדים
l. 4, sustain,	עות
v. 2, dig,	עזק
xi. 15, heat or might,	עים
xxxii. 4, stammerer,	עלג
xlii. 22, ensnare,	הפח
iii. 24, (?)	פתיגיל
xxxiii. 20, wander,	צען
xxii. 24, offspring,	צפיעה
xxxiv. 15, arrow-snake,	קפוז
xliv. 8, tremble,	רהה
xl. 4, rugged country,	רכסים
iii. 19, veil,	רעלה
lvii. 20, mire,	רפש
iii. 16, look wantonly,	שקר
xliv. 13, pencil,	שרד
xix. 9, combed (flax),	שריק
iii. 18, cauls,	שביסים
xlvii. 2, train (of dress),	שבל
xxxvi. 12, urine,	שינים
liv. 8, overflowing,	שצף
xviii. 5, cut off,	התז
xliv. 14, holm-tree,	תרזה

JEREMIAH.

l. 15, bulwark,	אשיה
xiv. 9, be astounded,	נדהם
xxxvi. 18, ink,	דיו
xiii. 23, stripes,	חברברות
xxxvii. 16, stores,	חניות
x. 7, appertain,	יאה
li. 34, belly,	כרש
x. 17, bundle,	כנעה
li. 38, growl,	נער
xlviii. 9, fly,	נצא
xv. 8, anguish,	עיר
xxix. 26, shackles,	צינק
xlvi. 20, gadfly,	קרץ
xlix. 24, terror,	רטט
ii. 23, roam, traverse,	שרך
v. 8, roam,	השכים
xlvii. 3, stamping (of horse),	שעטה
xliii. 10, ornament,	שפריר
ii. 24, desire,	תאנה

EZEKIEL.

xxi. 20, (?)	(?) טבחה אבחה
i. 14, lightning,	בזק
xxvii. 24, (?)	ברומים
xvi. 40, cut down,	בתק
v. 1, barber,	גלב
xxvii. 11, (?)	(?) גמדים
iv. 9, millet,	דחן
xxvii. 15, ebony,	הבנים
xlii. 12, (?)	הגינה
xxiii. 24, kind of weapon,	הצן
xiii. 10, wall,	חיץ
xxvii. 20, cover,	חפש
xxiii. 15, turbans,	טבולים
xiii. 12, daubing,	טיח
xiii. 10, lead astray,	הטעה
xxi. 20, sharpened,	מעט
xvi. 4, cleansing,	משעי
vii. 11, (?)	נה
ii. 6, brier,	סרב
xlvii. 2, trickle,	פכה
xxvii. 17, (?)	פנג
iv. 15, dung,	צפיעים
xvii. 5, willow-tree,	צפצפה
xlvi. 22, join, bind,	קטר
xvii. 9, cut off,	קוסס
vii. 25, terror,	קפדה
xlvi. 14, sprinkle,	רסס
xli. 16, panel-work,	שחיף
xxxix. 2, lead on,	ששא
xlvii. 12, healing,	תרופה

HOSEA.

ii. 15, jewels,	חליה
iii. 2, measure,	לתך
xi. 9, wrath,	עיר
ix. 14, be dry, withered,	צמק
xiii. 14, destruction,	קטב
xiii. 1, trembling,	רתת
viii. 6, splinters,	שבבים
v. 2, (?)	שחטה
xiii. 5, drought,	תלאובת

JOEL.

i. 17, shrivel,	עבש
iv. 11, hasten,	עוש
ii. 20, stench,	צחנה

AMOS.

iii. 12, piece,	בדל
vii. 14, dress,	בלס

JONAH.

iv. 8, sultry,	חרישית
i. 5, ship,	ספינה

MICAH.

vi. 14, emptiness,	ישח
iv. 7, cast off,	נהלאה
vii. 3, weave together,	עבת
i. 13, bind,	רתם

NAHUM.

iii. 17, species of locust,	גוב
ii. 4, spear,	ברוש
iii. 17, princes,	מנזרים
ii. 4, something pertaining to war-chariots,	פלדות

HABAKKUK.

ii. 11, beam,	כפים
i. 9, (?)	מגמה
iii. 14, (?)	פרזים
iii. 17, stalls,	רפתים

ZEPHANIAH.

ii. 9, possession,	ממשק
i. 11, laden,	נטילים

ZECHARIAH.

ii. 12, apple (of the eye),	בבה
ix. 12, stronghold,	בצרון
iv. 12, spouts,	צנתרות
xiv. 6, (?)	קפאון
i. 8, sorrel,	שרקים

MALACHI.

iii. 21, tread down,	עסס

PSALMS.

xxi. 3, desire,	ארשת
xxxi. 23, be cut off,	נגרז
xlv. 9, cassia,	קציעות
xciii. 3, noise,	דכי
l. 20, thrust,	דפי
lxii. 4, set upon,	הותת
lxxii. 6, heavy drops,	זרזיף
lxxviii. 47, hailstones,	חנמל
xviii. 46, come forth,	חרג
lxviii. 32, magnates,	חשמנים
cxix. 70, be covered up, stupid,	טפש
cxix. 131, crave,	יאב
lv. 23, burden,	יהב
x. 10, helpless,	(חל) כאים
lxxiv. 6, ax,	כילפות
lxiii. 2, long,	כמה
lxxx. 14, uproot, ravage,	כרסם
lxxiv. 6, hatchet,	כשיל
cxiv. 1, be an alien,	לעז
cxliv. 13, garners,	מזוים
cxix. 103, pleasant,	נמלץ
lviii. 7, fangs,	מלתעות
xcix. 1, quake,	נוט
lxxii. 17, sprout,	נון
lv. 9, storm,	סעה
cxl. 4, adder,	עכשוב
civ. 12, branches,	עפאים
lxxxviii. 16, faint,	פון
xlviii. 14, traverse,	פסג
lxxii. 16, abundance,	פסה
xii. 2, vanish,	פסס
lx. 4, break, split,	פצם
lxviii. 28, throng,	רגמה
xxxi. 21, conspiracy,	רכסים
lxviii. 31, piece,	רץ
lxviii. 17, look askance,	רצד
lviii. 9, snail,	שבלול

Proverbs.

vii. 16, yarn,	אטון	iv. 24, sinfulness,	לזות
xxx. 31, (?)	אלקום	xxiii. 2, throat,	לע
xxv. 11, occasion,	אפנים	xxix. 21, scion,	מנון
x. 3, desire,	הוה	xxx. 15, (?)	עלוקה
xxi. 8, straight,	וזר	xxvii. 22, pestle,	עלי
xxx. 31, well girt, swift,	זרזיר	xvi. 30, compress,	עצה
vii. 16, stripe,	הטב	xxix. 21, spoil by indulgence,	פנק
xii. 27, urge,	חרך	xxiii. 2, knife,	שכין
xxxi. 19, distaff,	כישור	xxx. 28, kind of lizard,	שממית
xxi. 14, bend,	כפה	xxiii. 7, reckon, calculate,	שער
xxvi. 18, hurl about,	התלהלה		

Job.

ix. 26, cane,	אבה	xxxviii. 31, bands,	מערנות
xxxiv. 36, O that,	אבי	xxxviii. 33, dominion,	משטר
xxxviii. 28, drop,	אגל	xxxviii. 10, spring,	נבך
xxv. 5, be bright,	האהיל	iii. 4, daylight,	נהרה
xxx. 24, prayer,	בעי (? ב + עי)	xli. 12, nostrils,	נחירים
x. 10, cheese,	גבינה	xxx. 13, tear up,	נתס
xxi. 33, tomb,	גדיש	iv. 10, be torn out,	נתע
vii. 5, clod,	גוש	x. 22, order,	סררים
xvi. 15, crust, skin,	גלד	vi. 10, jump up,	סלד
xli. 14, leap,	דוץ	xx. 22, plenty,	ספק
xl. 12, tear down,	הדך	xxx. 25, be bowed down,	עגם
xix. 3, be impudent,	הכר	xxi. 24, pail or trough,	עטין
xxxiii. 20, be loathsome,	זהם	xli. 10, sneezing,	עטישה
xxviii. 17, glass,	זכוכית	xxxix. 30, suck, sip,	עלע
xvii. 1, extinguish,	נזעך	xxxix. 5, wild ass,	ערוד
vi. 17, be burning,	זרב	xxxiii. 24, deliver,	פרע
xxxi. 33, bosom,	חב	xv. 27, fat,	פימה
xxix. 18, phenix,	חול	xxvi. 9, spread,	פרשז
vi. 6, white of an egg,	חלמות	xxxv. 15, arrogance,	פש
xxxiii. 9, clean,	חף	xviii. 2, chase,	קנצים
ix. 26, swoop,	טוש	xxvi. 11, sway, tremble,	רופף
xviii. 3, be foolish,	נטמה	xv. 12, wink,	רזם
xxi. 20, destruction,	כיד	xxxiii. 25, be green, fresh,	רטפש
xli. 11, spark,	כידוד	xl. 31, sharp weapon,	שכה
xv. 24, attack,	כידור	xxxviii. 36, (?)	שכוי
iii. 5, darkening,	כמרירים	xl. 16, muscles,	שרירים
xxxviii. 32, (?)	מזרות	iv. 18, error,	תהלה
xxxvii. 9, (?)	מזרים	xli. 21, club,	תותח
xl. 18, hammered stave,	מטיל	xvii. 6, spitting,	תפת
xxx. 4, sea-purslane,	מלוח		
xv. 29, possession,	מנלה		

Canticles.

vi. 11, walnut,	אגוז	vii. 3, roundness,	סהר
iii. 9, palanquin,	אפריון	vii. 9, branches of palm-tree,	סנסנים
vii. 10, glide down,	דבב	ii. 11, winter,	סתו
i. 10, strings,	חרוזים	i. 17, rafters,	רהיטים
ii. 9, lattice,	חרכים	iv. 4, (?)	תלפיות
v. 3, defile,	טנף	v. 11, (?)	תלתלים
iv. 14, saffron,	כרכם		

Ruth.

i. 13, seclude oneself,	נעגן	ii. 16, bundles,	צבתים
ii. 14, give,	צבט		

Lamentations.

iii. 16, cover over,	הכפיש	iii. 11, tear into pieces,	פשח
iv. 2, be weighed,	סלא	iv. 8, shrivel,	צפד
ii. 1, cloud,	עוב	i. 14, be bound,	נשקד
iii. 59, oppression,	עותה		

Ecclesiastes.

xii. 3, cease,	בטל	xii. 12, study,	להג
x. 8, ditch,	גומץ	viii. 1, interpretation,	פשר

Esther.

viii. 10, (?)	אחשתרנים	vii. 4, damage,	נזק
i. 8, compulsion,	אנס	i. 6, spotted marble,	סחרת
i. 6, mother-of-pearl,	דר	viii. 10, (?)	רמכים
i. 6, white cloth,	חור	viii. 15, robe,	תכריך
i. 6, cotton,	כרפס		

Daniel.

xi. 45, palace,	אפדן	xi. 43, treasures,	מכמנים
ix. 24, decreed,	נחתך	x. 21, inscribe,	רשם

Ezra.

i. 9, knife,	מחלף	iii. 7, permission,	רשיון

Nehemiah.

vii. 3, shut,	גוף	iii. 15, cover,	טלל

I Chronicles.

xv. 27, be clothed,	כרבל	xxix. 2, precious stone,	רקמה
xix. 4, nates,	מפשעה	xxix. 2, marble or alabaster,	שיש
xxix. 2, precious stone,	פוך		

II Chronicles.

xxxvi. 16, woke,	הלעיב	ii. 15, need,	צרך
iii. 15, capital (of column),	צפת	ii. 15, floats,	רפסרות

The following table gives the number of the absolute hapax legomena and the total number of unique forms, not including those of the Aramaic portions of the Old Testament:

Book.	Absolute Hapax Legomena.	Total.	Book.	Absolute Hapax Legomena.	Total.
Genesis	14	49	Habakkuk	4	12
Exodus	6	29	Zephaniah	2	6
Leviticus	20	51	Haggai	..	1
Numbers	8	21	Zechariah	5	19
Deuteronomy	20	48	Malachi	1	5
Joshua	..	6	Psalms	37	132
Judges	6	27	Proverbs	21	63
I Samuel	7	18	Job	60	145
II Samuel	6	17	Canticles	13	30
I Kings	4	26	Ruth	3	3
II Kings	6	27	Lamentations	7	26
Isaiah	60	201	Ecclesiastes	4	19
Jeremiah	19	75	Esther	9	14
Ezekiel	30	109	Daniel (Hebr. portion)	5	13
Hosea	9	21	Ezra (Hebr. portion)	2	6
Joel	3	8	Nehemiah	2	9
Amos	2	11	I Chronicles	5	11
Obadiah	..	4	II Chronicles	4	21
Jonah	2	3			
Micah	4	6			
Nahum	4	9			
			Totals	414	1,301

E. G. H. I. M. C.

——**In Rabbinical Literature:** A large number of the difficult words which are lexically treated in the Talmud and Midrash are hapax legomena. In the exegesis of the Talmud and Midrash, however, the hapax legomena are treated in no way differently from the other rare and difficult words which occur in the Scriptures, and a special term does not even exist for them. They by no means receive a consciously systematic treatment, though an examination of a number of examples reveals the use of various methods, which may be classified as follows:

Methods of Interpretation.

1. Traditional interpretation; that is, when the interpretation of a hapax legomenon is based on tradition. In this case the meaning is, of course, more easily preserved when the context justifies or indicates it. Palestinian tradition, *e. g.*, explained the hapax legomenon שמיכה (in Judges iv. 18) which, from the context, might mean either "cloth" or "vessel," to mean "cloth" ("sudra"), while that of Babylon regarded it as equivalent to "vessel" ("mesiklah"; Lev. R. xxiii. 10). Rabina, one of the last Babylonian amoraim, at the end of the fifth century, in discussing אחשתרנים (Esth. viii. 10), stated that at times tradition failed and the meaning of a hapax legomenon was avowedly lost (Meg. 18a).

2. Interpretation by means of a parallel passage

in the Mishnah. Thus, for example, an amora of the fourth century, R. Ze'era, explains the hapax legomenon הלעיטני (Gen. xxv. 30) according to Shab. xxiv. 3 (מלעיטין אותו, "They stuff the camel with food"; Gen. R. lxiii. 12).

3. Interpretation by derivation from a foreign language. Thus Jose, a tanna of the middle of the second century, detected in the word אברך (Gen. xli. 43) a Hebrew form of the Greek 'Αλαβάρχης (see Abrech); and Samuel, a Babylonian amora of the third century, explained דר in Esth. i. 6 as being identical with the precious stone called "darra" (Arabic "durra," pl. "durr" = "pearl"), found in the cities on the coast.

Midrashic Method.

4. Interpretation on the basis of etymological analogy, with a homiletic-midrashic exposition of the word. The derivation of words from biliteral roots was still a grammatical principle in the Talmudic period; שק, for example, is given as the stem of the hapax legomenon משק (Gen. xv. 2; see Gen. R. xliv. 9), consequently a haggadist of the third century connected משק with שקק (likewise from root שק), "to long for," and explained the expression "ben meshek beti" (Gen. xv. 2) according to this etymology. In these words, he said, Abraham meant to indicate Lot, who longed ("she-nafsho shokeket") to become his heir (Gen. R. xliv. 9). In like manner, R. Ishmael connects the hapax legomenon דר (Esth. i. 6) with דרור ("liberty"). Ahasuerus, he explains, granted to all traders "liberty," that is, the right to trade (Meg. 12a). Another example of this kind is furnished by the midrashic treatment of the hapax legomenon שפיפון (Gen. xlix. 17). The word שפי in the phrase הלך שפי (Num. xxiii. 3; generally translated "hill") having been interpreted by the Midrash to mean "lameness," שפיפון was considered as a form derived from it by reduplication, and, in the case of Samson, as denoting "lameness on both sides of the body." In these and similar cases it is not easy to decide whether etymology has produced the Midrash, or the Midrash has produced the etymologic comparison.

5. The interpretation of a hapax legomenon as a composite of, or contraction from, two words. The solution of a composite form into its component parts is held by Resh Laḳish to be the *ultima ratio*; for, after reading through the whole Bible to explain the hapax legomenon שמיכה (Judges iv. 18) and finding no object with this name, he was compelled to explain it as a composite of שמי + כה (= "my name here," or "my name like this"). This, he says, may prove that the wicked Sisera did not touch Jael (Lev. R. *l.c.*). The hapax legomenon כרפס (Esth. i. 6) is explained as a composite of כר + פס (כרים של פסים = "curtains of colored stuffs"; see also the explanations of Abrech).

Saadia's Treatise.

The method of explaining Biblical hapax legomena from parallels in the vocabulary of the Talmud was adopted by Saadia in a little Arabic composition, the only extant manuscript of which exists at Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1448, 2); it is entitled "Tafsir al-Sab'in Lafẓah al-Faradah." It was published four times in 1844: by L. Dukes, in "Zeitschrift für die Kunde des Morgenlandes," v. 115 *et seq.*, and in Ewald and Dukes, "Beiträge zur Gesch. der Aeltesten Auslegung und Spracherklärung des Alten Testamentes," ii. 110 *et seq.*; by A. Geiger, from a copy of Derenbourg, in his "Wiss. Zeit. Jüd. Theol." v. 317 *et seq.*; and by A. Jellinek, under the title "Pitron Tish'im Millot Bodedot," in Benjacob's "Sefer Debarim 'Attiḳim," i. Later it was published by Solomon Buber in "Bet Oẓar ha-Sifrut," i. 33 *et seq.*, Yaroslav, 1887. In this small work ninety, or, according to Dukes's and Steinschneider's reckoning, ninety-one difficult or rare words of the Bible, are treated; not all of them, however, are hapax legomena. It is curious that the Arabic title speaks of only seventy words; but Dukes and, after him, Bacher and Buber, explain this discrepancy by the fact that in early times "sab'in" (seventy) was incorrectly written for "tis'in" (ninety). However, as an old authority like Jepheth ben 'Ali cites the title "Sab'in," and as it is not even certain that the number ninety is accurate, and in view of the construction of the little work, Geiger suggested that it is not complete and independent, but merely a fragment of an anti-Karaite production, in which Saadia endeavored to convince the Karaites of the value of tradition from a linguistic standpoint. Therefore it must be supposed that this fragment of seventy words was later supplemented by others. This manuscript has no alphabetic nor other methodical arrangement; Steinschneider has endeavored to remedy this by supplying an index to the Biblical passages ("Cat. Bodl." col. 2197). The work is especially valuable as being the oldest example of Hebrew lexicography. In using the lexical material scattered through the Talmud and Midrash, in adducing parallels from rabbinical literature and sometimes from the Arabic, Saadia has contributed largely to an understanding of the hapax legomena. Saadia's method of treating these may best be seen from a few examples—No. 1: צרכך (II Chron. ii. 15), according to the Mishnah word צריך ("it is necessary"; "he must"); No. 15: חלמות (Job vi. 6), according to חלמון מבחוץ ('Ab. Zarah 40a, "If the yolk [of the egg] is outside"); No. 18: וכפים (Hab. ii. 11), from בונין, לבינים, כפיסים, גזית (B. B. 2a, "[Where it is customary to build] with hewn stone, with half bricks, with whole bricks," etc.); No. 75: נשקד (Lam. i. 14), from כלבא בשקדי (read בזקירא; B. Ḳ. 22a, "The dog [injured itself] in jumping").

Saadia's work is cited by such early writers as Dunash ben Labraṭ, Jepheth ben 'Ali, Jonah ibn Janaḥ, Jacob ben Reuben, etc., and was used by the Jewish lexicographers of the Middle Ages, sometimes with, and sometimes without, mention of the source (see Jellinek in "Orient, Lit." vii. 139).

Special investigations and monographs on hapax legomena are not found in the literature of the Middle Ages; but they have been included in the general field of lexicography, where they occupy no independent position (see Lexicography).

Bibliography: Dukes, in Ewald and Dukes, *Beiträge zur Gesch. der Aeltesten Auslegung und Spracherklärung des Alten Testamentes*, ii. 39 *et seq.*; Steinschneider, *Die Arabische Litteratur der Juden*, p. 60; Bacher, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 141.

J. M. Sc.

HAPHRAIM (**חפרים**): City of Issachar, between Shunem and Shihon (Josh. xix. 18, 19). In the "Onomastica Sacra," *s.v.* "Aphraim," it is spoken of as still known under the name of "Affarea," six miles from Legio (Lajjun), to the north. About that distance from Lajjun and two miles west of Sulam (the ancient Shunem) stands the village of Al-'Afulah, which may be the representative of Haphraim (Baedeker-Socin, "Palestine," 2d ed., p. 238). Haphraim is possibly identical with Aphærema mentioned in I Macc. xi. 34.

E. G. H. B. P.

HA-PISGAH. See Periodicals.

HAPPINESS (**אשרי, אשר**).—**Biblical Data**: Everywhere in the Old Testament the joyous and harmonious notes of life are accentuated. Life is synonymous with good and blessing. This predominant note of happiness was undoubtedly the outcome of faith and of a complete dependence upon and trust in God the Creator of all. Happiness is to be found in the personal relation between man and his Maker: the closer this relation, the greater the happiness. "Blessed is the nation whose God is Yhwh (Ps. xxxiii. 12a). "In thy presence is fulness of joy" (*ib.* xvi. 11b; comp. *ib.* iv. 6 *et seq.*).

Love of God and obedience to His Law are also conducive to happiness. "Hear therefore, O Israel, and observe to do it; that it may be well with thee, . . . and thou shalt love Yhwh thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 3 *et seq.*). "Blessed is every one who feareth Yhwh; that walketh in his ways" (Ps. cxxviii. 1). "She [Wisdom] is a tree of life to them that lay hold upon her; and happy is every one that retaineth her" (Prov. iii. 18).

Trust and confidence in God lead also to happiness. "Whoso trusteth in Yhwh, happy is he" (Prov. xvi. 20). "O taste and see that Yhwh is good; blessed is the man that trusteth in him" (Ps. xxxiv. 8).

The joyous strain of existence bursts forth everywhere. The cult is also marked by a character of joy and cheer, for it signifies union between the Creator and His creation, man. "Hail Yhwh, thou whole earth, with rejoicings; Serve Yhwh with delight; come before him with songs of gladness. . . . Enter his gates with thanks, and his courts with rejoicing" (Ps. c. 1–4). "Rejoice in thy feast" (Deut. xvi. 14).

Nowhere does joy degenerate into frivolity or immorality. In his most joyful mood man's dependence upon Yhwh is never lost sight of. Nor does joy ever become wholly selfish; it is consecrated by making others participate in it. The commandment that enjoins the celebration of the Festival of Weeks closes with the injunction, "Thou shalt rejoice before Yhwh, thy God, thou and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, . . . and the stranger, and the fatherless, and the widow that are within thy gates" (Deut. xvi. 9–11; comp. *ib.* xiv. 26).

Asceticism is not only discouraged, but is looked upon as being sinful. Man should seek for joy in his daily work and rejoice while young. "Rejoice, O young man, in thy youth" (Eccl. xi. 9a). "Rejoice in all that ye put your hand unto" (Deut. xii. 7). "Go thy way, eat thy bread with joy" (Eccl. ix. 7a).

——**In Rabbinical Literature**: The joy of living, so clearly discernible through Biblical ages, is somewhat marred in rabbinical literature by changed political and religious conditions. The sad present contrasted with the past made the lot of the people seem hard and cruel. Besides the loss of political freedom, the disappointment of Messianic hopes made life dreary. Still, the optimistic view of life prevailed on the whole. Faith in God dissipated all despair and darkness and made life worth living. Thus one reads: "He who made the day will provide daily sustenance" (Mek., Beshallaḥ). "All that God has created is of use" (Shab. 77b). "He who still has some bread in his basket and asks, 'What shall I eat on the morrow?' has little faith" (Soṭah 48b). The discouragement of asceticism noticed in the Bible is evident in the following Talmudical sayings: "If thou hast the means to enjoy life, enjoy it" ('Er. 54a). "The whole world has been created that man may find pleasure" (Shab. 30b).

The many benedictions ordained by the Rabbis to be pronounced over whatever one enjoys in eating or drinking, or over some pleasing or remarkable sight, show their attitude toward the enjoyment of life. Marriage, which Christianity considered a concession to the flesh and as something to be discouraged, the Rabbis, equally with the Bible, considered to be man's duty. "It is a religious duty for man to marry" (Ḳid. 2b). "To be unmarried is to live without joy, without blessing, kindness, religion, or peace" (Yeb. 62a). [Quite characteristic are the following sayings of the Rabbis: "The Shekinah rests on man, not when he is troubled and grieved, but when he is filled with joy and enthusiasm over the performance of a good deed" (Shab. 30b). Accordingly, "men should put themselves into the attitude of prayer, not after grief, but after the experience of a holy joy over a good deed performed" (Ber. 31a). "Since the destruction of the Temple God Himself lacks complete happiness" ('Ab. Zarah 3b); therefore, "man should not open his mouth fully to laughter" (Ber. 31a). Nevertheless, legend tells of jesters who were deemed worthy of paradise because they cheered the cheerless (Ta'an. 22a; comp. Yer. Ta'an. i. 64b, the story of Pentakaka the Jester).—K.]

Bibliography: Goitein, *Der Optimismus und Pessimismus*, Berlin, 1890; idem, *Das Problem der Theodicee*, ib. 1890; Gass, *Optimismus und Pessimismus*, pp. 7–15, *ib.* 1876; Philippson, *Weltbewegende Fragen*, i. 134–138, Leipsic, 1869; Ewald, *Die Poetischen Bücher des A. T.* ii. 45, Göttingen, 1835; Wünsche, *Die Freude in den Schriften des Alten Bundes*, p. 441, Weimar, 1896; Smend, *Religionsgesch.* 2d ed., p. 125, Freiburg, 1893; Pfeiffer, *Die Religiös-Sittliche Weltanschauung des Buches der Sprüche*, p. 232, Munich, 1897; Wellhausen, *Israelitische und Jüdische Gesch.* 4th ed., p. 215, Berlin, 1901; A. Guttmacher, *Optimism and Pessimism*, Baltimore, 1903.

K. A. G.

HARA: District mentioned in I Chron. v. 26 as one of those to which Tiglath-pileser brought the Reubenites, Gadites, and the half tribe of Manasseh. Like the other places with which it is associated, Hara must have been situated in western Assyria. In the Septuagint the place is not mentioned, nor does it occur in the parallel passage, II Kings xviii. 11, which has the addition "and in the cities of the Medes." Though omitted by the Septuagint in I Chron. v. 26, there can be no doubt that "Hara" appeared in the original Hebrew, for Jerome transliterates it by "Ara."

E. G. H. B. P.

HARADAH (חררה): One of the stations of the Israelites during their wanderings in the desert (Num. xxxiii. 24, 25).

E. G. H. M. SEL.

HARAN: 1. Third son of Terah and consequently the youngest brother of Abraham; he was born in Ur of the Chaldees, where he died while his father was still living. He had three children, Lot and two daughters, Milcah and Iscah. Milcah became the wife of her uncle Nahor (Gen. xi. 27–29). Josephus mentions that Haran's monument was shown in his time; and that there was also a Haran, son of Nahor, Terah's father, begotten when Nahor was one hundred and twenty years old ("Ant." i. 6, § 5). According to the Rabbis, who interpreted "Ur" to mean "fire," Haran was thrown after Abraham into the furnace by Nimrod. Haran had no firm belief in God. He said to himself: "Should Abraham perish in the furnace, I will side with Nimrod; if he come out alive, I will be with Abraham." Therefore he perished in the flames (Gen. R. xxxviii.; Yalḳ., Gen. 62).

2. A Levite in the time of David; one of the family of Shimei (I Chron. xxiii. 9).

J. M. SEL.

HARAN (חרן = "road"; compare Assyrian "ḥarranu"): City to which Terah went from Ur of the Chaldees, and where Terah died (Gen. xi. 31, 32). It was situated in ARAM-NAHARAIM, generally translated "Mesopotamia" (Gen. xxiv. 10), and is definitely indicated as in Padan-aram (Gen. xxv. 20; xxviii. 2, 5–7). As Nahor was the only son of Terah who settled at Haran, it was called "the city of Nahor" (comp. Gen. xxiv. 10, xxvii. 43). Haran was the birthplace of Rebekah, and it was thither that Eliezer went to meet her (Gen. xxiv. 10). Thither, also, Jacob fled from before his brother Esau; there he married his uncle Laban's daughters, and there he acquired his great wealth (Gen. xxviii. 10, xxix.–xxxi. *passim*). Haran occurs again in the Bible in connection with a much later period. It is mentioned as being taken by the Assyrian kings (II Kings xix. 12), and as having had commercial intercourse with Tyre (Ezek. xxvii. 23). The statement of II Kings xix. 12 is confirmed by Assyrian inscriptions in which Haran is very frequently mentioned. The inscriptions also affirm that Assurbanipal (Sardanapalus) was crowned at Haran, and that Nabunaid restored the temple of Sin at Haran (Schrader, "K. B." i. 39, ii. 52, *et al.*). The general opinion is that the Biblical Haran is identical with the Carrhæ, in Mesopotamia, famous for the defeat of Crassus by the Parthians and known to the Arabs as "Ḥarran," the abode of the Sabeans. Joseph Halévy, however, concluded that Haran must be sought for in Syria and not in Mesopotamia. Halévy, translating "Ḥaran" as "hollow place," is inclined to identify it with a place named "Spelunca" by Ptolemy, not far from Damascus. The Arabian geographers certainly identify the Ḥarran of the Sabeans with the Biblical Haran. Yaḳut ("Mu'jam al-Buldan") says that according to some the city was built by Haran, the brother of Abraham, and that it was then called הרן, but that according to others Haran was the first city built after the Flood. Haran (Carrhæ) is in the territory of Muḍar, a day's journey southeast of Edessa.

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J. M. SEL.

HARARI, JUDAH (ARYEH): Liturgical poet; lived at Montpellier in the second half of the thirteenth century. He is highly praised by Abraham Bedersi in the poem entitled "Ḥereb ha-Mithappeket." Several of his piyyuṭim have been preserved in the ritual of Carpentras and in Maḥzor manuscripts. The surname "Harari" (of the mountain) was given in the Middle Ages to Jacob ben Makir ibn Tibbon, of Montpellier, to Aaron ben Abraham ben Jacob, of Marseilles, to Abraham ben Solomon, of Bagnoles, and later to several Jews of Italy and the East.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 463, 469; idem, *Literaturgesch.* p. 495; idem, *Nachtrag zur Literaturgesch.* p. 42; Luzzatto, in Berliner's *Magazin*, Hebr. part, vii. 17.

K. S. K.

HARARITE: Epithet applied to some of David's heroes. Owing to the discrepancy which exists generally between the books of Samuel and the Chronicles, it is uncertain whether the appellation refers to two or to three men. In II Sam. xxiii. 11, there is mentioned Shammah, son of Agee, a "Hararite" (הררי), and in verse 33 of the same chapter, "Shammah the Hararite" (ההררי); but in the corresponding list of I Chron. xi. the latter is called "Shammoth the Harorite" (ההרורי), and the former, "Jonathan the son of Shage the Hararite" (*ib.* xi. 34). This epithet is also applied to Ahiam "the son of Sharar the Hararite" (האררי; II Sam. xxiii. 33), or "the son of Sacar the Hararite" (I Chron. xi. 35).

E. G. H. M. SEL.

HARBONA, HARBONAH (חרבונא, חרבונה): One of the seven eunuchs who served Ahasuerus and to whom the order was given to bring Queen Vashti before the king (Esth. i. 10). He suggested that Haman should be hanged on his own gallows (*ib.* vii. 9). According to R. Eleazar (Meg. 16a), Harbona had first been in league with Haman, but, seeing that his plot had failed, abandoned him. It is further said (Esther R. x.) that it was the prophet Elijah who appeared before Ahasuerus in the guise of Harbona, and that therefore Harbona should be remembered for good. A liturgical piece for Purim beginning "Shoshannat Ya'aḳob" ends with the words, "and let Harbona, too, be remembered for good."

E. G. H. M. SEL.

HARBURG: City on the Elbe, six miles south of Hamburg, in the Prussian province of Hanover. Jews were not admitted to Harburg until the seventeenth century, when Duke William August (1603–1642) established a mint there which he leased in 1621 to the Jews Benedictus Bock of Itzehoe and the brothers Meyer and Joseph Moyses of Altona. These three Jews with their families he took under his protection, allowing them not only to travel freely in his territory and to engage in trading, but also to settle in "Harborgk" (Harburg). The Harburg Jews remained under ducal jurisdiction and were not placed under municipal authority. Those Jews, also, who had business relations with the mint were granted safe-conducts. The duke issued to his Hebrew subjects patents freeing them from the poll-tax and state taxes. In March, 1622, the mint-farmers, who were in debt, fled from Harburg, whereupon the duke had them arrested at Altona; and before being set at liberty they were required to pay the costs of their confinement, and to swear that they would pay their debts and that they would never return. The same duke, on Nov. 22, 1621, had entered into a contract with Magnus Isaac of Wandsbeck and Marcus Jost of Harburg for minting at Moisburg, but they also soon became bankrupt and fled, leaving unpaid a debt of 1,400 thalers.

Jew Minters.

A privilege of Feb. 26, 1708, stated expressly that Jews would be tolerated in Harburg. A list dated Aug. 29, 1722, records 9 Jewish households aggregating 51 persons. In 1725 there was in Harburg a Jewish schoolmaster named Magnus Breslauer. In 1755 the city contained but 8 Hebrew families.

Edicts Against Jews.

In consequence of complaints made by the retail dealers against the Jews of Hamburg and those of Altona who came to Harburg with their wares, non-resident Jews were prohibited from trading in the city (July 28, 1719), and on Jan. 3, 1721, it was decreed that no Jew who had moved to Harburg should be allowed to employ help if he had grown sons "fit to engage in trade." A strict edict was also issued against peddling by Jews, which was followed (Aug. 18, 1731) by a renewal of a regulation of Jan. 5, 1708, forbidding Jews to acquire houses or other real estate. In 1764 Simon Behrens, who had lent the city the sum of 1,500 thalers with which to pay the indemnity demanded by the French troops in 1757, received permission to buy the house which he was occupying; but in 1773, when twenty-two houses were for sale, he was not allowed, although supported by the city council, to purchase a second one. In 1690 the princely government of Celle, with the acquiescence of the Harburg city council, assigned a burial-ground to the Jews of Harburg. On Aug. 10, 1776, the Hanoverian government, in response to a petition of Simon Behrens, granted permission for the establishment of a synagogue in a house which was to be bought by the Jews for the purpose. It was officially decreed on July 16, 1787, that every Jewish family enjoying, for a certain tax, the privilege of citizenship in Harburg, should in addition pay annually into the city treasury 1 thaler, 18 Marien-groschen, if it had a whole house to itself, or 18 groschen in case it occupied an apartment merely. This payment was in lieu of the surplice-fees ("loco jurium stolæ").

At the beginning of the nineteenth century there was a Portuguese Jew living in Harburg named Moses Levy Ximenes, alias Moses Ximenes Pereira. In 1851 the community consisted of 15 individuals. At present (1903) it numbers about 50 families, aggregating about 300 persons.

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D. A. Lew.

HARBURGER, HEINRICH: German jurist; born at Bayreuth, Bavaria, Oct. 2, 1851. He received his education at the gymnasium of his native town and at the University of Munich, whence he was graduated as doctor of law. After being admitted to the bar he became, in 1878, privat-docent of the juridical faculty of his alma mater. In the following year he was appointed judge ("Amtsrichter") of one of the district courts in Munich, and in 1885 second attorney ("zweiter Staatsanwalt") of the Munich circuit court, where in 1890 he became one of the senior judges ("Landgerichtsrath"). In 1896 he was made honorary professor at Munich University. In 1897 he was transferred to the court of appeals at Munich as attorney ("Staatsanwalt"), and in 1899 was appointed one of the senior judges ("Oberlandgerichtsrath") at this court.

Harburger is one of the few jurists of Germany who are at the same time judges and university professors. He has also the distinction of being the first Jew in Germany to become attorney at a court of appeals. He is a contributor to the leading law journals and a member of the Institute of International Law. Among his works may be mentioned: "Die Renumeratorische Schenkung," Munich, 1875; "Der Strafrechtliche Begriff 'Inland' und Seine Beziehungen zu Völkerrecht und Staatsrecht," *ib.* 1882; "Strafrechtspracticum," *ib.* 1892.

S. F. T. H.

HARBY: American family, resident in the southern part of the United States.

Solomon Harby: First of the family in North America; son of Isaac Harby, lapidary to the emperor of Morocco. He settled at Charleston, S. C., where his son, Isaac Harby, was born.

Isaac Harby: Journalist; born 1788; died in New York 1828; studied law, but subsequently opened a school on Edisto Island, S. C. He afterward edited the "Quiver," the "Investigator" (later known as the "Southern Patriot"), the "City Gazette" (1822), and the "Charleston Mercury." He was also distinguished as an author and playwright. His first play, "The Gordian Knot," was written in 1807; it was followed by "Alexander Severus" and by "Alberti" (1819), his best-known play, at the first performance of which President Monroe was present. As a political writer he became widely known by his "Letters on the Presidency" (1824). Harby was the originator of the first Reform movement in the United States. In 1825 he, with others, founded the Reform Society of Israelites, the principal objects of which were abridgment of the liturgy and the introduction of English into the service. An account of his work in this connection may be found in the "North American Review," xxiii. Harby included among his friends Thomas Jefferson, Edward Livingston, and Sir Walter Scott. In 1828 he removed to New York, where he established a school and contributed to the "Evening Post." His remains are interred in the old cemetery on Eleventh street, New York.

Levi Myers Harby: Captain in the United States navy. Brother of Isaac Harby; born in Georgetown, S. C., 1793; died at Galveston, Texas, 1870. At nineteen he became a midshipman in the United States navy, and during the War of 1812 was taken prisoner by the British, and was confined in Dartmoor Prison until the close of the war. In 1823 he was sailing-master on the U. S. vessel "Beagle." He subsequently became a captain in the Revenue Marine Service, and also served under Commodore Porter in the antipiratical squadron. Captain Harby took part in the Texan war of independence, and served in the Mexican war, the Seminole war, and the Bolivian war of independence. His name is frequently given as "Captain Levi Charles Harby" or "Captain Charles Levi Harby." He served the United States government for half a century. At the outbreak of the Civil war he resigned his commission and joined the Southern cause as captain of artillery in the Confederate army. Subsequently he was put in command of the fleet at Sabine Pass. He distinguished himself in the defense of Galveston, and was in command of Galveston harbor at the close of the war.

Captain Harby married Leonora De Lyon of Savannah. His sons are H. J. and J. D. Harby.

Washington Harby: Brother of Isaac Harby; educator and author of several plays, one of which, "Nick of the Woods," became popular.

Henry J. Harby: Brother of Isaac Harby. He took an active part in the Nullification movement in South Carolina.

Caroline de Litchfield Harby: Sister of Isaac Harby; born about 1800; died 1876. She was a writer of verse, and was associated with Isaac Harby in his educational work in New York.

Samuel Harby: Physician; son of Isaac Harby. He settled in New Orleans, La., where he became editor of the "New Orleans Bee."

Leah Cohen Harby (Mrs.): Granddaughter of Isaac Harby; born at Charleston Sept. 7, 1849; known also as **Lee C. Harby.** She is a member of the New York, the Texas, and the South Carolina historical societies, and of many other learned associations, and has written on historical subjects. She has been an officer of Sorosis and of the Daughters of the American Revolution, and a director of the Daughters of the Confederacy and of the Memorial Association of Charleston. During the West-Indian Exposition in Charleston (1901) she was a member of the women's executive committee and one of the editors of the "Interlude," the women's paper issued during the exposition. Among her writings are: "The City of a Prince"; "Texan Types and Contrasts"; "Land of the Tejas"; "Earliest Texas"; "Judy Robinson—Milliner"; and a number of poems, short stories, and magazine articles. Mrs. Harby was the successful competitor for the prize offered for a "Flag Song" for the state of Texas.

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A. L. Hü.

HARDEN, MAXIMILIAN

HARDEN, MAXIMILIAN: German author; born at Berlin Oct. 20, 1861. Educated in the German capital, where he still resides, he became well known through his political and social articles in the "Nation," "Frankfurter Zeitung," and especially in the "Gegenwart," written over the nom de plume of "Apostata"; they were collected and published under that name in Berlin in 1892. In the same year he founded the "Zukunft," one of the leading German journals, which he is still (1903) editing. He was recently arrested and imprisoned by the government under the charge of lese-majesty. Harden embraced Christianity when a mere boy. His original name was Witkowski (see his "Zukunft," Oct., 1903).

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; *Brockhaus' Konversations-Lexikon.*

S. F. T. H.

HARDT, HERMANN VON DER: German Protestant theologian and philologist; born at Melle, Westphalia, Nov. 15, 1660; died Feb. 28, 1746. He studied at Osnabrück, Jena, and Hamburg, and became professor of Oriental languages at the University of Helmstädt (1690). He was a prolific author. Among his works dealing with Hebrew literature are: "Dissertatio de Fructu, Quem ex Librorum Judaicorum Lectione Percipiunt Christiani" (Jena, 1683); "De Accentuatione Hebræorum" (Leipsic, 1692); "Programma Quo ad Philologicam Hoseæ et Commentatorum Rabbinicorum Publicam Enarrationem," etc. (Helmstädt, 1704); "Ænigmata Judæorum Religiosissima" (*ib.* 1705); "Programma in Aben Esram Publice Recensendum, Jeremia Recensito et Jobo Exspectato" (*ib.* 1712); "Programma in Rashium, Publice Recensendum" (*ib.* n.d.); "Hoseas Historiæ et Antiquitati Redditus" (*ib.* n.d.); "Versio Latina Tract. Mischnici Taanit" (*ib.* 1712); "Commentarius in Pirke Abot" (*ib.* 1728).

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J. M. Sc.

HARE (ארנבת): Animal mentioned in Lev. xi. 6 and Deut. xiv. 7 among the unclean animals, "because he cheweth the cud, but divideth not the hoof." The idea that the hare chews the cud probably arose from the constant moving of its jaws and lips. With the Arabs the flesh of the hare is considered a delicacy. There are at present five species of hare in Palestine, of which the *Lepus syriacus* and the *Lepus ægyptiacus* are the most common. The rabbit (*Lepus cuniculus*) is not found in Syria. The Talmud speaks of the hare as a ruminant (Ḥul.

59a). The fur of the hare, termed "wool" ("ẓemer"), was used in weaving (Men. 39b).

Bibliography: Tristram, *Natural History of the Bible*, p. 98; Lewysohn, *Zoologie des Talmuds*, p. 109.

J. I. M. C.

HARFIDIL: Name of a Gothic Jew occurring in a Hebrew epitaph found near Parthenit. Chwolson places the inscription in the fifth century; and the change from the Wulfianic name "Harjafrithila" ("th" as in Eng. "this") to "Harfidil" ("fidil" from "frithila") he attributes to the local Jewish jargon, just as in another epitaph of that class "Benike" is given for "Berenike" (with omission of "r").

Bibliography: Richard Löwe, *Die Reste der Germanen am Schwarzen Meere*, Halle, 1896.

T. H. R.

ḤARIF MOSES PHINEHAS BEN ISRAEL: Polish rabbi and author; died in Lemberg 1722. He was the grandson of Moses Ḥarif the Elder and the father of Israel and Hirsch Ḥarif, the latter of whom became rabbi of Yaborow, Galicia. In 1684 he occupied the position of rabbi at Lemberg, where he remained till his death. He was one of the most influential members of the Council of Four Lands. His approbations, dated at the meeting of the council at Yaroslav in 1685, are found in the "Naḥalat Azriel" (1687), in the "Toledot Yiẓḥaḳ," and in the collection of responsa entitled "Bet Ya'aḳob" (1693). As author he is known by his responsa relating to the spelling of the names in documents of divorce, and by additions to the list of names in the book written on that subject by Solomon Luria. He is frequently mentioned in "Ṭib Giṭṭin" by Solomon Margolioth, in "'Emeḳ Halakah we-Ta'am Man" (p. 10b) by Menahem Mannele, and in R. Alexander's "Beḥor Shor," p. 65.

Bibliography: Buber, *Anshe Shem*, pp. 160–162.

K. N. T. L.

ḤARIF, ẒEBI HIRSCH. See Courland.

HARIPH (חריף): The children of Hariph, to the number of one hundred and twelve, returned from captivity with Zerubbabel (Neh. vii. 24). Hariph was one of the chiefs who sealed the covenant with Nehemiah (*ib.* x. 20). In the parallel list of Ezra (ii. 18) this name is replaced by "Jorah." The ethnical form of "Hariph" is "Hariphite" (החריפי; according to the "ketib" החרופי; I Chron. xii. 5). Akin to "Hariph" is "Hareph" (*ib.* ii. 51).

E. G. H. M. Sel.

ḤARITH IBN 'AMR: Yemenite king who embraced Judaism; born about 260; ascended the throne about 320; died about 330. Nothing is known of this king's history, as he is mentioned only by Abu al-Fida ("Historia Anteislamica," ed. Fleischer, p. 118), and by Aḥmad Dimishḳi in his "Sharḥ 'Utba al-Yamani." He was the great-grandson of Abu Karib, who is known as the first Yemenite king who embraced Judaism. According to the list of the Yemenite kings given by Abu al-Fida, Ḥarith was the thirty-seventh king from Ḳaḥṭan, the Arabic Yoktan, founder of the dynasty; but Caussin de Perceval makes him the forty-sixth. He is not to be confounded with Ḥarith ibn 'Amr, the Kindite prince (as is done by Grätz, "Gesch." 3d ed., v. 77, 368), who lived two centuries later.

Bibliography: Pococke, *Specimen Historiæ Arabum*, p. 427; Caussin de Perceval, *Essai sur l'Histoire des Arabes*, i. 111, and table i.

G. M. Sel.

ḤARIZI, JUDAH B. SOLOMON. See Al-Ḥarizi, Judah b. Solomon.

HARKAVY: Russo-Jewish family. It originated, according to a tradition current in the family, with Mordecai Jaffe, author of the "Lebushim." The immediate ancestor was Joseph of Turetz (d. 1778), Turetz being a town near Nowogrudok, in the province of Minsk. The first member of the family to assume the name "Harkavy" was Gershon of Nowogrudok (d. 1824), son of Joseph of Turetz.

Abraham Harkavy: Son of Jacob Harkavy. See Harkavy, Albert. A. Ha.

Alexander Harkavy: Russian-American writer and linguist; born at Nowogrudok, Minsk government, May 5, 1863. Alexander was educated privately, and at an early age evinced a predilection for philology. In 1879 he went to Wilna, where he worked in the printing-office of the Romm Bros. In 1882 he went to America, in 1885 to Paris; he subsequently returned to America, and settled in New York, where he now (1903) resides.

It is partly due to Harkavy that Yiddish is now recognized as a language. His Yiddish dictionaries show that its vocabulary is as ample as that of the average modern language, and that, if lacking in technical terms, it is richer in idiomatic and characteristic expressions.

Alexander Harkavy's most important works are: "Complete English-Jewish Dictionary" (1891); "Dictionary of the Yiddish Language: Yiddish-English" (1898); pocket editions of English-Yiddish and Yiddish-English dictionaries; "Amerikanischer Briefsteller" (English and Judæo-German, 1899); "Ollendorf's Method of English: in Yiddish" (1893); "Uchebnik Angliskavo Yazyka" (1892); "Torat Leshon Anglit," an English grammar in Hebrew (1894); "Ha-Yesh Mishpaṭ Lashon li-Sefat Yehudit?" (1896), in which he shows that Yiddish has the essential elements and forms of a living language; "Don Kichot," a Judæo-German translation (1897–98).

Bibliography: E. Harkavy, *Dor Yesharim*, New York, 1902; Eisenstadt, *Ḥakme Yisrael be-Amerika*, p. 33; *Ha-Leom* (Harkavy's autobiography), vol. ii., New York, 1903.

J. D. E.

Alexander Süsskind Harkavy: Scholar and merchant; third son of Gershon Harkavy; born 1785; died 1841. In 1827 he became rabbi of Nowogrudok, which office he retained until his death.

Deborah Romm: Daughter of Joseph Bezaleel Harkavy, and head of the Hebrew publishing firm of Widow & Brothers Romm, of Wilna.

Elhanan Harkavy: Eldest son of Gershon Harkavy; died at Jerusalem in 1838. He devoted his life to study, and in his later years settled in Jerusalem. On the tombstone over his grave, on the Mount of Olives, he is designated as "Elhanan Ashkenazi."

Elhanan Harkavy: Brother of Alexander Harkavy; born at Nowogrudok; author of "Dor Yesharim."

Elijah Harkavy: Scholar and merchant; died 1827; second son of Gershon Harkavy.

Gershon Harkavy: Talmudist; son of Moses Solomon Harkavy; born 1823; died 1875.

Gershon Harkavy: Son of Joseph of Turetz. He was a disciple of Elijah of Wilna. In his declining years he settled in Safed, Palestine, where he founded a Talmudical academy, and maintained it by the proceeds of vineyards bought for the purpose. He had four sons, Elhanan, Elijah, Alexander Süsskind, and Moses Solomon.

Jacob Harkavy: Son of Elhanan Harkavy; born 1799; died 1894. He was at the head of a Talmudical academy at Jerusalem for forty-three years.

Jacob Harkavy: Son of Gershon Harkavy; author of a brochure in Russian on Jewish education (Wilna, 1902).

Joseph Bezaleel Harkavy: Talmudist; son of Elhanan Harkavy; died 1873. He was the son-in-law of Rabbi Samuel Strashun of Wilna.

Joseph Moses Harkavy: Talmudist; son of Rabbi Alexander Süsskind; born 1812; died 1881.

Moses Solomon Harkavy: Merchant and philanthropist; fourth son of Gershon Harkavy; born at Nowogrudok 1805; died 1872.

Vladimir (Wolf) Harkavy: Jurist at Moscow; son of Joseph Bezaleel Harkavy.

Bibliography: E. Harkavy, *Dor Yesharim*, New York, 1903.
H. R. A. Ha.

HARKAVY, ALBERT (ABRAHAM YAKOVLEVICH): Russian Orientalist and historian; born at Novogrudok, government of Minsk, Oct. 27, 1839. His father, Jacob Harkavy, was a wealthy merchant and a prominent Talmudic scholar, connected by descent with the Jaffe family. At the age of fifteen Harkavy was sent to the yeshibah of Volozhin; and on the completion of his course there he took up secular studies, including German and French.

Albert Harkavy.

In 1858 he entered the rabbinical school of Wilna; in 1863 the University of St. Petersburg, where he studied Oriental languages, and from which he graduated with the degree of master of history (1868), his graduating thesis being "Skazaniya Mussulmanskikh Pisatelei o Slavyanakh i Russkikh" (St. Petersburg, 1870). This work presents a collection of narratives by Mohammedan writers upon the Slavs and Russians. Harkavy was then sent abroad by the university to qualify for the chair of Semitic history; he continued his studies at Berlin under Rödiger and Dümichen, and in Paris under Oppert (1868–70); but in consequence of a misunderstanding with one of the faculty his appointment was not approved. In 1872 Harkavy graduated as doctor of history, his thesis being "O Pervonachalnom Obitalishchye Semitov," etc., a study of the origins of the Semites, Aryans, and Hamites (*ib.* 1872). In the previous year he had published "Ob Istoricheskom Znachenii," etc., an essay on the importance of the Moabite inscription. After graduation he was attached to the Ministry of Public Instruction.

This date marks the beginning of his work on the Hebrew and Arabic manuscripts in the Imperial Public Library of St. Petersburg, where he devoted himself particularly to the critical examination of the Firkovich manuscripts. In 1877 Harkavy received the appointment of librarian, which office he still (1903) occupies. Since 1873 he has been repeatedly sent abroad in the interest of historical and archeological research—to examine Biblical manuscripts (1873), as delegate to the congress of Orientalists (1877), to examine Palestinian and other Oriental monuments (1886). For his achievements in historical research the orders of Saint Stanislas (3d and 2d degrees) and Saint Anne have been conferred upon him by the Russian government, and he has also been raised to the rank of councilor of state. The labors of Harkavy have continued unremittingly for a period of more than forty years, and have opened up the field of early Russo-Jewish history. He has made accessible extensive collections hitherto but little known, and has thereby shed new light on obscure periods in Russian as well as Russo-Jewish history. His methods are best illustrated by his treatises on the Jewish history of southern Russia, the Caucasus, the Crimea, Chazaria, and ancient Kiev. Not a little of his time has been devoted to investigations in the history of the Polish-Lithuanian Jews and of the Karaites, and he deserves great credit for his exposure of Firkovich's falsifications.

Apart from his work as a historian, he has rendered important services to the Jews of Russia by participation in their communal life. Beginning in 1864, Harkavy acted for a number of years as secretary of the Society for the Promotion of Culture Among the Jews of Russia, and since 1873 he has been one of the directors of the Jewish community of St. Petersburg.

Works.

Among his numerous works in Russian, Hebrew, German, and French, there should be mentioned his "Ha-Yehudim u-Sefat ha-Slawim," studies in the early history of the Jews of Russia, first published in Russian by the Imperial Russian Archeological Society under the title "Ob Yazykye Yevreyev," etc. (St. Petersburg, 1865). Harkavy's aim here was to prove that the first Jews who settled in South Russia did not come from Germany, as was supposed by Grätz and other historians, but from Greece through the Black Sea region and the Crimea, and from the Orient by way of the Caucasus. He furthermore showed that Slavonic was the language spoken by the Jews in the Slavonic countries until the arrival of German Jews in great numbers during the Crusades. He proved that the Jewish writers in Russia and other Slavonic countries used Slavonic words and phrases in their Biblical and Talmudic commentaries. The Slavonic names among the Slavonic Jews, the Slavonic inscriptions in Hebrew characters on Polish coins, the tradition among the Russian Jews that their ancestors spoke Slavonic, and the testimony of early writers, are effectively cited by him in support of his contention.

Besides this work he has published:

Skazaniya Yevreiskikh Pisatelei, o Chazarskom Tzarstvye. St. Petersburg, 1874.

Chazarskiya Pisma (in "Yevreiskaya Biblioteka," 1881–82).

Rus i Russkiye v Srednevyekovoi Yevreiskoi Literaturye (in "Voskhod," 1881–82).

Istoricheski Ocherk Sinoda Chetyriokh Stran (in "Voskhod," 1884).

Les Mots Egyptiens de la Bible (reprint from "Journal Asiatique," Paris, 1870).

Zikkaron la-Rishonim we-gam la-Aḥaronim. Studien und Mittheilungen aus der St. Petersburg Kaiserlichen Bibliothek. 5 vols. St. Petersburg, 1879–82. Contains biographies and works of Samuel ha-Nagid, Samuel ben Hophni, Saadia Gaon, Hai Gaon, and other geonim, from manuscripts in the St. Petersburg library, annotated by Harkavy.

Neuaufgefundene Hebräische Bibelhandschriften (paper read before the Imperial Academy of Sciences of St. Petersburg, April, 1884; published in "Zapiski . . . Akademii," series vii., vol. 32, No. 8).

O Yazykye Yevreyev Zhivshikh v Drevneye Vremya na Russi. St. Petersburg, 1886.

Notes to the Russian translation of Grätz's "Geschichte." 2 vols., 1889-1902.

Notes to the Russian translation of Karpeles' "History of Jewish Literature." St. Petersburg, 1889–90.

Notes and additions to P. Rabinovich's Hebrew transl. of Grätz's "Geschichte," vols. iii.-viii. Warsaw. 1893–99.

Harkavy has contributed many valuable articles on the early history of the Jews in Russia to: "Measef Niddaḥim" (supplement to "Ha-Meliẓ," parts i. and ii.); "Ha-Karmel," 1862 *et seq.*; "Monatsschrift," 1883 *et seq.*; "Russko-Yevreiski Arkhiv," 1883; Brüll's "Jahrbücher," 1876; "Voskhod," 1881–84; "Ben 'Ammi," part i., St. Petersburg, 1887; "Ḥadashim gam Yeshanim," in "Ha-Miẓpah," vol. i.; "Ha-Asif," vol. i.; "Keneset Yisrael," i. and iii.; "Ha-Karmel" (Russian), 1865, etc. He has also written many articles on other subjects in Hebrew and Oriental literature in Steinschneider's "Hebr. Bibl."; Berliner's "Magazin"; "Z. D. M. G."; "Yevreiskoye Obozreniye"; "Russki Yevrei"; "Golos"; "Journal Asiatique"; "Revue Critique"; "R. E. J."; the publications of the Russian Imperial Academy of Sciences and of the Russian Imperial Archeological Society; the Journal of the Ministry of Public Instruction; etc.

Harkavy is a member of the Russian Imperial Archeological Society; the Russian Imperial Geographical Society; the St. Petersburg Philological Society; the Moscow Society for the Promotion of Natural Sciences, Anthropology, and Ethnography; the Odessa Society of History and Antiquities; the Société Asiatique of Paris; the Société des Etudes Juives; the Deutsche Morgenländische Gesellschaft; and the Madrid Academy of Sciences (corresponding member). The medal of Isabella the Catholic was conferred upon him by the Spanish government in 1889. He was also the first Jew and the first Russian to be made a corresponding member of the learned Oriental Society Sullogos of Constantinople. On Feb. 18, 1902, Harkavy's friends celebrated the fortieth anniversary of his literary and historical activity, his first article having appeared Feb. 18, 1861, in the earliest Russo-Jewish organ, "Razsvyet."

BIBLIOGRAPHY: Gubernatis, *Ecrivains du Jour*; Schaff, *Dict. of Living Divines*; Reines, *Dor we-Ḥakamaw*, Cracow, 1890. A complete bibliography of Harkavy's writings is now in course of publication by David Maggid of St. Petersburg.

H. R.

HARLAND, HENRY (pseudonym, **Sydney Luska**): American author; born at St. Petersburg March, 1861; educated at the College of the City of New York and at Harvard. From 1883 to 1886 he was in the office of the surrogate of New York, after which he removed to London and became editor of the "Yellow Book," to which many well-known authors contributed. He is the author of the following novels dealing with Jewish subjects: "Mrs. Peixada"; "As It Was Written"; and "The Yoke of the Thorah" (1900).

BIBLIOGRAPHY: *Who's Who in America.*

A.

HARLOT. See PROSTITUTION.

HARO: City in La Rioja, in the diocese of Calahorra, Spain. In the fifteenth century it contained a Jewish community, the members of which were engaged in agricultural, commercial, and industrial pursuits, particularly in tanning, and lived in the De la Mota quarter. The Jews as well as the Moors of Haro were forbidden to sell or to exchange real estate owned by Christians. When, owing to oppressive war-taxes, the population of Haro became impoverished and was forced to dispose of its real estate, the city council, by a decree issued Sept. 8, 1453, forbade Christians to sell or to pledge their houses, gardens, or vineyards to Jews, whether native or foreign. In cases where this decree was violated the sale was declared void, and both buyer and seller, if they had given or received anything as a pledge, were sentenced to pay a fine of 2,000 maravedis each. In 1474 the Jews of Haro and of Peñacerrada à Laja paid 2,500 maravedis in taxes. Before the expulsion of 1492 Jews owned fifty-five houses in Haro.

BIBLIOGRAPHY: *Boletin Acad. Hist.* xxvi. 467; *R. E. J.* xxxi. 125.

G. M. K.

HAROD: Name of a well beside which Gideon and his army encamped on the morning of the day which ended in the rout of the Midianites (Judges vii. 1), and where the test of the people by their mode of drinking apparently took place (*ib.* 4–8). Harod was situated south of the Hill of Moreh (the present Jabal Dahi), where the Midianites were encamped in the valley of Jezreel. It is now called 'Ain Jalud.

E. G. H. B. P.

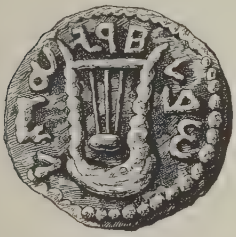
HAROSHETH (HAROSHETH OF THE GENTILES): City supposed to have stood near Hazor, in the northern part of Canaan, afterward known as Upper Galilee, or Galilee of the Gentiles. It was so called on account of the cosmopolitan character of its inhabitants. Harosheth was the home of Sisera, general of the armies of Jabin, King of Canaan, whose seat was Hazor (Judges iv. 2). Here Sisera mobilized the forces (verse 13) that were defeated in the ensuing battle on the banks of the Kishon. Barak and his victorious troops followed the defeated army to Harosheth; "and there was not a man left" (verse 16).

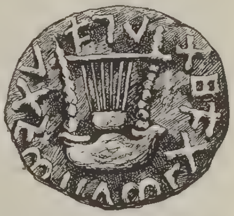
E. G. H. B. P.

HARP AND LYRE: The ancient Hebrews had two stringed instruments, the "kinnor" (כנור) and the "nebel" (נבל). In the English versions of the Old Testament the former word is wrongly translated "harp." In both instruments the strings were set in vibration by the fingers, or perhaps by a little stick, the plectrum (as Josephus says). Bow instruments were unknown to the ancients. The strings were made of gut, metal strings not being used in olden times. The body of the instrument was generally made of cypress (II Sam. vi. 5) or, in very precious instruments, of sandalwood (I Kings x. 11; A. V. "almug").

When Used.

The kinnor and nebel are often mentioned together. As in the case of all instrumental music among the Hebrews, they were used principally as an accompaniment to the voice (see MUSIC). Instruments were used on joyous occasions, such as banquets and festive processions (Gen. xxxi. 27; I Sam. x. 5; II Sam. vi. 5; Isa. v. 12), and especially in the Temple service (Ps. xxxiii. 2, xliii. 4; Neh. xii. 27; I Chron. xvi. 5); here also in accompaniment to songs of praise and thanksgiving (I Chron. xvi. 16; II Chron. v. 12; Ps. xxxiii. 2, lvii. 9, lxxi. 22). They were never used on occasions of mourning (Isa. xxiv. 8; Ezek. xxvi. 13; Lam. v. 14; Ps. cxxxvii. 2; Job xxx. 31). The more popular of the two instruments was the kinnor, which is much more frequently mentioned in the Old Testament than the nebel. Its invention is ascribed to Jubal (Gen. iv. 21). It was used on family occasions and at popular festivals (Gen. xxxi. 27; Job xxi. 12), and was played upon both by the noble and by the lowly. David, the shepherd-boy, was a noted player (I Sam. xvi. 16). The nebel, on the other hand, seems to have been reserved exclusively for religious occasions (Amos v. 23; Ps. cxliv. 9). In connection with secular events (Amos vi. 5; Isa. xiv. 11), its use appears to have been regarded as unseemly and profane. Regarding the form of the two instruments, it is evident from the Old Testament that they could be played while the performer was walking (I Sam. x. 5; II Sam. vi. 5; Isa. xxiii. 16); hence they must have been easy to carry.

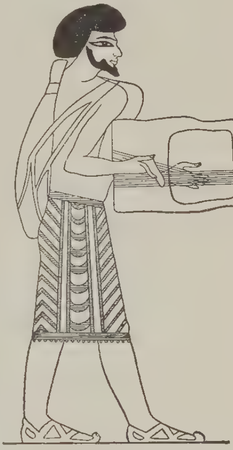

Coin of Bar Kokba Bearing Lyre with Three Strings.
(After Madden.)


Coin of Simon Nasi Bearing Lyre with Six Strings.
(After Madden.)

From the name "nebel" it has been inferred that the shape of this instrument, or of its sounding-board, was similar to that of the bulging vessel of the same name in which wine was kept, or that the sounding-board was made of some animal membrane (נבל = "skin"). This, however, is a very questionable explanation.

Reliance must therefore be placed upon tradition and the analogies furnished by the ancient Greek, Egyptian, and Babylonian instruments. The translation of "kinnor" by κιθάρα presupposes a similarity between the Hebrew and the Greek instruments, a supposition that is confirmed by the illustrations of the kinnor found on Jewish coins (see illustration), which is very similar to both the Greek lyre and cithara. If these had been foreign instruments derived from the Greeks, they would not have been represented as emblems on coins. On the other hand, the Hebrew cithara, the kinnor, is not found in its original form, but in the modified form it assumed under Greek influence. The earliest shape of this instrument, which readily explains that on the coins intended as ornaments, is perhaps represented on an Egyptian tomb at Beni Hassan (see illustration). Here the instrument consists of a long, rectangular board, the upper half of which is cut out so as to form a kind of frame; and above this opening the strings, running parallel to one another, are strung lengthwise across the board. The player holds the instrument in a horizontal position against his chest, and touches the strings with his left hand, while his right holds a little stick serving as a plectrum. The illustration furthermore shows that the instrument did not originate in Egypt, but with the Asiatic Semites; for it is carried by Asiatic Bedouins praying for admission into Egypt. The instrument was subsequently introduced into Egypt, where it was modified in form.

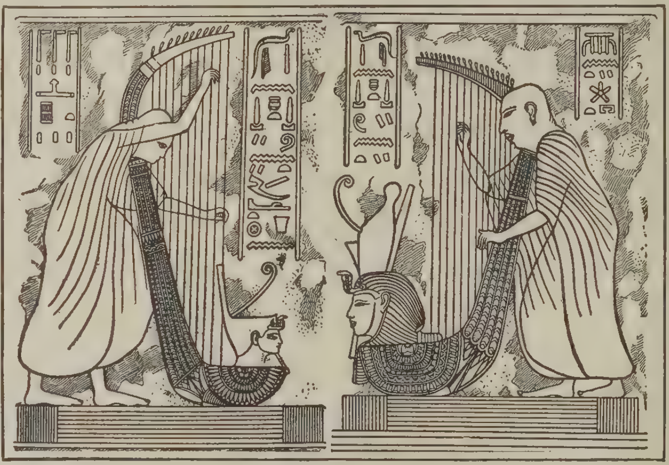
Similarity to Greek Instruments.


Bedouin Playing a Harp.
(After an Egyptian painting in the tombs of the Beni Hassan.)

Harper; on a Babylonian Bas-Relief, About 3000 B.C.
(After Ball, "Light from the East.")

The same instrument is again found in its primitive form on an Assyrian relief, here also played by Semitic prisoners, from the western districts. The representations on Jewish coins, mentioned above, appear in comparison with these primitive forms as further developments under the influence of Greek taste. In one of the instruments there is under the strings a curious sounding-board like a kettle-drum; such a sounding-board is mentioned by the Church Fathers in describing the instrument. As it appears from the foregoing that the instrument was widely used among the Semites, and as the Biblical references, as well as those found in Josephus, seem to apply best to the cithara, it may be assumed that this instrument corresponds to the kinnor. The number of strings evidently varied. In the old Egyptian illustration there are eight strings; the later Egyptian cithara has from three to nine strings; the instruments on the coins have from three to six strings; and Josephus says that the cithara had ten and the nebel twelve strings.

Regarding the nebel there are different views, of which the principal two may be mentioned here. According to one opinion the nebel was identical with the harp. Among the ancient Egyptians there is found, in addition to the large, upright harp, a small portable instrument of that class, which, like the nebel of the Old Testament, the harpist could play while walking. This harp consists of a wide, flat board, with another board fastened at right angles at one end. Across this frame are stretched strings decreasing in length from the center to the sides. A somewhat different Assyrian harp is pictured in a Kuyunjik relief, where a band of musicians going to meet the victorious Assurbanipal is represented.



Egyptian Harpers.
(From a wall-painting in the tomb of Rameses III.)

The Nebel. An illustration of a Babylonian harp is again somewhat different, showing but five strings. Although Josephus mentions twelve strings, it must be remembered that the instrument underwent various changes of form in the course of time.

According to another view the nebel is to be compared with the "sanṭir" (still used among the Arabs), perhaps in view of the Septuagint rendering of the word by "psalterion" (=פסנטר; Dan. iii. 5). The sanṭir consists of a longish, shallow box across which the strings are fixed, the player holding it on his lap. The earliest form of the instrument is found, together with the harp, in the above-mentioned illustration from Kuyunjik. The strings here are strung parallel across the box; the player holds the plectrum in his right hand; it is not clear whether he touches the strings with his left hand also. It is said in reference to the last-named instrument that the name "nebel" would apply very well to it, whether one imagines a bulging sounding-board or one made of an animal membrane. The words "pi ha-nebel" (Amos vi. 5) would in this case refer to the opening in the sounding-board. But, as stated above, this interpretation is very questionable. Jerome's statement that the nebel had the delta form (Δ) argues in favor of a harp-like instrument, as does also the statement of Josephus ("Ant." vii. 12, § 3) that the nebel was played with the fingers, which seems hardly possible in the case of the cymbals.

Finally, there is the tradition that the nebel, unlike the kinnor, was an instrument that stood upright.

Bibliography: Benzinger, *Arch.*; Nowack, *Lehrbuch der Hebräischen Archäologie*, i. 273 *et seq.*; Riehm, *Handwörterb. des Biblischen Altertums*, pp. 1043 *et seq.*; Cheyne and Black, *Encyc. Bibl.* s.v. *Music*; Wellhausen, in *S. B. O. T.* Eng. transl. of *Psalms* (*Polychrome Bible*); Benzinger, *Protestantische Realencyclopädie*, s.v. *Music*; and the bibliographies cited in these works.

E. G. H. I. Be.

HARRIS, SIR AUGUSTUS GLOSSOP: English actor, playwright, and theatrical manager; born in Paris 1852; died at Folkestone, England, June 22, 1896. Harris made possible the renascence in London of grand opera, which had lapsed for want of support. Educated in Paris and Hanover, he forsook a mercantile life to appear (Dec., 1873) at the Theater Royal, Manchester, as *Malcolm* in "Macbeth." Subsequently he supported Barry Sullivan, and then became stage-manager for Colonel Mapleson at Covent Garden.

In 1879 he became manager of Drury Lane Theater—previously a graveyard for theatrical fortunes—where his shrewd management and improved methods of staging laid the foundation of his success. Plays written by Harris, some in collaboration with Petit and Hamilton, were: "The World" (his first production), "Youth," "Human Nature," "A Run of Luck," "The Spanish Armada," "A Million of Money," "The Prodigal Daughter," "A Life of Pleasure," and "The Derby Winner." The last-named was produced in the United States under the title "The Sporting Duchess."

Harris gave his first season of grand opera at Drury Lane in 1887, and so successful was it that he engaged Covent Garden Theater for the following year. The greatest musical artists in the world came under his management. A feature of Harris' Drury Lane management was the elaborate scale on which he produced the Christmas pantomime each year.

Despite his arduous and incessant labors, Harris found time to devote to politics, and became a member of the London County Council, representing the Strand division. He was appointed sheriff in 1891 and deputy lieutenant of the city of London. It was at this time that Harris was knighted.

In 1894 Harris went to the United States, where he and Augustin Daly produced "Hänsel und Graetel." On his return to London the strain of work broke down his health, and he died shortly afterward.

BIBLIOGRAPHY: *New York Tribune*, June 23 and July 13, 1896; *New York Herald*, June 23, 1896.

J. E. Ms.

HARRIS, DAVID: English soldier and mine-director; born in London 1852. He arrived at the Kimberley diamond fields about 1873, and in dealing in diamonds and claims met with great prosperity. While engaging in business he became an ardent soldier. In 1878 he fought under Sir Charles Warren as an officer in the Diamond Fields Horse throughout the Kaffir war and the Griqualand West rebellion, and was mentioned in despatches for gallantry in the field. In 1896 he successfully led 600 of the Kimberley Rifles against a savage native force at Poquana, a place about 80 miles from Kimberley.

Harris was for some time parnas of the Kimberley synagogue. On the death of Barney Barnato (his first cousin) in 1897, Harris was elected unopposed as member for Kimberley in the Cape Assembly.

Although Colonel Harris had retired from the service, at the outbreak of war with the Boers in 1899 he assisted in the defense of Kimberley in conjunction with the imperial forces, being at the head of 2,000 men until the town was relieved by General French. He is now (1903) the representative of the firm of Barnato Brothers in Kimberley.

BIBLIOGRAPHY: *Jew. Chron.* June 21, 1895; Oct. 20, 1899.

J. G. L.

HARRIS, MARK: English surveyor and soldier; born March 15, 1869; killed in action in Bechuanaland April 6, 1897. He was a son of Ephraim Harris, head master of the Jews' School at Manchester, where he was educated; afterward he was articled to an architect and surveyor. Later on he went to South Africa, and at Port Elizabeth acted as borough surveyor. He joined the Prince Albert's Guards, and, working his way up from the ranks, obtained his commission as lieutenant. Harris was next engaged in mapping out Pondoland. In 1896 he was employed in the public works department at Port Elizabeth. He then exchanged for the Duke of Edinburgh's Own Volunteer Rifles with his former rank. On Feb. 24, 1897, this column, about 1,000 strong, started for Bechuanaland. A battle was fought on March 15 at Kuruman, and desultory fighting continued till April 6, when a second engagement with Galishwe took place at Mamssepe, which was captured with the loss of Harris.

BIBLIOGRAPHY: *Jew. Chron.* April 16, 1897.

J. G. L.

HARRIS, MAURICE HENRY: American rabbi; born Nov. 9, 1859, in London, England; educated in London and at Columbia College, New York city, graduating in 1887 (M.A., Ph.D.), and at the Emanu-El Theological Seminary of New York city.

In 1883 Harris was elected rabbi of Temple Israel of Harlem, New York, a position he still holds (1904). He is vice-president of the Society for the Aid of Jewish Prisoners, second vice-president of the New York Board of Jewish Ministers, and a director of the Jewish Protectory.

Among his works are the following: "The People of the Book: a Biblical History" (3 vols.); "Selected Addresses" (3 vols.); two Chautauqua syllabi of Jewish history and literature from the Cabala to Mendelssohn. Harris has also contributed to the "Jewish Quarterly Review" and to the "North American Review."

BIBLIOGRAPHY: *Who's Who in America*, 1903–04.

A. F. H. V.

HARRISBURG. See PENNSYLVANIA.

HARROW. See AGRICULTURE.

HARRWITZ, DANIEL: German chess master; born 1823 in Breslau, Silesia; died Jan. 9, 1884, at Botzen, Tyrol; received most of his chess-training from Anderssen. Harrwitz lived for some time in France, and at intervals in England. His chess career may be said to have begun in Paris in 1845. In the following year he lost a match with Staunton at the odds of a pawn and two moves, but won another at pawn at move. He then defeated Horwitz and Löwenthal in England and De Rivière in Paris. In 1858 he lost a match with Morphy by 2 games to 5; but before the match he won an additional game, thus gaining the rare distinction of winning three games from that distinguished player. In 1862, owing to ill health, Harrwitz was compelled to relinquish active participation in the game. As a giver of odds, he was perhaps the most successful of all chess-players.

In 1853–54 Harrwitz published "The British Chess Review." He was also the author of "Lehrbuch des Schachspiels," Berlin, 1862.

BIBLIOGRAPHY: G. Berger, *Schach-Jahrbuch*, Leipsic, 1892–1893; G. A. MacDonnell, *Chess Life-Pictures*, pp. 60–66, London, 1883 (with portrait); Steinschneider, *Schach bei den Juden*, p. 42, Berlin, 1873.

S. A. P.

HARSELANI, ABRAHAM AL-: Karaite scholar; flourished in Babylonia in the tenth century. He is cited in Al-Hiti's chronicle as having disputed with the rabbinical authorities of his time. He is also quoted by Mordecai ben Nissim in the "Dod Mordekai" (p. 11b) as a Karaite authority. None of Harselani's works is extant.

BIBLIOGRAPHY: G. Margoliouth, in *J. Q. R.* ix. 441.

G. I. Br.

HARSITH: One of the gates of Jerusalem, mentioned in Jer. xix. 2 (R. V.); it led into the Valley of Hinnom. The meaning of the name can not be ascertained. The Authorized Version gives "east gate," evidently connecting it with "ḥeres" (the sun).

E. G. H. B. P.

HART (Hebr. "ayyal," the female or hind: also "ayyalah" and "ayyelet"): One of the clean animals enumerated in Deut. xiv. 5 (comp. xii. 15, 22; xv. 22), and among those provided for the table of Solomon (I Kings v. 3 [A. V. iv. 23]). It is certain that one of the *Cervidæ* is intended by "ayyal," but the particular species common in Palestine in Biblical times can not now be determined; the fallow deer (*Cervus dama*) is still met, though rarely, in the neighborhood of Sidon. The Septuagint renders "ayyal" by ἔλαφος, which would suggest the *Cervus elaphus*. Some also (comp. Winer, "B. R." *s.v.* "Hirsch") regard "yaḥmur," mentioned with "ayyal" (A. V. "fallow deer"; R. V. "roebuck"), as a species of hart, perhaps the *Cervus platyceros*, smaller than the common hart and surpassing it in swiftness. The swiftness and gentleness characteristic of the hart render it an image of agility as well as of feminine grace and tenderness (Gen. xlix. 21; II Sam. xxii. 34; Ps. xviii. 33; Isa. xxxv. 6; Hab. iii. 19; Prov. v. 19; Cant. ii. 17, viii. 14). Its maternal affection is alluded to in Jer. xiv. 8; its timidity in Job xxxix. 1; Ps. xxix. 9; its eager panting for water in Ps. xlii. 1. These frequent references to the qualities and habits of the hart, the localities deriving their names from it (Josh. x. 12, xxi. 24; Judges xii. 12), and the fact that it was used for food, show that it was at one time quite common in Palestine.

In the Talmud "ayyal" ("ayyalah," "ayyalta") and "ẓebi" are used as generic names for the whole deer family. The hart is caught with nets; its skin is used to make parchment (Ket. 103b); its flesh tastes like that of the heifer (Bek. 29b). The male has branched antlers (Ḥul. 59b), adding every year one tine (Yoma 29a); and the frequent shedding of the antlers gave rise to the proverbial expression, "He placed his money upon the horn of a hart," that is, he lost it in a bad enterprise (Ket. 107b). On the difficulties which the female experiences in copulation and in the bearing of young see 'Er. 54b; Bek. 7b; B. B. 16b; Yoma 29a (comp. Aristotle, "On Generation of Animals," v. 2, 3, and Pliny, "Historia Naturalis," x. 63, 83); and on the generation of the "yaḥmurta" (female of the "yaḥmur") see Bek. 7b. The hart is the swiftest of all animals (Ket. 112a), and it is therefore used as an example of alertness in doing the "will of the Father in heaven" (Ab. v. 20). For a hart to cross one's path was considered a bad omen (Sanh. 65a).

Bibliography: Tristram, *The Natural History of the Bible*, p. 99; Lewysohn, *Die Zoologie des Talmuds*, p. 111.

E. G. H. I. M. C.

HART: Several families of this name, of Anglo-Jewish origin, settled early in the English possessions in America, including Canada.

Isaac Hart: One of the earliest Jewish residents of Newport, R. I. He settled there as early as 1750, and soon became known as a successful merchant. On June 13, 1756, he was one of several who purchased the land for the first synagogue of Newport. During the War of Independence Isaac Hart favored the British cause, and it is related that he met his death in 1780 by being "inhumanely fired upon and bayoneted" by the American soldiers ("Rivington's Gazette," Dec. 2, 1780). In New York a **Moses Hart** acquired burgher rights as early as June 22, 1713 or 1714; a **Solomon Hart, Jr.**, took the oath of allegiance under the Act of 1740.

Ephraim Hart: Merchant; born in Fürth, Bavaria, in 1747; died in New York July 16, 1825. The original name of his family was "Hirz." It is not known in what year he came to America, but in 1782 he was residing as a merchant in Philadelphia, and in that year he joined the Mickvé Israel congregation. He married in 1783 Frances Noah, a sister of Manuel Noah. Later he removed to New York and engaged in the commission and brokerage business. On April 2, 1787, he was registered as an elector of the Shearith Israel congregation. By 1792 he had become one of the most successful merchants in the city, and at this time he helped to organize the Board of Stock-Brokers, now known as the "New York Stock Exchange." His name occurs in 1799 in a "list of owners of houses and lots valued at £2,000 or more." He was one of the founders, in 1802, of the Ḥebra Hesed Veemet, a charitable organization connected with the Shearith Israel congregation. He was a state senator in 1810, and it is said that at the time of his death he was a partner of John Jacob Astor.

Joel Hart: Physician; the only son of the foregoing; born in Philadelphia in 1784; died in New York June 14, 1842. He received the degree of M.D. from the Royal College of Physicians and Surgeons, London. He was one of the charter members of the Medical Society of the County of New York. He married, May 2, 1810, in London, Louisa Levien, and had issue. On Feb. 7, 1817, he was appointed by President Madison United States consul at Leith, Scotland, and remained there in that capacity until 1832, when he returned to New York and resumed the practise of medicine. He was well known in masonic circles in New York city.

Myer Hart: First merchant of Easton, Pa.; his original name was "Myer Hart de Shira." He went to America at an early age, and at once engaged in trade. He is classed among the founders of Easton (1750), and was the first shopkeeper there; his name occurs in a list (1752) of the eleven original families of Easton. From the tax-lists of Northampton county it is evident that he was one of its richest merchants. On April 3, 1764, Myer Hart took the oath of allegiance to the colonial government. During the Revolutionary war he was the agent at Easton of David Franks, for the "care of Prisoners in the British Service"; on March 19, 1778, he refuted a charge of cruelty and insult to the prisoners. In August, 1779, he petitioned the "Supreme Executive Council" in regard to the removal of a tenant. About 1782 he must have removed to Philadelphia, for in that year his name occurs among the original members of the Mickvé Israel congregation; in 1785 it occurs in the first Philadelphia directory. In September, 1786, owing to failure in business his estate was sold by the sheriff. The exact date of his death is unknown, although it has been stated that he lived to near the close of the century. He married a daughter of Abraham and Esther de Leon, and had issue.

Michael Hart: Another early resident of Easton; not related to the foregoing; born in 1738; died March 23, 1813. He removed to Pennsylvania early in life, soon becoming one of the wealthiest residents of Easton, according to the assessments on his property. He was (1782) one of the original members of the Mickvé Israel congregation, Philadelphia. He was a member of the first fire-company of Easton. His first wife, Leah, died July 4, 1786, aged 32; his second wife, Esther, was a daughter of the Rev. Jacob Raphael Cohen. One of the children by the second marriage was **Louisa B. Hart,** well known in the Jewish community of Philadelphia.

Abraham Hart: American publisher; born in Philadelphia, Pa., Dec. 15, 1810; died at Long Branch, N. J., July 22, 1885. At an early age he secured a position in the firm of Carey & Lea, publishers, and continued in their employ until 1829, when he engaged in business with Edward L. Carey under the firm name of Carey & Hart. Many famous books were issued by them. Among the productions of their press were Griswold's "Poets and Poetry of America" (1842), and Longfellow's "Poets and Poetry of Europe" and his "Poems" (1845). They were the first to collect and publish separately the fugitive pieces of Macaulay, Jeffrey, and other well-known English essayists. The most celebrated book issued by Carey & Hart was the now very rare "Yellowplush Correspondence" (1838), the first book of Thackeray's ever published, preceding by several years the first English edition of any of his works. In 1845 Carey withdrew from the firm, and Henry Carey Baird was associated with Abraham Hart under the name of Hart & Baird. Four years later Baird withdrew, and Hart continued the publishing business until 1854, when he retired. The firm had become one of the best-known publishing-houses in America.

Abraham Hart was greatly interested in the Jewish charitable and educational societies of Philadelphia. He was president of the board of managers of the Jewish Foster Home, the (first) Jewish Publication Society, the board of trustees of Maimonides College, and the Mickvé Israel congregation. He was for many years treasurer of the Hebrew Education Society (1848–75), and was interested in the establishment of the Jewish Hospital and the Young Men's Hebrew Association.

Bernard Hart: Merchant; born in England in 1764; died in New York in 1855. He went to Canada in 1777, and removed to New York in 1780, where he engaged in business, keeping up the trade connections he had formed in Canada. During the yellow-fever epidemic of 1795 he was unceasing in his devotion to the afflicted. In 1797 Hart was quartermaster of a brigade of state militia, of which James M. Hughes was brigadier-general. He married in 1806 Rebecca (b. 1783; died 1868), daughter of Benjamin Mendez Seixas, and by her had several children, one of whom was Emanuel Hart.

In 1802 he had associated himself with Leonard Lispenard under the firm name of Lispenard & Hart, and conducted a general commission business. Hart withdrew from the firm in 1813, and then continued in business alone. In 1831 he succeeded Jacob Isaacs as secretary of the New York Stock Exchange, and continued in office until 1853. Hart was interested in the formation of some of the earliest social organizations of New York city, and his name frequently occurs in the records of the Congregation Shearith Israel.

Charles Henry Hart: Son of Samuel Hart; born in Philadelphia Feb. 4, 1847; graduated from the University of Pennsylvania in 1869 (A.M., LL.B.); admitted to the bar Nov. 14, 1868. On Feb. 17, 1894, Hart met with a severe railroad accident, in consequence of which he gave up the practise of law. He then devoted himself to the study of the history of American art. He has been a director of the Pennsylvania Academy of the Fine Arts, and was appointed chairman of the committee on retrospective American art at the World's Columbian Exposition, Chicago, 1893. He is a member of many learned societies, and has been corresponding secretary of the Numismatic and Antiquarian Society. Hart is a recognized authority on early American painters and engravers, and is a constant contributor to the magazines on this subject. He has published: "Historical Sketch of National Medals," New York, 1866; "Turner, the Dream Painter," New York, 1879; "Memoir of William Hickling Prescott," 1868; "Bibliographia Lincolniana," Albany, 1870; "Browere's Life Masks of Great Americans," New York, 1899; "Gilbert Stuart's Portraits of Women," New York, 1902; "Hints on Portraits and How to Catalogue Them," Philadelphia; etc.

A. A. S. W. R.

John Isaac Hart: American dental surgeon; born in New York city Aug. 7, 1865; son of Benjamin I. Hart and grandson of John I. Hart. He was educated at the Columbia Grammar School (New York city) and at the New York College of Dentistry, graduating as doctor of dental surgery in 1886, in which year he began to practise. In 1895 he became professor of operative dentistry, dental pathology, and therapeutics at the New York Dental School, which position he still occupies (1903).

Hart has filled several important positions: in 1899 he was vice-president of the National Dental Association; in 1902 vice-president of the Odontological Society of New York; in 1900–02 president of the New York State Dental Society. He also takes an active interest in communal affairs.

Hart has contributed several essays to the dental journals, among them being "Minute Structure of Dentine," in "Dental Cosmos," 1891, and "The Care of the Teeth from the Second to the Twelfth Year," in "Information," 1900.

A. F. T. H.

The following were among the representatives of the family in Canada:

Aaron Hart: Founder of the Hart family in Canada; born in London, England, in 1724; died at Three Rivers, province of Quebec, Canada, in 1800. He crossed the Atlantic with Sir Frederick Haldimand when that general went to take part in the war in which England wrested Canada from the grasp of France. After being a short time in New York, Hart was appointed commissary officer in Amherst's army, and he was one of those who rode with the staff of that general when he entered Montreal in 1760. Subsequently he was attached to Haldimand's command at Three Rivers. At the close of the war he took up his residence at the latter place, where he entered into extensive mercantile operations and acquired large estates. He became seignior of Becancourt and of Ste. Marguerite and owner of the Fief Marquisat Dusable. At his residence in Three Rivers he received a visit from

Edward, Duke of Kent, the father of Queen Victoria. He assisted in repelling Montgomery's invasion in the winter of 1775, and took an active part in the military operations of that period. He married Dorothea Judah, whose brother, Uriah Judah, was prothonotary of Three Rivers.

Aaron Hart left four sons, **Moses, Ezekiel, Benjamin,** and **Alexander,** and four daughters: **Catharine** married Dr. Bernard Samuel Judah of New York, whose son, Samuel Judah, became attorney-general of Indiana; **Charlotte** married Moses David of Montreal; **Elizabeth** remained unmarried; **Sarah** married Samuel David of Montreal. **Moses Hart,** the eldest son of Aaron Hart, received the seigniory of Ste. Marguerite and the Fief Marquisat Dusable from his father, and became also seignior of Courval. His descendants are still prominent in Jewish communal affairs in Montreal, notably **Dr. David A. Hart,** born at Three Rivers in 1844, and **Lewis A. Hart**, born at Three Rivers in 1847. The latter was president of the Spanish and Portuguese congregation of Montreal in 1891. He was for some years lecturer on notarial practise at McGill University, and was the author of "On Christian Attempts to Convert Jews" and "Some Questions Answered," two ably written works of a controversial character.

Ezekiel Hart: Second son of Aaron Hart; born at Three Rivers in 1767; died in 1843. He succeeded his father as seignior of Becancourt. He was the first Jew elected to the Canadian Parliament, and distinguished himself by the leading part he took in the struggle of 1807–09 to obtain full civil rights for his coreligionists in Canada (see CANADA). During the War of 1812–14 he served with distinction as an officer of militia. He was survived by seven children, one of whom, **Samuel Becancourt Hart,** took a leading part in securing the passage of the Act of William IV. which conceded political equality to the Jews in Canada. **Aaron E. Hart** and **Adolphus M. Hart,** also sons of Ezekiel Hart, were prominent members of the legal profession. Adolphus M. Hart was the author of a history of the Mississippi Valley. He married Constance, a daughter of Benjamin Hart, and one of their sons, **Gerald E. Hart,** of Montreal, was the author of "The Fall of New France," recognized as one of the best works on one of the most important epochs in Canadian history.

Benjamin Hart: Third son of Aaron Hart; born in 1779 at Montreal; died in 1855. He resided with his parents at Three Rivers, removing some years after his father's death to Montreal. He took a leading part in Jewish communal work in the latter city during the earlier half of the last century (see CANADA). He was also identified with many Montreal non-sectarian institutions, and was one of the founders of the Montreal General Hospital. He married Harriot Judith Hart, a daughter of Ephraim Hart of New York, who was one of the founders of the New York Stock Exchange. He left numerous offspring.

Aaron Philip Hart, eldest son of Benjamin Hart, was distinguished as a learned member of the Montreal bar. He actively engaged in political life, and during the rebellion of 1837–38 raised a company of loyalist militia. Other members of the family were active in helping to preserve peace in the district of Three Rivers. **Wellington Hart,** the second son of Benjamin Hart, died in Montreal in 1891. He resided for a time in the United States, where he became colonel of a Michigan regiment. He was later attached to the War Department at Washington. Returning afterward to Canada, he became manager of the Metropolitan Bank at Coaticook. **Frederick Hart,** third son of Benjamin Hart, was adjutant-general of Louisiana.

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Canadian Branch: *Records of the Hart Family*; *Minutes and Correspondence of the Corporation of Spanish and Portuguese Jews, Shearith Israel, Montreal*; Joseph Tassé, *Droits Politiques des Juifs en Canada*, in *La Revue Canadienne*, Montreal, June, 1870; *Catalogue Raisonné of Loan Exhibition of Canadian Historical Portraits, etc., of the Numismatic and Antiquarian Society of Montreal*; C. I. de Sola, *The History of the Spanish and Portuguese Synagogue*, in *Borthwick's Gazetteer of Montreal*, 1892; *idem*, in *The Star* (Montreal), Dec. 30, 1893; *Occident*, vol. i., No. 8, Philadelphia, 1843.

A. C. I. DE S.

HART, AARON (known also as **Uri Phoebus**): First chief rabbi of the Ashkenazic Jews in England; born at Breslau in 1670; died in the year 1756. After studying at a yeshibah in Poland, he married the daughter of R. Samuel ben Phoebus of Fürth, author of a commentary on Eben ha-'Ezer. It was probably through the influence of his wealthy brother, Moses HART, founder of the Great Synagogue, Duke's place, London, that he was appointed rabbi of the first Ashkenazic synagogue in that city. This was opened in Broad street, Miter square, in 1692.

Hart published in 1707 a small work entitled "Urim we-Tummim," which is of interest as being the first Hebrew book printed in London.

BIBLIOGRAPHY: H. Adler, *Chief Rabbis of England*, 1887; *Cat. Anglo-Jew. Hist. Exh.* 1887.

J. G. L.

HART, EMANUEL B.: American congressman; born in New York Oct. 29, 1809; died Aug. 29, 1897. When twenty years old he joined the volunteer fire department of New York, as a member of engine company No. 9, and continued in active service five years. Hart was a Jackson Democrat, and one of the challengers at the polls in the exciting election of 1832. In 1845 he was elected alderman of the fifth ward, and was reelected the following year, but refused a third nomination. Subsequently he was appointed a delegate to the Democratic state convention, and as a member of Tammany Hall was elected chairman of the Tammany general committee in 1849. In 1851 Hart was elected to Congress by a heavy majority. Under President Buchanan's administration he was appointed surveyor of the port of New York, and on the expiration of his term served for a year in the same office at President Lincoln's request.

Hart was sent to Europe by the United States Treasury in 1860 for the purpose of investigating frauds in the revenue. To his report a number of important reforms have been attributed. In 1867 he was offered the nomination of the sixth congressional district of New York, but refused; in 1868 he was a presidential elector. Hart was made a commissioner of emigration in 1869, and two years later was elected member of the board of aldermen. He served as excise commissioner under Mayor Cooper in 1879, and on the election of President Cleveland was appointed disbursing agent at the custom-house, New York. Later Gen. Daniel E. Sickles, then sheriff, appointed him cashier of his office. For years Hart held the presidency of the Mount Sinai Hospital, and the office of treasurer to the Hebrew Relief Society, as well as the presidency of the Home for the Aged and Infirm.

Bibliography: *American Jews' Annual for 5647* (1886–87), pp. 112–133.

A. F. H. V.

HART, ERNEST ABRAHAM: English physician and editor; born in London 1836; died there Jan. 7, 1898. He was educated at the City of London School and Queen's College, Cambridge. Choosing medicine as a profession, he was entered at St. George's Hospital, where he had a distinguished career as a student. In 1856 he became a member of the Royal College of Surgeons of England. He took up as a specialty diseases of the eye, and acquired an extensive consulting practise in London.

In 1858 Hart began to publish editorial articles in the "Lancet," and two years later he was appointed coeditor of that journal. In 1866 he became editor of the "British Medical Journal," the organ of the British Medical Association, and the subsequent growth of that association and of the "Journal" was largely due to his labors. His next appointment was as surgeon to the West London Hospital; and while attached there he devised a method of treating a special form of aneurism, which proved of great service. In 1864 he was appointed ophthalmic surgeon to St. Mary's Hospital, and a few years later became aural surgeon and dean of the medical school attached to the hospital. During this period he contributed various practical papers to the transactions of the Royal Medical and Chirurgical Society and to the reports of the Moorfields Ophthalmic Hospital.

Dr. Hart, in his public capacity, originated many beneficent schemes for the alleviation of public evils which his position as chairman of the Parliamentary Bills Committee of the British Medical Association, to which he was elected in 1871, enabled him to carry through. He caused the appointment of a commission to inquire into the state of the London workhouse infirmaries, which led to the establishment of the Metropolitan Asylums Board; and he embarked on a campaign against baby-farming, which resulted in the Infant Life Protection Act. Hart was chairman of the National Health Society, and was an active member of the executive committee of the International Health Exhibition of 1885. The record of his public work covers nearly the whole field of sanitary legislation in England during the thirty years which preceded his death.

Under the title of "The Eternal Gullible," Hart published a series of articles exposing the shams of hypnotism, mesmerism, etc.; and at the time of his death he was engaged in editing "Masters of Medicine," a series of lives of eminent medical men. He also contributed to the "Nineteenth Century," the "Century," and the "Forum."

Hart took great pride in his race, and when quite young wrote articles in "Frazer's Magazine," strenuously urging the emancipation of the Jews. In 1877 he published "The Mosaic Code," an exposition of Pentateuchal sanitation.

In 1893 the University of Durham conferred on him the degree of D.C.L., "honoris causa."

Bibliography: *Jew. Chron.* Jan. 14, 1898; *The Times* (London), Jan. 8, 1898; *British Medical Journal*, Jan. 15, 1898.

J. G. L.

HART, HENRY JOHN: Australian magistrate; born in New York May 7, 1820; died 1884. Educated at Columbia College, New York, he was destined for the legal profession; but, evincing a distaste for the law, he left New York and went to Sydney in 1839. In 1841 he took up his abode in Melbourne, and for some years engaged in commercial pursuits. He took a prominent part in the search for gold-fields in Victoria. In 1854 he was appointed a commissioner of the supreme court. In January, 1855, he left Victoria for Europe, but returned to the colony in 1857 and was gazetted a territorial magistrate. Afterward he was thrice elected by the citizens of Melbourne auditor of that city.

Through Hart's exertions a grant of land was obtained for a synagogue. Hart was honorary secretary of the East Melbourne congregation and its president for six years. He was for upward of twenty years on the board of management of the Melbourne Hospital, the Lying-in Hospital, and the Sick Children's Hospital, and was vice-president of the Eye and Ear Hospital.

In 1866 Hart was acting consul of the United States of America, and later was appointed vice-consul of Italy. He was also one of the royal commissioners of the International Exhibition at Melbourne in 1881.

Bibliography: *Jewish World*, June 20, 1884.

J. G. L.

HART, SIR ISRAEL: Ex-mayor of Leicester, England; born 1835. Chairman of the Hart and Levy Company, wholesale clothing manufacturers, he was prominently identified with the municipal life of Leicester from the year 1874, when he was elected to the town council. In 1884 he was elevated to the bench of aldermen, and elected mayor, being reelected in 1885, 1886, and 1893. In 1885 he became high bailiff of the borough of Leicester.

Hart presented Leicester with a free library and an ornamental fountain. He contested Central Hackney in 1900, and died March 24, 1911.

Bibliography: *Who's Who*, 1903; *Jew. Chron.* Jan. 4, 1895.

J. G. L.

HART, MOSES: Founder of Duke's Place Synagogue, London; born in Breslau; died in London 1756; brother of Rabbi Uri Phoebus (Aaron Hart), chief rabbi of the Ashkenazic Jews of England. During the high-treasurership of Lord Godolphin in the reign of Queen Anne, a government appointment was conferred upon Hart, and thereby he attained to great affluence. In 1722, being actuated by religious zeal and by the fact that the London Jewish community had outgrown its temporary house of prayer, Hart contributed a liberal sum, which covered the cost of erecting a permanent edifice. This was the first building of the Great Synagogue, London; it was inaugurated on New-Year's eve, 1722.

Bibliography: Picciotto, *Sketches of Anglo-Jewish History*; *Cat. Anglo-Jew. Hist. Exh.* 1887.

J. G. L.

HART, SOLOMON ALEXANDER: Artist, and librarian at the Royal Academy, London; born at Plymouth April, 1806; died in London June 11, 1881. In 1823 he was entered at the Royal Academy as a student of painting. His earliest work was a portrait miniature of his father, which was exhibited in 1826. He continued for a time to paint miniatures, and exhibited his first oil-painting, entitled "Instruction," at the British Institution in 1828. In 1830 he exhibited "The Elevation of the Law" at the Suffolk Street Gallery. He was elected an A.R.A. in 1835 and a R.A. in 1840, and from 1854 to 1863 acted as professor of painting at the Royal Academy, in 1864 becoming librarian to that institution. During 1841–42 Hart visited Italy, and made an elaborate series of drawings of architectural interiors and of sites famous in history, which he intended for publication. He subsequently abandoned this intention, and made use of these drawings in several scenic and historical Italian pictures. Hart was curator of the Painted Hall at Greenwich, and frequently gave his services to the British and South Kensington museums.

Among Hart's Jewish works are: "Hannah, the Mother of Samuel"; and "The Conference Between Manasseh ben Israel and Oliver Cromwell," which was bought by F. D. Mocatta, who subsequently presented it to Jews' College.

Bibliography: *Jew. Chron.* and *Jew. World*, June, 1881; *The Times* (London), June 13, 1881; *Memoirs of S. A. Hart*, privately printed 1881; Boase, *Modern English Biography*.

J. G. L.

HARTFORD. See Connecticut.

HARTMANN, ANTON THEODOR: German author; born at Düsseldorf June 25, 1774; died at Rostock April 20, 1838. At Göttingen, Eichhorn led him to turn his attention to the study of the Old Testament and of Oriental languages. He taught for fifteen years, and was then called to Rostock (1811) as professor of Old Testament theology. His many works were for the most part of a belletristic character. The following two deserve special mention: "Die Hebräerin am Putztische und als Braut: Vorbereitet Durch eine Uebersicht der Wichtigsten Erfindungen in dem Reiche der Moden bei den Hebräerinnen von den Rohesten Anfängen bis zur Ueppigsten Pracht" (3 vols., Amsterdam, 1809–10), on which De Quincey wrote one of his essays; "Historisch-Kritische Forschungen über die Bildung, das Zeitalter und den Plan der Fünf Bücher Mose's, Nebst einer Beurtheilenden Einleitung und einer Genauen Charakteristik der Hebräischen Sagen und Mythen," his principal work (1831). The latter book presents the most consistent development of the so-called "fragment-theory." About 1835 he wrote several pamphlets against the emancipation of the Jews, to which Gotthold Salomon replied.

Bibliography: *Allgemeine Deutsche Biographie*, x. 680 *et seq.*

J. K. H. C.

HARTMANN, MORITZ: Austrian poet; born at Przibram, Bohemia, Oct., 1821; died at Oberdöbling, near Vienna, May 13, 1872. He was educated at the gymnasiums at Jung-Bunzlau and Prague, and at the universities of Prague and Vienna. After traveling in Italy, Switzerland, Germany, and France he went to Vienna (1842). He revisited Germany in 1844, and lived for some time after in Brussels. In 1847 he returned to Prague. He took part in the Revolution of 1848, and was elected representative to the Parliament at Frankfort-on-the-Main. He went with Blum and Fröbel to Vienna, escaping to Frankfort when the troops under Windischgrätz were victorious. When the revolution in Baden broke out (1849) he again sided with the revolutionists, and when this revolution also failed he was compelled to flee from Germany. In 1853 he was sent to the Crimea as war correspondent for the "Kölnische Zeitung." Expelled from Constantinople in 1854, he went to France. In 1860 he settled in Geneva, where he became teacher of German literature and language. In 1862 he became editor of the "Freya" in Stuttgart; in 1867 one of the editors of the "Allgemeine Zeitung"; in 1868 he went to Vienna as editor of the "Neue Freie Presse."

Moritz Hartmann.

Among Hartmann's works are: "Kelch und Schwert," Leipsic, 1845; "Reimchronik des Pfaffen Mauritius," Frankfort-on-the-Main, 1849; "Der Krieg um den Wald," *ib.* 1850; "Adam und Eva," Leipsic, 1851; "Schatten," Darmstadt, 1851; "Neuere Gedichte," Leipsic, 1851; "Tagebuch aus Languedoc und Provence," Darmstadt, 1853; "Novellen," Berlin, 1858; "Die Diamanten der Baronin," *ib.* 1873; "Gedichte in Neuer Auswahl," Stuttgart, 1874. He translated from the Hungarian Petőfi's poems "Gedichte," Darmstadt, 1851, and edited "Bretonische Volkslieder" (with L. Pfau), Cologne, 1859.

His collected works appeared in ten volumes in Stuttgart, 1873–75.

Bibliography: Brümmer, *Deutsches Dichter-Lexikon*, 1876; Brandes, *Das Junge Deutschland*, Leipsic, 1892.

s. F. T. H.

HARTOG, CÉCILE: English composer and pianist; born in London. She studied music under C. K. Salaman, and afterward at the Royal Academy of Music, London, also receiving instruction from F. H. Cowen, Bargiel, Oscar Beringer, and

Karl Klindworth (Berlin). Cécile Hartog has published a number of songs and of pieces for piano and clarionet. Among her musical settings the best known are: Browning's "The Years at the Spring," Lang's "Northern Song," Zangwill's "Sunset," Heine's "Snow May Drift," and Mrs. Lucas' "Song of the Jewish Soldier." Her first and great success was "Swinging."

Miss Hartog is also the composer of "Barbara's Song Book," a book of songs for children, and author of "Poets of Provence," in the "Contemporary Review," October, 1894.

J. I. H.

HARTOG, EDOUARD DE: Dutch composer; born in Amsterdam Aug. 15, 1826; studied under Bartelmann, Döhler, Mme. Dulcken, and Hoch; subsequently with Elwart and Litolff, and still later with Heinze and Damcke. In 1852 he settled in Paris, where he taught pianoforte, composition, and harmony. In 1853 he composed his first opera, "Le Mariage de Don Lope," which was not produced till 1868 (Théâtre Lyrique, Paris). De Hartog became prominent through his orchestral works, particularly those composed in 1857 and 1859. He has written, besides the opera mentioned above: "L'Amour et Son Hôte" (Brussels, 1873); Forty-third Psalm, for soli, chorus, and orchestra; two string quartets; "Lorenzo Aldini," opera; and many pieces for the violin, violoncello, harp, and organ. He was also a contributor to Pougin's supplement to Fétis' "Biographie Universelle."

De Hartog is a member of the Netherlands Musical Society; and he has been decorated with the orders of Leopold and of the Oaken Crown.

Bibliography: Riemann, *Musik-Lexikon*; Baker, *Biog. Dict. of Musicians*, New York, 1900.

S. A. P.

HARTOG, LEVI DE: Dutch jurist; born at Gorinchem (Gorkum), Holland, Nov. 6, 1835; studied law and (under Professor Dozy) Oriental languages at the University of Leyden (LL.D. 1859). De Hartog settled as a lawyer and private tutor in Leyden, and in 1865 was appointed teacher of general history and politics at the Hoogere Burgerschool, Haarlem. In 1866 he filled a similar position in Utrecht, and in 1877 was appointed professor of law at the University of Amsterdam. Since 1888 he has been a member of the Royal Academy of Sciences (Koninklijke Akademie van Wetenschappen).

De Hartog takes great interest in Jewish affairs. Since 1887 he has served on the board of trustees of the theological seminary, and in 1898 was appointed president of that institution. Since 1885 he has been chairman of the Dutch section of the Alliance Israélite Universelle, and since 1890 of the Maatschappij tot nut der Israelieten in Nederland.

Among De Hartog's works are: a collation of the Leyden MS. of Ben Sira for Steinschneider's "Alphabetum Syriacum" (Leyden, 1857; see introduction by Steinschneider); "De Jodenvervolging in 1096," in the "Gids," 1856; "Gronden der Staats-Provinciale-en-Gemeente-Inrichting van Nederland" (1866; 8th ed., 1901); "Leven van R. P. Dozij in Mannen van Beteekenis" (1884); "De Staatsregelingen en Grondwetten van Nederland van 1798 af tot op Heden"; and "Das Staatsrecht des Königreichs der Niederlande," in Marquardsen's "Das Oeffentliche Recht der Gegenwart."

Bibliography: Sijthoff, *Lexicon*; *Almanak Amsterdamsche Studenten-Corps*, 1887 (portrait); Feestnummer, *Propria Cures*, Nov. 1, 1902 (portrait); *Een Halve Eeuw*.

S. E. Sl.

HARTOG, MARION: English writer; born at Portsea on Oct. 22, 1821; fifth daughter of Joseph Moss. She was educated by her parents, and at an early age began with her sister Celia the composition of poems and stories. At sixteen they published by subscription a book of poems entitled "Early Efforts," 1838. A little later Marion went to London and gained a livelihood as a teacher. In 1840 she published three volumes of tales entitled "The Romance of Jewish History," which were followed by "Tales of Jewish History." By this time the sisters were engaged in literary work for different publications, including the "Bradford Observer," the "Metropolitan Magazine," and Jewish periodicals. In August, 1845, Marion married Alphonse Hartog, of whom she had been taking French lessons, and shortly after her marriage established a boarding- and day-school for young children, which she continued to conduct until 1884. In 1855 she founded the "Jewish Sabbath Journal," but the cares of her school and family absorbing all her time, and the journal not proving a financial success, it was discontinued. She died Oct. 29, 1907.

Many of Mrs. Hartog's children have become eminent. Of her sons, Numa Edward Hartog was senior wrangler at Cambridge; Marcus and Philip Hartog are distinguished men of science. Her daughters are Mme. Arsène Darmesteter, the portrait-painter, and Cécile Hartog, the composer and pianist.

Bibliography: *Jew. Chron.* Aug. 23, 1895; *Young Israel*, Oct., 1898.

J. G. L.

HARTOG, NUMA EDWARD: First Jewish senior wrangler; born in London May 20, 1846; died June 19, 1871. At Pinches' Commercial School and afterward at University College School he gained all the principal prizes. In 1862 he obtained the Jews' Commemoration Scholarship at University College, London, and was twice awarded the Andrews' Scholarship. He matriculated at London University in 1862, obtaining honors wholly without precedent there.

In 1865 Hartog entered Trinity College, Cambridge, with a minor scholarship, and in January, 1869, he appeared as the first Jewish senior wrangler. He was, however, prevented from taking a fellowship by his inability to subscribe to the required test. In the movement for the removal of Jewish disabilities he was a prominent figure, and his straightforward evidence before a committee of the House of Lords helped considerably to secure the passing of the Universities Tests Act in 1871.

His brother, **Marcus Hartog,** is an English botanist, born in London in 1850; professor of natural history at Queen's College, Cork.

Bibliography: *Jew. Record*, Feb. 5, 1869; June 23, 1871; *Jew. Chron.* June 23, 1871; Morais, *Eminent Israelites*; *The Times* (London), May 30, 1871; June 21, 22, 23, 1871.

J. G. L.

HARTOG, PHILIP JOSEPH: English chemist and educationist; born in London March 2, 1864; educated at University College School, at Owens College, Manchester, and at the universities of Paris and Heidelberg; B.Sc. of Victoria University, Manchester, and of the University of London. He worked under Berthelot in the laboratories of the Collège de France till 1889. In that year he was elected to a Bishop Berkeley Scholarship at Owens College, and in 1891 and 1895 to assistant lectureships in chemistry at the same institution. In 1895 Hartog became lecturer to the university, and in 1901 he was appointed member of the court of the university.

Hartog's work lies chiefly in the field of thermochemistry; and he has published the results of his investigations on the thermochemistry of the sulfites and of iron nitrid, on the flame spectrum of nickel compounds, on the latent heat of steam, etc. He has also written most of the articles on chemists in the latter half of the "Dictionary of National Biography." He edited a history of Owens College on the occasion of its jubilee in 1900. Hartog has contributed many articles to scientific and other magazines, and is interested in Manchester Ruskin Hall, an evening college which was established in the interest of working men.

J. I. H.

HARTOGH, ABRAHAM FRANS KAREL: Dutch jurist and deputy; born at Amsterdam Dec. 29, 1844; died at The Hague Feb. 13, 1901; LL.D. Leyden 1869. Hartogh settled as a lawyer in Amsterdam, and soon became one of the capital's most prominent leaders of the Liberal party. In 1886 he was elected to Parliament as a member of the Second Chamber for Amsterdam, which position he occupied uninterruptedly till his death. Hartogh introduced a bill on civil procedure, which was accepted after strong opposition in the First Chamber on July 7, 1896. He was also successful in securing certain rights for women, particularly as regards proceedings for divorce.

Among Hartogh's works may be mentioned: (1) "Treatise on the Financial Responsibility of the State for the Damages Caused by the Faults of Its Functionaries," 1869; (2) "Voorstel van Wet tot Wijziging van het Wetboek van Burgerlyke Rechtsvordering," 4 vols., The Hague, 1895–98; and (3) "De wet van 7 July, 1896 ("Staatsblad," No. 103), tot Wijziging van het Wetboek van Burgerlyke Rechtsvordering," with annotations by A. F. K. Hartogh and C. A. Cosman, The Hague, 1897.

Bibliography: *De Amsterdammer*, Feb. 24, 1901 (portrait).

S. E. Sl.

HARTVIGSON, ANTON: Danish pianist; born at Aarhus, Jutland, Oct. 16, 1845; brother of Frits Hartvigson. He studied under Neupert and Tausig. After appearing in several concerts in Copenhagen he went to London, where for ten years he was professor of music at the Royal Normal College for the Blind, and where he gave important annual recitals. He resides (1903) in Copenhagen, where he gives annually a series of lectures on the chief works of pianoforte composition. In 1900 the King of Denmark conferred on him the title of "Royal Professor."

Bibliography: *Salmonsen's, Store Illustrerede Konversationsleksikon.*

S. F. C.

HARTVIGSON, FRITS: Danish pianist; born at Grenaae, Jutland, May 31, 1841. His first instructors in piano were his mother and Anton Rée. In 1859 he went to Berlin, where he studied under Hans von Bülow. Hartvigson's first important appearance in public was in Copenhagen in 1860. Since then he has been received with enthusiasm in most of the European capitals. His repertoire includes the compositions of Liszt, Bronsart, Brahms, Rubinstein, and Raff. Especially distinguished was his performance in Liszt's "Todtentanz" for piano and orchestra, given under the leadership of Hans von Bülow in 1878 in England.

Hartvigson settled in London in 1864, and played at the Crystal Palace Saturday concerts, at the Richter and Henschel orchestral concerts, and at the Philharmonic Society concerts; at the last-named he introduced Liszt's Concerto in E-flat (1872). From 1872 to 1875 he lived in Russia, and when he returned to London was appointed pianist to the Princess Alexandra of Wales. He was made a knight of the Order of Dannebrog by the King of Denmark.

Hartvigson is an honorary member and a professor (appointed 1888) of the Royal Academy of Music, examiner in the Royal College of Music, and professor in the Royal Normal College for the Blind. Among his pupils were Alfred Hollins and Pauline Ellice.

Bibliography: *Who's Who*, 1903; C. F. Bricka, *Dansk Biografisk Lexicon.*

S. F. C.

HARVEST: The Palestinian harvest began in April with the cutting (hence "ḳaẓir") of the barley. The lentil and pea ripened at the same time, and the reaping of the wheat and spelt followed two weeks later, although, of course, the time varied with the climatic conditions in the different districts. While in the lowlands around Jericho the barley harvest began early in April, along the coast it began eight days later, and in the mountains it was often from two to four weeks later. The harvesting of grain usually lasted seven weeks. It is doubtful whether the Feast of Maẓẓot was at the beginning of the harvest; at any rate the chief harvest festival ("ḥag ha-ḳaẓir") was the Feast of Weeks (see Shebu'ot). The grain was cut with a sickle ("ḥermesh," "maggal"), as is still the custom in Palestine (Deut. xvi. 9). The reaper ("ḳoẓer") grasped a number of ears with one hand (Isa. xvii. 5; Ps. cxxix. 7), and cut them off quite high up; perhaps in early times the single ears were plucked out by hand. The cut grain lay in rows ("'amir") behind the reaper, and was bound into sheaves ("alummah"; Gen. xxxvii. 7) by the sheaf-binder ("meassef"; Jer. ix. 21: "me'ammer"; Ps. cxxix. 7) and placed in heaps ("gadish").

Lev. xix. 9 and xxiii. 22 ordain that the reapers shall leave something for the poor, and shall not clean the field too thoroughly. During the reaping the workmen refreshed themselves with parched grain ("ḳali"), and with bread dipped in a sour drink ("ḥomeẓ"; Ruth ii. 14). Since the grain was usually thrashed in the open field, the husbandmen used to sleep there as long as the thrashing lasted, as they still do in Palestine. The yield from the seed varied greatly: from sixty to one hundredfold was an unusually rich return (Gen. xxvi. 12); probably thirtyfold was the ordinary return (Matt. xiii. 8), although to-day the average return is considerably less than this.

The harvest celebrations reached their climax in the harvest festival ("ḥag ha-asif"), which was preeminently a vintage festival. On that occasion the land was filled with rejoicing, and the people gave themselves over to mirth and dancing (comp. Judges ix. 27; Isa. xvi. 10; Jer. xxv. 30, xlviii. 33). To-day grapes to be consumed as food are gathered from the beginning of the month of August on, whereas those destined for the wine-press are not garnered until the months of September and October; it was the same in ancient times, since the real vintage festival is the Feast of Tabernacles, which comes in Tishri. Harvest rejoicings are frequently mentioned in the Bible (comp. Isa. ix. 3; Ps. iv. 8 [A.V. 7], cxxvi. 5 *et seq.*). At a time of such rejoicing the poor must not be forgotten, hence the injunction, that the corners and edges of the field, as well as the gleanings and any sheaves that may have been overlooked, be left for the poor and the stranger (Lev. xix. 9, xxiii. 22; Deut. xxiv. 19; Ruth ii. 2, 15 *et seq.*).

Bibliography: Stade, *Gesch. des Volkes Israel*, i. 7; Nowack, *Lehrbuch der Hebräischen Archäologie*, s.v. *Ernte*; Benzinger, *Hebräische Arch.*, 1894, p. 209; Thomson, *The Land and the Book* (popular ed., 1880), s.v. *Harvest*; *Zeitschrift des Deutschen Palästinavereins*, ix. 149; H. Vogelstein, *Die Landwirtschaft in Palästina zur Zeit der Mischnah*, p. 47, Berlin, 1894; Adler and Casanovicz, *Biblical Antiquities*, p. 1005.

E. G. H. W. N.

ḤASA: Babylonian amora of the third century, contemporary of Naḥman (b. Jacob) and of Ammi (B. M. 57a). Though he was a poor man, people trusted him with their treasures, making him their bailee, without taking receipts from him. It is stated that, rumor having spread the report that Ḥasa had been drowned, Naḥman decided that Ḥasa's wife might marry again, on the ground that, were he still alive, the report of the whereabouts of so great a man would certainly have reached Naḥman's ears (Yeb. 121b; Ket. 85b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii.

J. S. M.

ḤASAN BEN MASHIAḤ: Karaite teacher of the ninth or tenth century. According to Sahl ben Maẓliaḥ (see Pinsker, "Liḳḳuṭe Ḳadmoniyyot," p. 37), Ḥasan publicly disputed with Saadia, and after Saadia's death wrote against him. In opposition to this, Ibn al-Hiti records that Ḥasan lived in Bagdad, and held disputes there with the Christian physician Abu Ali Isa ibn Zara (see Steinschneider, "Polemische und Apologetische Litteratur," p. 146), who wrote in the year 387 A.H. (= 997 C.E.). This date is, however, far too late for Ben Mashiaḥ.

Of Ḥasan's polemic against Saadia, which was probably written in Arabic, a passage is extant, referring to the antiquity of the present Jewish calendar (the well-known theory of Saadia). In this passage mention is made of certain "Sadducaic writings," which, as is now known, circulated among the Karaites of the tenth century. To this polemical treatise probably belongs another passage in a St. Petersburg manuscript, where Ben Mashiaḥ, after some introductory remarks in Arabic, quotes a complete Hebrew treatise on calendar-science by an otherwise unknown Rabbinite, Joshua ben 'Alan. Hadassi, moreover, quotes from Ḥasan an opinion on the law of inheritance ("Ha-Eshkol," § 257ג); and Ibn Ezra, in the preface to his commentary on the Pentateuch, mentions him (placing him in one class with Anan, Benjamin al-Nahawandi, and Jeshua b. Judah) as representative of Karaite Bible exegesis.

From this it would appear that Ḥasan ben Mashiaḥ also wrote Bible commentaries; and perhaps he is the author of a fragment of an Arabic commentary on Exodus (MS. St. Petersburg), in which the above-mentioned passage against Saadia likewise occurs, and which Harkavy attributes to Sahl b. Maẓliaḥ. On the other hand, the authorship of a treatise on the theodicy, under the title "Sha'ar ha-Ẓedeḳ," of a "Sefer ha-Datot" or "Zikron ha-Datot," and of a law code ("Sefer ha-Miẓwot"), is erroneously ascribed to him.

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 114; Steinschneider, *Cat. Lugd.* pp. 390, 403; idem, *Hebr. Uebers.* p. 460; idem, *Arabische Litteratur der Juden*, pp. 79, 282; Fürst, *Gesch. des Karäert.* ii. 14 (notes), 46; Margoliouth, *Ibn al-Hiti*, in *J. Q. R.* ix. 434, 441; *Joshua b. 'Alan*, in *Ha-Ẓefirah*, 1899, Nos. 141–142, and in *Ha-Goren*, iv. 75. On the *Exodus* commentary see Poznanski, *Anan et Ses Ecrits*, p. 20 (reprinted in *R. E. J.* xliv. 176).

K. S. P.

ḤASDAI I.: Third exilarch of the Arabian period; died in 730. He was a descendant of Bostanai I. and a successor of Ḥanina b. Adai. His eldest son was Solomon b. Ḥasdai, who also, after his father's death, became exilarch. His second son, David, was the father of Anan ben David, the founder of the Karaites, and, according to Karaite tradition, was gaon. Ḥasdai's son-in-law, probably, was Naṭronai ben Nehemiah, gaon of Pumbedita (719–739). Ḥasdai I. is certainly the exilarch quoted in Al-Ḳazwini's "Athar al-Bilad" (ed. Wüstenfeld, p. 203), though his name is not mentioned. According to this report he showed to Mujahid (724) the two angels Harut and Marut, great teachers of magic (see Hughes, "Dict. of Islam," p. 167). It is related that Mujahid, against Ḥasdai's express condition, pronounced the name of God on seeing them, and thus did not perish.

Bibliography: Grätz, *Gesch.* v. 118, 383; *R. E. J.* viii. 124; Lazarus, in Brüll's *Jahrb.* x. 48, 174, 180; Abraham ibn Daud, in *M. J. C.* i. 196.

J. M. Sc.

ḤASDAI, ABRAHAM BEN SAMUEL HA-LEVI: Hebrew translator; lived in Barcelona about 1230. He is supposed to have been the son of the poet Samuel ibn Abraham ibn Ḥasdai ha-Levi (1165–1216; Grätz, "Geschichte," vi. 195). Abraham Ḥasdai was an enthusiastic partizan of Maimonides, and took part in the struggle between the followers and the opponents of that philosopher. He sent a letter to Judah ibn al-Fakhar of Toledo (see Buxtorf, "Institutio Epistolaris Hebraïca," p. 433, Basel, 1729) in which he expressed the hope of converting him to the Maimonidean party. At the same time he blamed him for his attacks on the old grammarian David Ḳimḥi, and alluded to Meïr ben Todros ha-Levi Abulafia, the other principal adversary of Maimonides, in terms of censure. Moreover, he addressed a letter (Maimonides, "Teshubot, She'elot we-Iggerot," p. 346, Constantinople, 1520–40) to the same Abulafia, in which he expressed astonishment that a man of the latter's connections and position should unite with those who opposed Maimonides and despised a man like David Ḳimḥi. He addressed another letter, in conjunction with his brother Judah (see "Oẓar Neḥmad," ii. 171), to the Jews of Castile, Aragon, Navarre, and Leon, severely arraigning the anti-Maimonidists, who, in their fanaticism, had caused the monks to burn some of Maimonides' writings in Paris and Montpellier.

Ibn Ḥasdai was an industrious translator from Arabic into Hebrew; some Arabic works are known only through his translations. Among his translations are the following: (1) "Sefer ha-Tappuaḥ," from the pseudo-Aristotelian "Kitab al-Tuffaḥah" (Venice, 1519, frequently reprinted; Latin transl. "Biga Dissertationum," Giessen, 1706; German transl. by J. Musen, Lemberg, 1873). The original Arabic text is lost. (2) "Mozene Ẓedeḳ," from Ghazali's ethical work entitled "Mizan al-'Amal." It was published by J. Goldenthal, who rejected Ibn Ḥasdai's for the original Arabic title of Ghazali (Leipsic, 1839). The Arabic original has been lost. Ibn Ḥasdai's translation replaces Ghazali's quotations from the Koran and the Sunna with their equivalents from Bible and Talmud (see Jellinek in "Orient, Lit." v. 573, and Goldenthal's answer to Jellinek in *ib.* vi. 393). (3) "Sefer ha-Yesodot," from Isaac Israeli's "Kitab al-Istiḳṣat" (German transl. by S. Fried, "Das Buch der Elemente," Frankfort-on-the-Main, 1900; first appeared as inaugural dissertation, Leipsic, 1884). Ibn Ḥasdai translated the book at the request of David Ḳimḥi; and some passages, compared by Steinschneider, agree exactly with the Latin translation supposed to have been made by Gerard of Cremona. Another Hebrew translation of the book is supposed to be by Moses ibn Tibbon, though both translations have the introduction of Ibn Ḥasdai (see S. Fried's translation, p. 73). The Arabic original is lost. (4) Maimonides' "Sefer ha-Miẓwot." Fragments of Ḥasdai's translation are preserved in quotations by Naḥmanides and Aaron ha-Levi, contained in M. Bloch's "Le Livre des Préceptes," p. 26 (Paris, 1888). (5) Maimonides' "Iggeret Teman." Two passages of Ibn Ḥasdai's translation are given in Steinschneider's "Hebr. Bibl." (xv. 62). There are two other Hebrew translations in existence of both of the foregoing books of Maimonides. (6) "Ben ha-Melek we ha-Nazir" (see Barlaam and Josaphat). The question as to how far Ibn Ḥasdai introduced new stories into the old framework, and as to which Arabic translation of the original Persian or Indian he used, can not at present be determined; but his version is one of the most important factors in the critical inquiry as to how this story of the Buddha was transmitted from East to West. The Hebrew style of Ibn Ḥasdai's translations is elegant and clear. According to De Rossi he also wrote ḥiddushim on several Talmudic treatises (Parma MS. No. 1162, iii. 84); but Steinschneider doubts this (see Benjacob, "Oẓar ha-Sefarim," p. 174).

Bibliography: Steinschneider, *Cat. Bodl.* p. 673; idem, *Jewish Literature*, pp. 89, 96, 173, 174; idem, *Hebr. Uebers.* pp, 268, 342, 391, 863, 927, 930; Grätz, *Gesch.* vi. 195; vii. 55, 56, 78, 373; Cassel, *Lehrbuch der Jüdischen Gesch. und Litteratur*, p. 277; Brüll, *Jahrb.* iv. 20, 32.

J. M. Sc.

ḤASDAI (ḤISDAI), ABU AL-FAḌL BEN JOSEPH IBN: Jewish convert to Islam; lived at Saragossa in the second half of the eleventh century. Ibn Abi 'Uṣaibia ("'Uyun al-Anba fi Ṭabaḳat al-Aṭibba") pompously calls him a descendant of the prophet Moses. He relates further that Ḥasdai was an excellent poet, an orator, a clever logician and physician, and was well versed in mathematics and astronomy.

Bibliography: Ibn Abi 'Uṣaibia, *'Uyun al-Anba fi Ṭabaḳat al-Aṭibba*, ii. 50; Steinschneider, *Die Arabische Literatur der Juden*, § 100, note 3, Frankfort-on-the-Main, 1902.

K. I. Br.

ḤASDAI, ABU OMAR JOSEPH IBN: Judæo-Spanish poet of the eleventh century; probably born at Cordova; died between 1045 and 1055. Ibn Janaḥ, in his "Luma'" (p. 152 = "Riḳmah," p. 86; between 1050 and 1055), speaks of Joseph as already dead. He saw him at Saragossa, whither he had gone from Cordova. It appears, however, from Joseph's poem that he was alive in 1045. There is therefore little ground for Luzzatto's supposition ("Notice sur Ḥasdai ben Isaac," p. 60) that Joseph was the son of Ḥasdai b. Isaac ha-Levi, who in 960 was an old man. Only one poem of Joseph's has been preserved, the "Yetomah" (Arabic, "Yatimah" ["unequaled"]), it is a panegyric of Samuel Nagdela and his son Joseph, the latter being at that time a boy between ten and fifteen. The beauty of this poem is equal to its name, and critics recognize it as comparable to those of Ibn Gabirol. It is praised by Moses ibn Ezra in a poem published in "Oẓar Neḥmad" (iii. 44 *et seq.*), and by Al-Ḥarizi ("Taḥkemoni," ch. iii.). The Hebrew text of Ḥasdai's poem was published by L. Dukes in his "Naḥal Ḳedumim" (p. 17), and a German metric translation by Geiger in his "Salomon Gabirol und Seine Dichtungen" (pp. 35 *et seq.*).

Bibliography: Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 31, p. 73; idem, *Jewish Literature*, p. 171; J. Egers, in Kobak's *Jeschurun*, vi. 63–67; Grätz, *Gesch.* 3d ed., vi. 43, 351–352.

J. M. Sel.

ḤASDAI ABU YUSUF (BEN ISAAC BEN EZRA) IBN SHAPRUT (SHABRUT, SHAFRUT, BASHRUT, or, incorrectly, **SHPROT;** called also **Ḥasdai ha-Nasi):** Spanish physician, diplomat, and patron of Jewish science; born about 915 at Jaen; died 970 or 990 at Cordova. His father was a wealthy and learned Jew of Jaen. Ḥasdai acquired in his youth a thorough knowledge of Hebrew, Arabic, and Latin, the last-named language being at that time known only to the higher clergy of Spain. He also studied medicine, and is said to have discovered a universal panacea, called "Al-Faruk." Appointed physician to the calif 'Abd al-Raḥman III. (912–961), he, by his engaging manners, knowledge, character, and extraordinary ability, gained his master's confidence to such a degree that he became the calif's confidant and faithful counselor.

Without bearing the title of vizier he was in reality minister of foreign affairs; he had also control of the customs and ship-dues in the port of Cordova. Ḥasdai arranged the alliances formed by the calif with foreign powers, and he received the envoys sent by the latter to Cordova. In 949 an embassy was sent by Constantine VII. to form a diplomatic league between the hard-pressed Byzantine empire and the powerful ruler of Spain. Among the presents brought by the embassy was a magnificent codex of Dioscorides' work on botany, which the Arabic physicians and naturalists valued highly. Ḥasdai, with the aid of a learned Greek monk named Nicholas, translated it into Arabic, making it thereby the common property of the Arabs and of medieval Europe.

As Minister.

Ḥasdai rendered important services to his master by his treatment of an embassy headed by Abbot Johannes of Göritz, sent to Cordova in 956 by Otto I. The calif, fearing that the letter of the German emperor might contain matter derogatory to Islam, commissioned Ḥasdai to open the negotiations with the envoys. Ḥasdai, who soon perceived that the letter could not be delivered to the calif in its present form, persuaded the envoys to send for another letter which should contain no objectionable matter. Johannes of Göritz said that he had "never seen a man of such subtle intellect as the Jew Ḥasdeu" ("Vita Johannis Gorziensis," ch. cxxi., in Pertz, "Monumenta Germaniæ," iv. 371).

Ḥasdai secured a great diplomatic triumph during the difficulties which arose between the kingdoms of Leon and Navarre, when the ambitious Queen Toda sought the aid of 'Abd al-Raḥman in reinstating her deposed grandson Sancho. Ḥasdai was sent to the court of Navarre; and he succeeded after a long struggle in persuading the queen to go to Cordova with her son and grandson, in order to prostrate herself before the calif, her old enemy, and implore the aid of his arms (958). The proud Navarrese allowed herself to be vanquished by Ḥasdai—as a Jewish poet of the time expresses himself, "by the charm of his words, the strength of his wisdom, the force of his cunning, and his thousand tricks." Ḥasdai retained his high position under 'Abd al-Raḥman's son and successor, Al-Ḥakim, who even surpassed his father in his love for science.

Jewish Activity.

Ḥasdai was very active in behalf of his coreligionists and Jewish science. When he heard that in the far East there was a Jewish state having a Jewish ruler, he desired to enter into correspondence with this monarch; and when the report of the existence of the state of the Chazars was confirmed by two Jews, Mar Saul and Mar Joseph, who had come in the retinue of an embassy from the Slavic king to Cordova, Ḥasdai entrusted to them a letter, written in good Hebrew addressed to the Jewish king, in which he gave an account of his position in the Western state, described the geographical situation of Andalusia and its relation to foreign countries, and asked for detailed information in regard to the Chazars, their origin, their political and military organization, etc. See CHAZARS.

Ḥasdai sent rich presents to the academies of Sura and Pumbedita, and corresponded with Dosa, the son of Saadia Gaon. He was also instrumental in transferring the center of Jewish science from Babylonia to Spain, by appointing Moses b. Enoch, who had been stranded at Cordova, director of a school, and thereby detaching Judaism from its dependence on the East, to the great joy of the calif, as Abraham ibn Daud says ("Sefer ha-Ḳabbalah," p. 68). Ibn Abi 'Uṣaibia writes of him: "Ḥasdai b. Isaac was among the foremost Jewish scholars versed in their law. He opened to his coreligionists in Andalusia the gates of knowledge of the religious law, of chronology, etc. Before his time they had to apply to the Jews of Bagdad on legal questions, and on matters referring to the calendar and the dates of the festivals" (ed. Müller, ii. 50).

Ḥasdai marks the beginning of the florescence of Andalusian Jewish culture, and the rise of poetry and of the study of Hebrew grammar among the Spanish Jews. Himself a scholar, he encouraged scholarship among his coreligionists by the purchase of Hebrew books, which he imported from the East, and by supporting Jewish scholars whom he gathered about him. Among the latter were Menahem b. Saruḳ of Tortosa, the protégé of Ḥasdai's father, and Dunash b. Labraṭ, both of whom addressed poems to their patron. Dunash, however, prejudiced Ḥasdai to such a degree against Menahem that Ḥasdai caused Menahem to be maltreated.

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G. M. K.

ḤASDAI BEN SAMUEL BEN PERAḤYAH HA-KOHEN: Turkish rabbi; born at Salonica; died there Sept., 1677; claimed descent from Joseph ben Gorion. He was a son of the learned Samuel ben Peraḥyah of Salonica, and a pupil of Rabbi Ḥayyim Shabbethai in that city, where he also became rabbi. Ḥasdai was the author of responsa, which appeared under the title "Torat Ḥesed," Salonica, 1722, containing also letters written by him to Aaron ben Ḥayyim. His novellæ on the Ḥoshen Mishpaṭ and on some Talmudic treatises have remained unpublished.

Ḥasdai's uncle, **Daniel ben Peraḥyah,** added notes to Joseph ben Shem-Ṭob's "She'erit Yosef" (Salonica, 1568).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, ed. Cassel, pp. 39b, 44b; Azulai, *Shem ha-Gedolim*, i. 61, ii. 153; Fürst, *Bibl. Jud.* i. 169.

D. M. K.

ḤASDAI BEN SOLOMON: Spanish rabbi; born probably in Tudela. He was a pupil of R. Nissim Gerondi in Barcelona. His friend (and probably fellow pupil) Isaac b. Sheshet calls him the "Spanish worthy." He officiated as rabbi until 1379, when the plague broke out in Tudela. Still unmarried, he went to Valencia, where he found a position as rabbi. Ḥasdai, who corresponded with Ḥasdai Crescas, Isaac b. Sheshet, and others, in his stern piety opposed Ḥayyim Galipapa of Pamplona, who had introduced certain ritualistic changes into his community. He objected to the reading in

Spanish of the Esther roll; and in Fraga, where he stopped on a journey, he unsuccessfully attempted to force the community to change a custom which had crept into the liturgy through ignorance.

Bibliography: Isaac b. Sheshet, *Responsa*, Nos. 37, 373, 391, 445; Kayserling, *Gesch. der Juden in Spanien*, i. 87; Grätz, *Gesch.* viii. 36.

G. M. K.

HASELBAUER. See Eybeschütz, Jonathan.

HASHABIAH (חשביה): Name of several Levites, chiefly in the time of the return from Babylon. The most important are: **1.** The fourth son of Jeduthun, appointed by David to play the harp under the direction of his father in the house of the Lord; he had charge of the twelfth division of musicians (I Chron. xxv. 3, 19). **2.** Son of Kemuel, a chief of the Kohathite Levites, who, with 1,700 men of his tribe, superintended the business of the Lord and of the king west of the Jordan (I Chron. xxvi. 30, xxvii. 17). **3.** A Levite, one of the chiefs who officiated at the Feast of Passover in the time of King Josiah (II Chron. xxxv. 9). **4.** The "ruler of half the district of Keilah," who repaired a portion of the wall of Jerusalem (Neh. iii. 17). **5.** One of the chiefs of the Levites who, with Nehemiah, sealed the covenant (Neh. x. 12 [A. V. 11], xii. 24).

E. G. H. M. Sel.

HA-SHAHAR (השחר = "the dawn"): Hebrew monthly; published at Vienna from 1869 to 1884 by P. Smolenskin, who was also its editor. It resembled the German "Monatsschrift," containing scientific articles, essays, biographies, and narratives. It contained also general Jewish news. The objects of Smolenskin were to enlighten the Jews, to spread the knowledge of Hebrew, and particularly to oppose obscurantism. Its publication was interrupted several times for lack of support. "Ha-Shahar" greatly influenced the Haskalah movement, especially in Russia, where it was well known. It was read secretly in the yeshibot, in private houses, and in the batte midrashot. Among its contributors were scholars and litterateurs like Brandsteter, Leon Gordon, David Kahana, and Solomon Rubin; the last-named assisted Smolenskin in the editorship. The second volume was reviewed by A. Geiger in his "Jüd. Zeit." (ix. 298–316); the twelfth and last volume was criticized by Eliezer Atlas in "Ha-Asif" (ii. 354–370).

Bibliography: Brainin, *Pereẓ ben Mosheh Smolenskin*, passim, Warsaw, 1896.

G. M. Sel.

HA-SHILOAH. See Periodicals.

HASHKABAH. See Hazkarat Neshamot.

HASHMONAH: Thirtieth station of the Israelites during their wandering in the wilderness (Num. xxxiii. 29, 30). It was situated not far from Mount Hor. The Septuagint has Σελμωνά, evidently confusing it with the station Zalmonah, mentioned in verse 41.

E. G. H. B. P.

HASHUB (חשוב): **1.** Son of Pahath-moab, who assisted Nehemiah in the repair of the walls of Jerusalem (Neh. iii. 11). **2.** Another Hashub, engaged in the same work (Neh. iii. 23). **3.** One of the chiefs of the people, who sealed the covenant with Nehemiah (Neh. x. 24 [A. V. 23]). **4.** A Levite of the family of Merari (Neh. xi. 15; I Chron. ix. 14).

E. G. H. M. Sel.

HA-SHULAMMIT. See Periodicals.

HASHUM (חשם): **1.** Chief of a family the members of which, two hundred and twenty-three in number, returned from captivity with Zerubbabel (Ezra ii. 19; comp. Neh. vii. 22). Seven of them had married foreign women, whom they had to put away (Ezra x. 33). Hashum was among those who sealed the covenant with Nehemiah (Neh. x. 18). **2.** One of the chiefs who stood on the left side of Ezra when he read the Law to the people (Neh. viii. 4).

E. G. H. M. Sel.

HASIDÆANS or **ASSIDEANS** (חסידים; Ἀσιδαῖοι: lit. "the pious"): Religious party which commenced to play an important rôle in political life only during the time of the Maccabean wars, although it had existed for quite some time previous. They are mentioned only three times in the books of the Maccabees. In I Macc. ii. 41 it is related that at the commencement of the war, after a number of Maccabeans in the recesses of the desert had allowed themselves to be slain on the Sabbath without offering any resistance, Mattathias and his followers decided to fight on the Sabbath in case of necessity. Thereupon a company of Hasidæans joined them, "mighty men of Israel, . . . such as were voluntarily devoted unto the law." In the second passage (I Macc. vii.) it is stated that Alcimus succeeded in persuading Demetrius, the newly elected king of Syria, to appoint him high priest instead of Judas Maccabeus. Whereupon it is said (verses 12–14): "Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice. Now the Assideans [Ἀσιδαῖοι] were the first among the children of Israel that sought peace of them: For, said they, one that is a priest of the seed of Aaron is come with this army, and he will do us no wrong." They were mistaken, however, since Alcimus later caused sixty of them to be put to death. In the parallel passage, on the other hand (II Macc. xiv.), Alcimus describes the political situation of the Jews to Demetrius as follows: "Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace" (II Macc. xiv. 6).

Account in II. Macc.

The name "Hasidæans" occurs frequently in the Psalms, in the sense of "the pious," "saints" (xxx. 5 [A. V. 4], xxxi. 24 [23], xxxvii. 28). In Talmudic sources the Hasidæans appear as martyrs to their faith (Sanh. 10b); as unselfish and long-suffering (Abot v. 4, 13); as the "saints of former times" ("Ḥasidim ha-Rishonim"); as those who compose themselves inwardly for an hour before prayer (Ber. v. 1) and enjoy special honor at the Feast of Tabernacles, on the day of the drawing of water (Suk. v. 4). To their party, which died out with Joshua Kaṭnuta, Jose ben Joezer probably belonged (Soṭah ix. 15; Ḥag. ii. 7). In the Eighteen Benedictions God's blessing is called down upon them immediately after the

Ẓaddiḳim ("'al ha-Ẓaddiḳim we'al ha-Ḥasidim"), and in later times they appear in general as the ideal representatives of Judaism, so that "Ḥasid" has come to be a title of respect (Num. R. §§ 14, 227a, "Yacob he-Ḥasid"; comp. Tem. 15b; Ta'an. 8a).

Party of the Rebellion.

From these sources have been developed the opinions, generally prevalent among scholars, that the Hasidæans were strongly religious ascetics who held strictly to the Law and loved quiet, and who founded a society or sect that exercised considerable power and authority among the people; and that they were finally drawn into rebellion by Antiochus, who began the war against the Syrians and carried it to a triumphant conclusion. The Hasidæans thus became the chief impelling force in the Jewish struggle for independence (II Macc. xiv. 6).

Different Views.

Concerning the political rôle of the Hasidæans in this war, Wellhausen has endeavored to prove that it was almost insignificant ("Die Pharisäer und die Sadducäer," Greifswald, 1874). According to him they formed an independent association existing apart from the doctors of the Law (comp. I Macc. vii. 12), which attached itself to the Maccabeans after the latter had won their first success (I Macc. ii. 42), but which seized the first opportunity to make peace with Alcimus and thus left the Maccabeans in the lurch. The contradictory passage in II Maccabees, according to which the Hasidæans were the chief force throughout the war, Wellhausen regards as a violently interjected protest against the true representation of them as found in I Maccabees. Several modern scholars (Schürer, Kautzsch, and others) have agreed to this view, which had already been adopted in part by Ewald ("Gesch. des Volkes Israel," iv. 401). But even if the justice of this view were admitted, the origin and tenets of the Hasidæans would be no less obscure than before. Grätz ("Gesch." ii. 273) supposes them to have developed out of the Nazarenes. After the Maccabean victories, according to Grätz, they retired into obscurity, being plainly dissatisfied with Judas Maccabeus, and appeared later as the order of the Essenes—a theory which is supported by the similarity in meaning between 'Εσσηνοί or 'Εσσαῖοι (= Syriac stat. absolute חסין, stat. emphat. חסיא, "pious") and "Ḥasidim" ("pious"), and which has as many advocates (Hitzig, "Gesch. des Volkes Israel"; Lucius, "Die Therapeuten") as opponents (Herzfeld, "Gesch. des Volkes Israel," and others). Others think that the Pharisees were developed from the Ḥasidim (Schürer, "Gesch." ii. 404; Moritz Friedländer, "Gesch. der Jüdischen Apologetik," pp. 316 *et seq.*, 464 *et seq.*).

Since scholars have until recently started with the erroneous hypothesis that Hellenism "took root only in the upper classes of society, the main body of the [Jewish] nation being wholly untouched by it" (Wellhausen, "Israelitische und Jüdische Gesch." p. 240), and that consequently the majority of the people at that time were "pious, and observers of the Law," it would be necessary, in order to account for the Hasidæans, to remove them from their "pious" surroundings and make of them a sect or society of "extra-pious," although the sources mentioned do not justify such a view. The *συναγωγὴ 'Ασιδαίων* of the books of the Maccabees, upon which so much emphasis is laid, corresponds, as has already long been known, to the קהל חסידים of the Psalms, which means neither "sect" nor "society," but only "congregation," with no idea of party. The piety attributed to Ḥasidim in the Talmudic sources is not in any way abnormal or suggestive of sect (Lehmann, in "R. E. J." xxx. 182 *et seq.*). The supposition that they were a sect closely associated with the scribes, and related to them, rests only on the fact that the two classes are mentioned together in I Macc. vii. 12, 13; the genuineness of verse 13, however, has been questioned by Hitzig ("Gesch. des Volkes Israel," p. 417).

Their Position.

Since Moritz Friedländer's investigations (especially in "Der Antichrist," Göttingen, 1901) have shown the great extent to which the Jews in Palestine and in the countries of the Diaspora fell away from orthodox Judaism, even in the third century B.C., the Hasidæans appear simply to have been those "pious" ones who remained true to the customs of their fathers. They lost ground, however, from day to day, as their prayer shows: "Help, Lord; for the Ḥasid ceaseth" (כי גמר חסיד; Ps. xii. 2 [A. V. 1]). They were animated by a profound hatred for the foreign, Hellenic spirit, and for those of their Jewish brethren who were filled with it. In the Maccabean wars they came to an accounting with both. They seem by no means to have been peace-loving hermits or ascetics. Their sentiments and attitude are probably to be seen in Ps. cxlix.: "Sing unto the Lord a new song, and his praise in the assembly of Ḥasidim. . . . The Ḥasidim exult in glory: they sing for joy upon their beds. They have the high praises of God in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron: to execute upon them the promised judgment" (Hebr.). This agrees with II Maccabees, according to which the Hasidæans under Judas Maccabeus "continually stirred up war and rebellion, and would not let the country be at peace" (see Essenes).

Bibliography: Jost, *Gesch. des Judenthums und Seiner Sekten*, i. 199; Herzfeld, *Gesch. des Volkes Israel*, ii. 357, 384, 395; Hamburger, *R. B. T.* ii. 132; Ersch and Gruber, *Encyc.* section iii., part 32, p. 18; Grätz, *Gesch.* ii. 240-374; iii. 2, 7, 83, 99; Schürer, *Gesch.* i. 190, 203, 217; ii. 404; Wellhausen, *Israelitische und Jüdische Gesch.* pp. 240, 277; Moritz Friedländer, *Die Gesch. der Jüdischen Apologetik*, pp. 437 *et seq.*

J. M. Sc.

ḤASIDIM, ḤASIDISM: Ḥasidism is a religious movement which arose among the Polish Jews in the eighteenth century, and which won over nearly half of the Jewish masses. In its literal meaning the word "Ḥasidism" is identical with "pietism" ("Ḥasid" = "the pious"), and the Ḥasidic teachings resemble the synonymous Protestant teachings in so far as they both assign the first place in religion not to religious dogma and ritual, but to the sentiment and the emotion of faith. Presenting in its inner motives one of the most peculiar phenomena of religious psychology in general, Ḥasidism should in Jewish history be classed among the most momentous spiritual revolutions that have influenced the social life of the Jews, particularly those of eastern Europe.

There has been apparent from time immemorial a struggle for supremacy between two principles in Judaism: the formalism of dogmatic ritual and the direct religious sentiment. The discipline of the Law was in continual conflict with mystical meditation, which gave considerable latitude to individual inclinations in the domain of religion. Such was the nature of the struggle between Pharisaism and Essenism in ancient times, between Talmudism and the Cabala in the Middle Ages, and between rabbinism and the mystic-Messianic movements from the sixteenth to the eighteenth century.

Origin in the Ukraine.

In Poland, where since the sixteenth century the great bulk of the Jewry had firmly established itself, the struggle between rabbinism and mysticism became particularly acute after the Messianic movement called into being by Shabbethai Ẓebi. Leanings toward mystical doctrines and sectarianism showed themselves prominently among the Jews of the southwestern or Ukraine provinces of Poland (Volhynia, Podolia, and Galicia); while in the northwestern provinces, in Lithuania, and in White Russia, rabbinical Orthodoxy held undisputed sway. This was due to the pronounced social difference between the northern or Lithuanian Jews and the southern Jews of the Ukraine. In Lithuania the Jewish masses were mainly gathered in densely populated towns where rabbinical academic culture (in the yeshibot) was in a flourishing state; while in the Ukraine the Jews were more scattered in villages far removed from intellectual centers, and were frequently steeped in ignorance.

The social decay in the south became more intense after the Cossacks' Uprising under Chmielnicki and the turbulent times in Poland (1648–60), which completely ruined the Jewry of the Ukraine, but left comparatively untouched that of Lithuania. The economic and spiritual decline of the South-Russian Jews created a favorable field for mystical movements and religious sectarianism, which spread there from the middle of the seventeenth to the middle of the eighteenth century, and brought about, among other things, the appearance of the Christianizing sect of the Frankists. (See Frank, Jacob.)

Besides these external influences there were deeply seated causes that produced among the greater portion of the Jewish people a discontent with rabbinism and a gravitation toward mysticism. Rabbinism, which in Poland had become transformed into a system of book-lore and dry religious formalism, satisfied neither the unlearned common people nor the learned men who sought in religion an agreeable source of consolation and of forgetfulness of worldly cares. Although rabbinism itself had adopted some features of the Cabala, it had adapted them to fit into its own religious system: it added to the stern discipline of ritualism the gloomy asceticism of the "practical cabalists" of the East, who saw the essence of earthly existence only in fasting, in penance, in self-torture, and in spiritual sadness. Such a combination of religious practises, suitable for individuals and hermits, was not suitable to the bulk of the Jews. Ḥasidism gave a ready response to the burning desire of the common people in its simple, stimulating, and comforting faith. In contradistinction to other sectarian teaching, Ḥasidism aimed not at dogmatic or ritual reform, but at a deeper psychological one. Its aim was to change not the belief, but the believer. By means of psychological suggestion it created a new type of religious man, a type that placed emotion above reason and rites, and religious exaltation above knowledge.

The Ba‘al Shem.

The founder of Ḥasidism was a man of the obscure Podolian Jewry, Israel b. Eliezer Ba‘al Shem-Ṭob (BeShT). His personal fame as a healer spread not only among the Jews, but also among the non-Jewish peasants and the Polish nobles. He often cured the Jews by fervent prayer, profound ecstasies, and gesticulations. He also at times successfully prognosticated the future, and revealed secrets. Soon acquiring among the masses the reputation of a miracle-worker, he came to be known as "the kind Ba‘al Shem" ("Ba‘al Shem-Ṭob").

Besht was the idol of the common people. Characterized by an extraordinary sincerity and simplicity, he knew how to gain an insight into the spiritual needs of the masses. He taught them that true religion was not Talmudic scholarship, but a sincere love of God combined with warm faith and belief in the efficacy of prayer; that a plain man filled with a sincere belief in God, and whose prayers come from the heart, is more acceptable to God than the rabbi versed in the Law, and who throughout his life is absorbed in the study of the Talmud and in the observance of petty ceremonials. This democratization of Judaism attracted to the teachings of Besht not only the common people, but also the scholars whom the rabbinical scholasticism and ascetic Cabala failed to satisfy.

About 1740 Besht established himself in the Podolian town of Miedzyboz. He gathered about him numerous disciples and followers, whom he initiated into the secrets of his teachings not by systematic exposition, but by means of sayings and parables. These sayings were transmitted orally, and were later written down by his disciples, who developed the disjointed thoughts of their master into a system. Besht himself did not write anything. Being a mystic by nature, he regarded his teachings as a prophetic revelation. Toward the end of his life he witnessed the spread in Podolia of the teachings of the Frankists, which, like Ḥasidism, were the outcome of popular dissatisfaction with the existing order of religious matters, but led to negative results.

Fundamental Conceptions.

The teachings of Ḥasidism, as laid down in the sayings of Besht and his first disciples, are founded on two theoretical conceptions: (1) religious pantheism, or the omnipresence of God, and (2) the idea of communion between God and man. "Man," says Besht, "must always bear in mind that God is omnipresent and is always with him; that He is, so to speak, the most subtle matter everywhere diffused. . . . Let man realize that when he is looking at material things he is in reality gazing at the image of the Deity which is present in all things. With this in mind man will always serve God even in small matters."

The second of the above-named conceptions, one which was adopted from the Cabala, consists in the belief that between the world of the Deity and the world of humanity there is an unbroken intercourse. It is true not only that the Deity influences the acts of man, but also that man exerts an influence on the will and mood of the Deity. Every act and word of man produces a corresponding vibration in the upper spheres. From this conception is derived the chief practical principle of Ḥasidism—communion with God for the purpose of uniting with the source of life and of influencing it. This communion is achieved through the concentration of all thoughts on God, and consulting Him in all the affairs of life. The righteous man is in constant communion with God, even in his worldly affairs, since here also he feels His presence. An especial form of communion with God is prayer. In order to render this communion complete the prayer must be full of fervor, ecstatic; and the soul of him who prays must during his devotions detach itself, so to speak, from its material dwelling. For the attainment of ecstasy recourse may be had to mechanical means, to violent bodily motions, to shouting and singing. According to Besht, the essence of religion is in sentiment and not in reason. Theological learning and halakic lore are of secondary importance, and are useful only when they serve as a means of producing an exalted religious mood. It is better to read books of moral instruction than to engage in the study of the casuistic Talmud and the rabbinical literature. In the performance of rites the mood of the believer is of more importance than the externals; for this reason formalism and superfluous ceremonial details are injurious.

Communion the Essence.

It is necessary to live and to serve God in a cheerful and happy frame of mind: sadness and sorrow darken the soul and interfere with communion; hence the injuriousness of asceticism. By means of constant spiritual communion with God it is possible to secure clear mental vision, the gift of prophecy, and to work miracles. The righteous man, or "ẓaddiḳ," is one who has reached the ideal of communion in the highest degree, and therefore appears before God as "one of His own." The rôle of the ẓaddiḳ is that of mediator between God and ordinary people. Through the ẓaddiḳ salvation of the soul is achieved, and earthly blessings are obtained: it is merely necessary to believe in the power of this mediator and favorite of God, who has more or less influence in the "higher spheres."

Ẓaddiḳism, which in time became a complete system, had a far-reaching influence on the later destiny of Ḥasidism. From among the numerous disciples of Besht, two—the preachers Baer of Meseritz and Jacob Joseph Cohen of Polonnoye—more than any others contributed to the spread of his teachings. In Meseritz (Mezhirechye) and Rovno the future great leaders of Ḥasidism were trained. Here also originated what may be termed the ẓaddiḳ dynasties of Poland and Russia. Jacob Joseph Cohen, on his part, spread the Ḥasidic teachings by sermons and books. He laid the foundations of Ḥasidic literature, which in the last three decades of the eighteenth century spread with extraordinary rapidity among the Jewish masses in Poland and Russia.

The Ẓaddiḳim.

This development was favored by the decline in the economic condition of the Jews and by the political disturbances of the period owing to the partition of Poland. The renewed Haidamack movement in the Ukraine, which reached its height in 1768, reminded the Jews of the bloody epoch of Chmielnicki; and the disruption of Poland, which soon followed (1772–95), brought about the division of the entire Polish Jewry among three foreign governments, Russia, Austria, and Prussia, which paid little heed to the old patriarchal organization and communal autonomy of the Polish Jews. During this turbulent time the Jews listened eagerly to teachings which distracted their attention from the existing disturbances, and which lured them into the region of the mysterious and the supernatural. In Podolia, Volhynia, and in a portion of Galicia, Ḥasidism attracted entire communities. There arose everywhere Ḥasidic prayer-houses where service was held according to the system of Besht, with its ecstasies of prayer, its shoutings, and its bodily motions. The Ḥasidim introduced the prayer-book of the Palestinian cabalists ("Nusaḥ Ari"), which differed from the commonly accepted forms by various modifications in the text and in the arrangement of the prayers. They did not observe the hours for morning prayer, but held their service at a late hour; they made some changes in the mode of killing cattle; and dressed on Sabbath in white as symbolic of the purification of the soul. The Ḥasidim were, however, particularly noted for the exalted worship of their "holy" ẓaddiḳim. The logical result of Ḥasidism, Ẓaddiḳism in many places actually prepared the soil for it. The appearance of some miracle-working ẓaddiḳ very often led to the general conversion of the local inhabitants to Ḥasidism. Crowds of credulous men and women gathered around the ẓaddiḳ with requests for the healing of bodily ills, for blessings, for prognostications, or for advice in worldly matters. When the ẓaddiḳ succeeded in affording relief in one of the many cases, or gave fortunate advice, his fame as a miracle-worker was established, and the population of the district remained faithful to the cause of Ḥasidism.

Such were the conditions in South Russia. In the north, however, in Lithuania and in White Russia, Ḥasidism did not sweep entire communities one after another, but spread sporadically; and its adherents remained long in the condition of exclusive sectarians. Fearing the persecution of the powerful rabbis, the Lithuanian Ḥasidim often organized secret meetings where they prayed in their own way, held conversations, and read of the truth of Besht's teachings. Here the fundamental principles of Ḥasidism were acquired in a more conscious way, and less significance was attached to the cult of the Ẓaddiḳim.

In this way Ḥasidism gradually branched out into two main divisions: (1) in the Ukraine and in Galicia and (2) in Lithuania. The first of these divisions was directed by three disciples of Bär of Meseritz,

The Two Schools.

Elimelech of Lizensk, Levi Isaac of Berdychev, and Nahum of Chernobyl, besides the grandson of Besht, Baruch of Tulchin. Elimelech of Lizensk affirmed that belief in Ẓaddiḳism is a fundamental doctrine of Ḥasidism. In his book "No'am Elimelek" he conveys the idea that the ẓaddiḳ is the mediator between God and the common people, and that through him God sends to the faithful three earthly blessings, life, a livelihood, and children, on the condition, however, that the Ḥasidim support the ẓaddiḳ by pecuniary contributions ("pidyonim"), in order to enable the holy man to become completely absorbed in the contemplation of God.

Practically this teaching led to the contribution by the people of their last pennies toward the support of the ẓaddiḳ ("rebbe"), and the ẓaddiḳ untiringly "poured forth blessings on the earth, healed the sick, cured women of sterility," etc. The profitable vocation of ẓaddiḳ was made hereditary. There was a multiplication of ẓaddiḳ dynasties contesting for supremacy. The "cult of the righteous" as defined by Besht degenerated into a system of exploitation of the credulous. Baruch, the grandson of Besht, deriving an immense income from his adherents, led the life of a Polish lord. He had his own court and a numerous suite, including a court jester.

Ḥabad, or Rational Ḥasidism.

The Ḥasidic organization in Lithuania and in White Russia shaped itself along different lines. The teachings of Besht, brought thither from the south, adopted many features of the prevailing tendencies in contemporary rabbinism. The leading apostle of the northern Ḥasidim, Rabbi Zalman of Liozna (1747–1812), created the remarkable system of the so-called Rational Ḥasidism, or "Ḥabad" (the word "ḤaBaD" being formed of the first letters of the words "Ḥokmah," "Binah," "De'ah" = "wisdom," "understanding," "knowledge"). In his "Tanya" (Slavuta, 1796) and in his sermons he advocates an intelligent and not a blind faith, requiring from the Ḥasidim a certain mental preparation, and he assigns the cult of the Ẓaddiḳim a very modest place. In the system of Ḥabad the ẓaddiḳ appears more as a teacher than a miracle-worker. The teachings of Zalman were adapted to the comparatively advanced mental level of the Jewish masses of the northwestern region; and the inevitable process of degeneration which mystical doctrines ultimately underwent apappeared here less prominently than in the south.

Opposition to Ḥasidism.

The rapid spread of Ḥasidism in the second half of the eighteenth century greatly troubled the Orthodox rabbis. Rabbinism from the very beginning recognized in it a dangerous enemy. The doctrine of Besht, claiming that man is saved through faith and not through mere religious knowledge, was strongly opposed to the principal dogma of rabbinism, which measures man's religious value by the extent of his Talmudic learning. The ritual formalism of Orthodoxy could not reconcile itself to modifications in the customary arrangement of the prayers and in the performance of some of the rites. Moreover, the Ḥasidic dogma of the necessity of maintaining a cheerful disposition, and the peculiar manner of awakening religious exaltation at the meetings of the sectarians—as, for instance, by the excessive use of spirituous liquors—inspired the ascetic rabbis with the belief that the new teachings induced moral laxity or coarse epicureanism. Still under the fear of the Shabbethaians and the Frankists, the rabbis suspected Ḥasidism of an intimate connection with these movements so dangerous to Judaism. An important factor in connection with this was the professional antagonism of the rabbis: they saw in the ẓaddiḳ a threatening competitor, a new type of the popular priest, who was fed by the superstition of the masses, and who acquired his popularity quickly.

In consequence of these facts a bitter struggle soon arose between rabbinical Orthodoxy and the Ḥasidim. At the head of the Orthodox party stood Elijah ben Solomon, the stern guardian of learned and ritualistic Judaism. In 1772, when the first secret circles of Ḥasidim appeared in Lithuania, the rabbinic "ḳahal" (council) of Wilna, with the approval of Elijah, arrested the local leaders of the sect, and excommunicated its adherents. Circulars were sent from Wilna to the rabbis of other communities calling upon them to make war upon the "godless sect." In many places cruel persecutions were instituted against the Ḥasidim. The appearance in 1780 of the first works of Ḥasidic literature (*e.g.*, the above-named book of Jacob Joseph Cohen, which was filled with attacks on rabbinism) created alarm among the Orthodox. At the council of rabbis held in the village of Zelva, government of Grodno, in 1781, it was resolved to uproot the destructive teachings of Besht. In the circulars issued by the council the faithful were ordered to expel the Ḥasidim from every Jewish community, to regard them as members of another faith, to hold no intercourse with them, not to intermarry with them, and not to bury their dead. The antagonists of Ḥasidism called themselves "Mitnaggedim" (Opponents); and to the present day this appellation still clings to those who have not joined the ranks of the Ḥasidim.

The "Mitnaggedim."

Ḥasidism in the south had established itself so firmly in the various communities that it had no fear of persecution. The main sufferers were the northern Ḥasidim. Their leader, Rabbi Zalman, attempted, but unsuccessfully, to allay the anger of the Mitnaggedim and of Elijah Gaon. On the death of the latter in 1797 the exasperation of the Mitnaggedim became so great that they resolved to denounce the leaders of the Ḥasidim to the Russian government as dangerous agitators and teachers of heresy. In consequence twenty-two representatives of the sect were arrested in Wilna and other places. Zalman himself was arrested at his court in Liozna and brought to St. Petersburg (1798). There he was kept in the fortress and was examined by a secret commission, but he and the other leaders were soon released by order of Paul I. The Ḥasidim remained, however, under "strong suspicion." Two years later Zalman was again transported to St. Petersburg, through the further denunciation of his antagonists, particularly of Abigdor, formerly rabbi of Pinsk. Immediately after the accession to the throne of Alexander I., however, the leader of the Ḥasidim was released, and was given full liberty to proclaim his religious teachings, which from the standpoint of the government were found to be utterly harmless (1801). Thereafter Zalman openly led the White-Russian or Ḥabad Ḥasidim until his death, toward the end of 1812. He had fled from the government of Moghilef to that of Poltava, in consequence of the French invasion.

The struggle of rabbinism with Ḥasidism in Lithuania and White Russia led only to the formation of the latter sect in those regions into separate religious organizations; these existing in many towns alongside of those of the Mitnaggedim. In the southwestern region, on the other hand, the Ḥasidim almost completely crowded out the Mitnaggedim, and the Ẓaddiḳim possessed themselves of that spiritual power over the people which formerly belonged to the rabbis.

Organization.

In the first half of the nineteenth century Ḥasidism spread unmolested, and reached its maximum development. About half of the Jewish population of Russia, as well as of Poland, Galicia, Rumania, and Hungary, professes Ḥasidic teachings and acknowledges the power of the Ẓaddiḳim. In Russia the existence of the Ḥasidim as a separate religious organization was legalized by the "Enactment Concerning the Jews" of 1804 (see Russia).

The Ḥasidim had no central spiritual government. With the multiplication of the ẓaddiḳim their dioceses constantly diminished. Some ẓaddiḳim, however, gained a wide reputation, and attracted people from distant places. To the most important dynasties belonged that of Chernobyl (consisting of the descendants of Nahum of Chernobyl) in Little Russia; that of Ruzhin-Sadagora (including the descendants of Bär of Meseritz) in Podolia, Volhynia, and Galicia; that of Lyubavich (composed of the descendants of Zalman, bearing the family name "Schneersohn") in White Russia; and that of Lublin and Kotzk in the kingdom of Poland. There were also individual ẓaddiḳim not associated with the dynasties. In the first half of the nineteenth century there were well known among them: Motel of Chernobyl, Nachman of Bratzlav, Jacob Isaac of Lublin, Mendel of Lyubavich, and Israel of Luzhin. The last-named had such unlimited power over the Ḥasidim of the southwestern region that the government found it necessary to send him out of Russia (1850). He established himself in the Galician village of Sadagora on the Austrian frontier, whither the Ḥasidim continued to make pilgrimages to him and his successors.

Rabbinical Orthodoxy at this time had discontinued its struggle with Ḥasidism and had reconciled itself to the establishment of the latter as an accomplished fact. Gradually the Mitnaggedim and the Ḥasidim began to intermarry, which practise had formerly been strictly forbidden.

Attacked by the Haskalah.

In the first quarter of the nineteenth century Ḥasidism met new opposition from the younger generation of intelligent Jews, who had received a modern education. The crusade against Ḥasidism was started by the Mendelssohnian school in Austria. The Galician writer Joseph Perl published in 1819 a bitter satire against the sect in the form of "Epistolæ Obscurorum Virorum" ("Megalleh Temirin"). He was followed in Russia by Isaac Bär Levinsohn of Kremenetz with his "Dibre Ẓaddiḳim" (1830). At times the embittered foes of Ḥasidism went so far as to urge the government (in Austria and Russia) to adopt repressive measures against the Ẓaddiḳim and the Ḥasidic literature. But at first none of these attacks could weaken the power of the Ḥasidim. They showed everywhere a more stubborn opposition to European culture than did rabbinical Orthodoxy; for they felt instinctively that free criticism was more dangerous to the mysticism of the Ẓaddiḳim than to Talmudic casuistry and ritualistic formalism.

It was only in the second half of the nineteenth century, when the educational movement among the Russian Jews became stronger, that a period of stagnation and decline for Ḥasidism began. A considerable portion of the younger generation, under the influence of the new movement for enlightenment, repudiated Ḥasidism and began to struggle against the power of the Ẓaddiḳim. The enlightening literature of the Haskalah attacked Ḥasidism with bitter satire, and the periodicals exposed the adventures of the miracle-working Ẓaddiḳim. Moreover, early in the second half of the century the Russian government instituted a police supervision over the numerous ẓaddiḳim within the Pale of Settlement, and limited their freedom of movement in order to counteract their propaganda. All of these blows, external and internal, together with the general decline of piety among certain classes of the Russian Jews, weakened the growth of Ḥasidism and Ẓaddiḳism. The decay of ẓaddiḳ dynasties and the impoverishment of the Ḥasidic literature became apparent.

Decline of the Movement.

Nevertheless Ḥasidism is so deeply grounded in Russo-Polish Judaism that it has proved impossible to uproot it. It still has its hundreds of thousands of adherents; and, although its development has been temporarily arrested, its vitality can not be doubted. Started as a counterpoise to rabbinical and ritual formalism, it still satisfies the religious requirements of the uneducated masses. In the last two decades of the nineteenth century, owing to a general social reaction in the life of the Russian Jews, a measure of revival was noticed in Ḥasidic circles. In the past ten years the administrative surveillance of the Ẓaddiḳim and the limitation of their movements have been abolished. The result has been a reenforcement of Ẓaddiḳism in some places, where it had been almost superseded. Though not producing at present any prominent personalities in literature or in communal life, Ḥasidism nourishes itself by its stored-up reserves of spiritual power. In the eighteenth century it was a great creative force which brought into stagnant rabbinical Judaism a fervent stream of religious enthusiasm. Under the influence of Ḥasidism the Russo-Polish Jew became brighter at heart but darker in intellect. In the nineteenth century, in its contact with European culture, it was more reactionary than rabbinism. The period of stagnation which it has lately passed through must, however, result in its gradual decay. After having been the object of apology or of vituperation in literature, Ḥasidism has become an object of scientific investigation.

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H. R. S. M. D.

HASKALAH (lit. "wisdom" or "understanding," but used in Neo-Hebrew in the sense of "enlightenment," "liberalism"): Generally, "haskalah" indicates the beginning of the movement among the Jews about the end of the eighteenth century in Eastern Europe toward abandoning their exclusiveness and acquiring the knowledge, manners, and aspirations of the nations among whom they dwell. In a more restricted sense it denotes the study of Biblical Hebrew and of the poetical, scientific, and critical parts of Hebrew literature. It is identified with the substitution of the study of modern subjects for the study of the Talmud; with opposition to fanaticism, superstition, and Ḥasidism; with the adoption by Jews of agriculture and handicrafts; and with a desire to keep in touch with the times. Its adherents are commonly called Maskilim.

As long as the Jews lived in segregated communities, and as long as all avenues of social intercourse with their Gentile neighbors were closed to them, the rabbi was the most influential, and often also the wealthiest, member of the Jewish community. To the offices of religion he added the functions of civil judge in all cases in which both parties were Jews, as well as other important administrative powers. The rabbinate was the highest aim of every Jewish youth, and the study of the Talmud was the means of obtaining that coveted position, or one of many other important communal distinctions.

The extraordinary success achieved by Moses Mendelssohn as a German popular philosopher and man of letters revealed hitherto unsuspected possibilities of influence for the cultured Jew. An exact knowledge of the German language was, of course, necessary to secure entrance into cultured German circles, and an excellent means of acquiring it was provided by Mendelssohn in his German translation of the Pentateuch. The familiar text of the Pentateuch, which for many centuries had served as a school-book in the earlier stages of a rabbinical education, became the bridge over which ambitious young Jews could pass to the great world of secular knowledge. The "bi'ur," or grammatical commentary (see Biurists), prepared under Mendelssohn's supervision, was designed to counteract the influence of the Talmudical or rabbinical method of exegesis, and, together with the translation, it became, as it were, the primer of haskalah.

Beginnings in Germany.

The haskalah movement began to spread in Germany in the last quarter of the eighteenth century. Wealthy Jews like the Friedländers and Daniel Itzig were its sponsors, Mendelssohn was its prototype, and Hartwig Wessely was its prophet. The latter's "Dibre Shalom we-Emet," an epistle to the Austrian Jews in which they were advised as to the best way to utilize the advantages extended to them by Emperor Joseph II. in his "Edict of Tolerance," became the program of haskalah. The attacks on that pamphlet were much more severe than those made on Mendelssohn's translation of the Pentateuch, and there is almost conclusive evidence that the "Dibre Shalom we-Emet" was publicly burned in Wilna by order, or at least with the consent, of Elijah Gaon ("Monatsschrift," xix. 478–480, xx. 465–468). These persecutions had the effect of assisting the movement. Wessely found defenders among liberal Judæo-German scholars and among Italian rabbis, and his apologetic writings strengthened the hands of his followers. The friends of Hebrew literature soon formed a society (Ḥebrat Doreshe Leshon 'Eber) for the purpose of publishing the first Hebrew literary monthly, which appeared in 1783 under the name "Ha-Meassef" (see Meassefim).

Spread to Slavonic Countries.

In Germany the first generation of haskalah was also the last. Jews of ability soon attained prominence in the social and intellectual life of the German nation, and the salon proved more attractive to them than the "Meassef." The "friends of Hebrew literature" soon tired of Hebrew, and changed their name to "Shoḥare ha-Ṭob weha-Tushiyyah" (Verein für Gutes und Edles; 1787). The formation respectively of the Gesellschaft der Freunde (1792) and the Verein für Cultur und Wissenschaft des Judenthums (1821), in Berlin, marked the passing of a large proportion of intelligent German Jews from haskalah to assimilation, and, in many instances, to Christianity. Polish and Bohemian Jews like Israel Samoscz, Herz Homberg, Isaac Satanow, and Solomon Dubno stood at the cradle of the haskalah, and when they returned to Poland (as did the above-named, with the exception of Satanow) they spread its tenets among their coreligionists, who had been up to that time strict Rabbinists. The "battle between light and darkness," as the Maskilim fondly described their movement, was soon raging in Bohemia and Galicia, spreading later to Russia. But the hopes of speedy emancipation awakened by the premature liberalism of Joseph II. were not fulfilled, and the haskalah, which was transitory in Prussia, took root in the Austrian dominions. In Bohemia the conflict was less severe, because many rabbis there recognized the utility of secular learning and encouraged the modern spirit (see Fuenn, "Safah le-Ne'emanim," pp. 109 *et seq.*, Wilna, 1881). The Jeiteles family, and men like Peter Beer, did much for Bohemian haskalah, and the printing-office of Moses Landau in Prague, like the earlier establishment of the "Ḥinnuk Ne'arim" in Berlin under Satanow, issued valuable contributions toward a rejuvenated literature. In Prague, as in other Austrian provinces where the German influence was strong, the movement soon took almost the same course as in Germany, and the second period of haskalah therefore really belonged to the least Germanized portion of the empire—the province of Galicia.

In Galicia.

The condition of the Jews of Galicia, already deplorable, was made worse by the partition of Poland, and the haskalah movement was introduced in Galicia in such manner as to almost justify the view that it was one of the afflictions due to the new régime. Herz Homberg, the friend of Mendelssohn, was the chief inspector of all the schools established for the Jews in Galicia. The teachers under him were mostly Bohemian Jews, and, with the assistance of the Bohemian Christians, who then almost monopolized the governmental positions in Galicia, they forced the Jews to study Hebrew and German in accordance with the program of the Berlin haskalah. But there soon arose other forces which exerted an attracting influence. The reformative work of Joseph Perl, and his clever anti-Ḥasidic writings, paved the way for a revival of Hebrew literature, and continued the work of the Meassefim. The speculations of Nachman Krochmal, and the investigations of S. L. Rapoport, as well as the excellent writings of Erter, Samson Bloch, and their contemporaries, attracted many followers and imitators whose love for the Hebrew language was disinterested and who worked for haskalah without expectation of reward. The small bands of Maskilim in the various communities were encouraged by wealthy men of liberal tendencies, who cherished the haskalah and assisted the dissemination of its literature, which otherwise could not have supported itself. Thus such periodical, or collective, publications as the "Kerem Ḥemed" and "Oẓar Neḥmad" were published by men who had no thought of financially profiting thereby. The same can be said of Schorr's "He-Ḥaluẓ." At the present time (1903) scholars like Lauterbach, Buber, and other Maskilim of means, are the leaders of the Galician haskalah; it is almost exclusively a literary movement, and its output properly belongs to Neo-Hebrew literature.

In Russia.

In the Russian movement the influence of Elijah Gaon of Wilna and of his school was very small in all directions, and in some respects was hostile to haskalah. Mendel Levin of Satanov (1741?–1819) may be considered the first of Russian Maskilim. He was, like Herz Homberg, a personal friend and follower of Mendelssohn; but as he had not the authority which Homberg enjoyed in Galicia, he could do neither as much good nor as much mischief. The direction of the influence exerted by Solomon Dubno is more doubtful; after he had left Mendelssohn and settled in Wilna he seems to have become distinctly Orthodox (see Yatzkan, "Rabbenu Eliyahu me-Wilna," pp. 118–120, Warsaw, 1900). Tobias Feder, Manasseh Iliyer, Asher Ginzberg, and perhaps also Baruch of Shklov, may be classed among the earliest Maskilim of Russia. Besides these there was a number of men of wealth and position in various cities, especially in southern Russia, who were friendly toward the Berlin haskalah, and encouraged its spread in their respective localities. Hirsch Rabinovich and Abigdor Wolkenstein of Berdychev, Hirsch Segal in Rovno, Leibush Khari in Meseritz (Mezhirechye), Berl Löb Stockfish in Lutzk, Meïr Reich in Bar, Joshua Hornstein in Proskurov, and Mordecai Levinson in Kamenetz-Podolsk were influential in their own circles, and to some extent leaders toward liberalism (Gottlober, in "Ha-Boḳer Or," iv. 783). But they had no plan or program, nor anything to guide them except the example of Mendelssohn; they contented themselves with studying Hebrew and a little German, and with ridiculing the Ḥasidim, who in their turn denounced them as "apiḳoresim," or heretics.

Influence on Education.

Thus the haskalah, which served in Germany as a stepping-stone to secular culture, and in Austria led to the enjoyment of minor advantages, in Russia almost involved ostracism. The Maskil was estranged and often persecuted in the Jewish community, and met with neither sympathy nor recognition in the outside world, where he was entirely unknown. Nevertheless, the number of Maskilim constantly increased, and soon attempts were made to found schools where children could obtain an education more in accordance with the principles of haskalah than was provided by the "ḥeder." Hirsch (Hyman) Baer Hurwitz (later professor of Hebrew in University College, London), of Uman in the Ukraine, opened in that city, in 1822, the first secular Jewish school in Russia, to be conducted, as he expressly stated in his application for permission to establish it, "after the system of Mendelssohn." His example was followed in other cities, especially in those of New Russia, where Jews had been treated liberally since 1764, when the country was opened to them, and where "merchants from Brody and teachers from Tarnopol" had planted the seed of Galician haskalah. Similar schools were established in Odessa and Kishinef, and later in Riga (1839) and Wilna (1841). But as far as haskalah in the restricted sense is concerned, the attempt failed in these schools, as well as in the rabbinical schools established later. Haskalah has not evolved a plan applicable in systematically conducted schools. The teachers who were autodidacts remained the greatest Maskilim. The pupils, with very few exceptions, abandoned Hebrew studies as soon as they had acquired a thorough knowledge of Russian and other living languages, which were taught by non-Maskilim and often by non-Jews.

The Russian haskalah found a leader and spokesman in Isaac Bär Levinsohn. His "Te'udah be-Yisrael," which became the program of haskalah, is in essence an amplified "Dibre Shalom we-Emet," supported by a wealth of quotations. Though this work, like most of the others by the same author, was intended to convince the old generation, the Orthodox, of the utility and the legality of haskalah from the religious point of view, it convinced only the young (see Mandelstamm's letter to Levinsohn in Nathanson's "Sefer Zikronot," p. 81, Warsaw, 1875); and the approbation of that work by R. Abraham Abele Posveller, the great Talmudical authority of Wilna, is believed to have been given for political reasons (Yatzkan, *l.c.* p. 119). Levinsohn's works helped to solidify the ranks of the Maskilim and to increase their number. The issue was now joined between the progressists and the conservatives, and persecutions of the weaker side were not unknown. The masses and most of the communal leaders were on the conservative side; but when the

Russian government began to introduce secular education among the Jews it unwittingly turned the scale in favor of the Maskilim, of whom it knew very little.

Lilienthal and Uvarov.

Uvarov, minister of public instruction under Emperor Nicholas I., worked out all his plans for Jewish education under the influence of Maskilim like Nissen Rosenthal of Wilna, and of men, like Max Lilienthal, who were inspired by them. The abandonment of the Talmud and the study of Hebrew and German were the basis of Uvarov's schemes and the cause of their ultimate failure. But they gave official sanction to the program of haskalah; and Lilienthal, who was sent by Uvarov to visit Jewish communities to induce them to establish schools, is aptly designated by Weissberg as "an emissary of haskalah." He was received joyously by Maskilim as one clothed with governmental authority to carry out their plans, and was glorified by them to the point of absurdity. Lilienthal apprised Uvarov of the existence of groups of Hebrew scholars and friends of progress in many cities, and Uvarov, who until then had thought all Russian Jews ignorant and fanatical, perceived that these Maskilim could be employed as teachers in the schools which he was about to establish. He accordingly gave up the plan of importing from Germany the several hundred Jewish teachers to whom Lilienthal had practically promised positions. This action on the part of Uvarov was resented by Lilienthal, and seems to have been the reason for his departure for America (1845).

But although Leon Mandelstamm, who was commissioned by the government to continue the work of Lilienthal, was one of the Maskilim, the cause of haskalah was not materially strengthened by the establishment of primary and rabbinical schools, except in so far as they provided teaching positions for Maskilim. The oppressive candle-tax, instituted to support these schools, and the other severe measures against the Jews taken simultaneously with the efforts to educate them, aroused indignation against haskalah. Later, when the more liberal policy of Alexander II. opened new prospects to the Jew with a good Russian education, the Maskilim with their Hebrew and German lost their hold even on the younger generation. The schools in Wilna and Jitomir, in which the ideals of haskalah were to be realized, went from bad to worse. The Maskilim could not control the situation for reasons which are best indicated by the fact that among the twenty-one representatives of the Jewish community of Wilna (the center of haskalah in northwestern Russia for half a century) who waited on Governor-General Nazimov in 1857, there was not one who could intelligently state in Russian his complaints in regard to the mismanagement of the rabbinical schools (Benjacob, in his letter to Levinsohn in Atlas' "Ha-Kerem," p. 54, Warsaw, 1887).

The Russian haskalah movement, as an educational force, culminated in the Society for the Promotion of Culture Among the Jews in Russia (1863). The men at the head of that society modified the old Mendelssohnian program to suit Russian conditions, and thereby rendered invaluable service to the cause of education. The mild and cautious attempts at religious reform, as exemplified by the "Berliner Schul" of Wilna and "Chorschulen" (modernized synagogues) in most of the larger towns in Russia, are also due to the progressive movement. But its greatest achievement is the creation of a Neo-Hebrew literature and a large Neo-Hebrew reading public. The difficulties encountered by Jews in their efforts to obtain a good secular education and the inadequacy of school accommodations caused them, in that thirst for knowledge which distinguishes the Russian Jews, to turn to Hebrew studies, often to the exclusion of more useful subjects. The works of the masters of Jewish literature went through many editions, and of some of them, as Mapu's "Ahabat Ẓiyyon," hundreds of thousands of copies were sold. The activity of the Hebrew periodical press, and of large publishing-houses which provide work for a host of comparatively well-paid writers, has done much to stimulate haskalah in Russia.

The Society for Culture.

The only movement in Russian Judaism and in Neo-Hebrew literature which has affected, and to some extent transformed, haskalah is the nationalistic. It really began with Peter Smolenskin, who rebelled against the old indefinite program and against Mendelssohn himself. As the situation of the Jews became worse, and the hope of emancipation almost disappeared, the Maskilim, with few exceptions, joined the national movement, and "haskalah" became almost synonymous with "Zionism." Still, the change is more apparent than real. The foremost Maskil of to-day, Asher Ginzberg, as the leader of the Culture-Zionists, advocates the harmonization of Jewish with general culture by means of the Hebrew language; this, except for the nationalistic tendency, is in essence the old program of Wessely and the Berlin school of haskalah. See Education; Levinsohn, Isaac Bär; Literature, Neo-Hebraic; Maskilim; Mendelssohn, Moses; Russia, Education in; Wessely, Hartwig.

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H. R. P. Wi.

HASMONEANS: The family name of the Hasmonean dynasty originates with the ancestor of the house, Ἀσαμωναῖος (Josephus, "Ant." xii. 6, § 1; xiv. 16, § 4; xvi. 7, § 1) = חשמונאי or חשמוני (Middot i. 6; Targ. Yer. to I Sam. ii. 4), who, according to Wellhausen ("Pharisäer und Sadducäer," note 94), is said to have been the grandfather of Mattathias. The high-priestly and princely dignity of the Hasmoneans was founded by a resolution, adopted in Sept., 141 B.C., at a large assembly "of the priests and the people and of the elders of the land, to the effect that Simon should be their leader and high priest forever, until there should arise a faithful prophet" (I Macc. xiv. 41).

Recognition of the new dynasty by the Romans was accorded by the Senate about 139 B.C., when the delegation of Simon was in Rome. Therefore, from a historic point of view, one can speak of a Hasmonean dynasty only as beginning with Simon.

When Jonathan the Maccabee fell into the power of Tryphon, Simon, his brother, assumed the leadership (142), and after the murder of Jonathan took the latter's place. Simon, who had made the Jewish people entirely independent of the Syrians, reigned from 142 to 135. In Feb., 135, he was assassinated at the instigation of his son-in-law Ptolemy.

Simon was followed by his third son, John Hyrcanus, whose two elder brothers, Mattathias and Judah, had been murdered, together with their father. John Hyrcanus ruled from 135 to 104. According to his directions, the government of the country after his death was to be placed in the hands of his wife, and Aristobulus, the eldest of his five sons, was to receive only the high-priesthood. Aristobulus, who was not satisfied with this, cast his mother into prison and allowed her to starve there. By this means he came into the possession of the throne, which, however, he did not long enjoy, as after a year's reign he died of a painful illness (103).

Aristobulus' successor was his eldest brother, Alexander Jannæus, who, together with his two brothers, was freed from prison by the widow of Aristobulus. Alexander reigned from 103 to 76, and died during the siege of the fortress Ragaba.

Alexander was followed by his wife Alexandra, who reigned from 76 to 67.

Against her wishes, she was succeeded by her son Aristobulus II. (67–63), who during the illness of his mother had risen against her, in order to prevent the succession of the elder son, Hyrcanus.

During the reign of Alexandra, Hyrcanus had held the office of high priest, and the rivalry between him and Aristobulus brought about a civil war, which ended with the forfeiture of the freedom of the Jewish people. Palestine had to pay tribute to Rome and was placed under the supervision of the Roman governor of Syria. From 63 to 40 the government was in the hands of Hyrcanus II.

After the capture of Hyrcanus by the Parthians, Antigonus, a son of Aristobulus, became king (40–37). His Hebrew name was Mattathias, and he bore the double title of king and high priest.

After the victory of Herod over Antigonus and the execution in Antioch of the latter by order of Antony, Herod the Great (37–4) became king of the Jews, and the rule of the Hasmonean dynasty was ended.

BIBLIOGRAPHY: *Meg. Ta'anit*; Schürer, *Gesch.* 3d ed., i. 179–360, and the literature there cited; Josephus, *B. J.* i. 1–18; idem, *Ant.* xii. 5 *et seq.*

G. H. BL.

ḤASON, JOSEPH IBN: Talmudist; author of a work entitled "Sefer Bet ha-Melek," containing a commentary on Maimonides' Mishneh Torah, responsa on Oraḥ Ḥayyim, Yoreh De'ah, and Ḥoshen Mishpaṭ, and novellæ on the Pentateuch (Salonica, 1804).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 9; Jellinek, *Ḳontres ha-Rambam*, No. 26, Vienna, 1893.

J. M. SC.

ḤASON, SOLOMON BEN AARON: Turkish rabbi of the sixteenth century. Of his works the following are known: "Bet Shelomoh," responsa, at the end of which are added some responsa by R. Daniel Estorza (Salonica, 1720); and "Mishpaṭim Yesharim," containing responsa by him and by R. Samuel Gaon, in two parts (*ib.* 1832).

Ḥason is mentioned in the responsa of Samuel de Modena (part i., No. 43) and in the "Torat Emet" of Aaron Sason.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, pt. i., p. 164; pt. ii., pp. 17, 88; Conforte, *Ḳore ha-Dorot*, pp. 37a, 39a, 43a, Berlin, 1846.

K. N. T. L.

HASSENAAH: The sons of Hassenaah rebuilt the fish-gate in the wall of Jerusalem (Neh. iii. 3). The name occurs twice (Ezra ii. 35 and Neh. vii. 38) without the definite article, while in Neh. xi. 9 (R. V.) and I Chron. ix. 7 (R. V.) it occurs in the form of "Hassenuah." See Cheyne and Black, "Encyc. Bibl."

E. G. H. M. SEL.

HASSLER, SIMON: American musician; born in Bavaria July 25, 1832; died in Philadelphia, Pa., Jan. 25, 1901; son of Henry Hassler, also a musician, who, with his family, emigrated to the United States in 1842. Simon received a sound musical education, and in 1852 made his first public appearance as a violinist. He became a member of the orchestra which his father had established in Philadelphia, and later succeeded to its leadership. From 1865 to 1872 he was leader of the orchestra at the Walnut Street Theater in the same city, and subsequently of the Chestnut Street Theater and of the Chestnut Street Opera-House. He was chosen to direct the orchestra at the Centennial Exposition at Philadelphia in 1876, and conducted at many festivals.

Hassler composed music for Shakespeare's plays, numerous marches, and other orchestral pieces.

BIBLIOGRAPHY: *Who's Who in America*, 1899–1900; Morais, *The Jews of Philadelphia*, Philadelphia, 1894.

A. A. P.

HAST, MARCUS: London cantor and composer; born at Warsaw in 1840. In 1864 he went to Germany to study music, and on his arrival at Breslau was appointed cantor at the chief Orthodox synagogue. While at Breslau he gave instruction to many cantors since conspicuous for their merit, among them Rosenthal (Berlin), Birnbaum (Königsberg), Grützhändler (Warsaw), Goldberg, and Ziegelroth. In 1871 he was chosen to succeed Simon Ascher as chief cantor of the Great Synagogue, London.

Hast has since published a large number of transcriptions of Hebrew melodies as well as many original compositions, achieving marked success with his numerous synagogal "pièces d'occasion," most of them for chorus and orchestra. Among his published works are: "The Divine Service" (1873); "Bostanai," a dramatic sacred cantata (1876); "Azariah," an oratorio, produced at Glasgow (1883); "The Death of Moses," performed at Queen's Hall, London (1897); "The Fall of Jerusalem" (1901); the Seventy-second Psalm; "Victoria," a cantata.

BIBLIOGRAPHY: *Magazine of Music*, Oct., 1888; *Jew. Chron.* June 11, 1897.

J. F. L. C.

HAT. See Head-Dress.

ḤATAN BERESHIT. See Bridegroom of the Law.

ḤATAN TORAH. See Bridegroom of the Law.

HATHACH: One of the eunuchs in the palace of Ahasuerus (Xerxes), in immediate attendance on Esther, who employed him in her communications with Mordecai (Esth. iv. 5–10, R. V.). The Septuagint has Ἀχραθεῖος.

E. G. H. B. P.

HA-TOR. See Periodicals.

HATRA'AH: Caution or warning given to those who are about to commit a crime. The Rabbis consider the fact that not all men are lawyers (comp. "Yad Malaki," Din 24), and therefore many sin through ignorance or error. To prove guilty intention, which alone can render one amenable to the full penalty for his crime, the Rabbis provide that, prior to the perpetration of a crime, the one who is about to perpetrate it must have been cautioned of the gravity of his project (Sanh. v. 1, 8b; Mak. 6b). This proviso they try to deduce (probably only in the way of "support") from certain peculiar expressions and phrases used by Scripture in connection with various crimes and their punishments (Sanh. 40b).

The caution has to be administered immediately before the commission of the crime (Sanh. 40b; Maimonides, "Yad," Sanhedrin, xii. 2), and, according to the better opinion of the legists, alike to the scholar and to the layman, since by this caution alone may the court be enabled to distinguish between error and presumption (Sanh. 8b; "Yad," *l.c.* xiv. 4). The caution must name the particular punishment which the commission of the contemplated misdemeanor entails—whether corporal or capital. If the latter, the particular mode of death (see Capital Punishment) has to be mentioned, or the legal penalty attached to the crime can not be imposed (Sanh. 8b; Mak. 16a).

Diverse Operations of the Caution.

Besides establishing guilty intention on the part of the culprit, this proviso operates in diverse directions. (*a*) It serves the court as a guide in passing sentence on one convicted of aggravated or continuous misdemeanor. For instance: A Nazarite (Num. vi. 2–4; Naz. i. 2, 3b) subjects himself to the penalty of flagellation if he violates his vow of abstemiousness by drinking a certain measure (¼ log) of wine (Naz. vi. 1, 34b; "Yad," Nezirot, v. 2). In case he is guilty of drinking several such measures in succession, how is he to be punished? The preliminary caution decides. If it is legally proved that due warning had been administered to him before each drink, he is punishable for each drink separately; otherwise, if he was forewarned once only, he is punishable for one violation only (Naz. vi. 4, 42b; Mak. iii. 7). (*b*) In passing sentence on one convicted of an offense entailing both corporal and capital punishment, the preliminary caution serves the court as an index to the penalty to be imposed. For example: The Bible (Lev. xxii. 28) forbids the killing of a cow or a ewe "and her young both in one day"; and rabbinic law imposes the penalty of flagellation on the violator of this prohibition (Ḥul. v. 3, 78a, 82a). Another law imposes the penalty of death on the Jewish idolater (Deut. xvii. 5; Sanh. vii. 4). When both of these transgressions are committed simultaneously, as when one slaughters an animal and its young in one day as an offering to an idol, the question is, Which penalty does he incur? Both he may not receive; for rabbinic law prohibits the administration of more than one punishment for any one offense (Mak. 13b). Which, then, should the court impose here? Again the warning decides. If it is proved that the culprit was warned of the death-penalty, a sentence of death will be awarded; if flagellation only was mentioned in the warning, flagellation will be administered (Ḥul. 81b). (*c*) Where a convict incurs two capital punishments, the one mentioned in the warning is administered. For instance: The law punishes the crime of adultery with death by strangulation (Lev. xx. 10; Sanh. xi. 1; see Capital Punishment), and that of criminal conversation with one's own mother-in-law with death by burning (Lev. xviii. 17; Sanh. ix. 1; see Capital Punishment). If one is charged with having had criminal conversation with a married woman, and that woman is his mother-in-law, the penalty will depend upon the import of the antecedent caution. Where he was forewarned that the consummation of his project will be adultery, entailing the penalty of strangulation, he will be strangled; but where the warning stated that the crime would amount to that species of incest entailing burning, the more severe death will be awarded (Sanh. ix. 4, 81a; Yeb. 32a).

Between Two Deaths.

From the benefit of this proviso rabbinic law excludes the false witness (Deut. xix. 19; Mak. 4b) and the instigator to idolatry (Deut. xiii. 2–10; Sanh. vii. 10, 67a): the first because the nature of the crime does not admit of forewarning (Ket. 33a); and the latter because of the heinousness of the crime in a theocratic commonwealth (see Abetment). The burglar is also excluded from its operation (see Homicide), his crime of breaking in being his warning (Ket. 34b; Sanh. 72b). So are all those excluded who are guilty of misdeeds for the commission of which the Mosaic law prescribes the penalty of excision (כרת; Mak. 13b).

Bibliography: Benny, *Criminal Code*, p. 97; Fassel, *Strafgesetz*, § 1, Mayer, *Rechte der Israeliten*, iii. 77; Mendelsohn, *Criminal Jurisprudence of the Ancient Hebrews*, §§ 16–19, note 68; Pineles, *Darkah shel Torah*, § 115; Rabbinowicz, *Einleitung in der Gesetzgebung*, p. 4; Saalschütz, *Das Mosaische Recht*, note 560.

S. S. S. M.

HATRED (שנאה): Feeling of bitter hostility and antagonism toward others. It is intrinsically wrong when the good is hated, but it is proper to hate the evil. The Decalogue speaks of those that hate God (Ex. xx. 5; Deut. v. 9); so also Num. x. 35; Deut. vii. 10, xxxii. 41; Ps. lxxxiii. 3 (A.V. 2). To hate such persons is declared by the Psalmist to be meritorious (Ps. cxxxix. 21–22); for they are the wicked ones that "hate instruction" (Ps. l. 17), "right" (Job xxxiv. 17), "knowledge" (Prov. i. 22, 29), and "him that rebuketh in the gate" (Amos v. 10). The prophet expressly admonishes men to "hate the evil and love the good," in order to "establish judgment in the gate" (Amos v. 15). God Himself hates whatever is abominable or morally perverse (Deut. xii. 31, xvi. 22; Isa. i. 14, lxi. 8; Amos v. 21; Hos. ix. 15; Zech. viii. 17; Mal. ii. 16; Ps. v. 6 [5], xi. 5; Prov. vi. 16). Likewise men should "hate evil" (Ps. xcvii. 10; Prov. viii. 13), "covetousness" (Ex. xviii. 21), "wickedness" (Ps. xlv. 8 [7]), especially "every false way" (Ps. cxix. 104), and accordingly the congregations of "evil-doers" (Ps. xxvi. 5) and "them that regard lying vanities" (Ps. xxxi. 7 [6]).

Hatred is unbrotherly where love should prevail, and therefore the Law says, "Thou shalt not hate thy brother in thine heart" (Lev. xix. 17). This prohibition is not, as is often asserted with reference to Matt. v. 43 *et seq.*, confined to kinsmen (see Brotherly Love). Only idolaters and doers of evil are excluded from the universal law of love (Deut. vii. 2–10), whereas even an enemy's beast should be treated with kindness (Ex. xxiii. 5–6). One ought not to rejoice at the destruction of the man that hateth him (Job xxxi. 29; Prov. xxv. 21 *et seq.*). The hatred most frequently denounced in the Psalms is that caused by no wrong-doing on the part of the hated and persecuted one (Ps. xxxv. 19, lxix. 5 [4], cix. 5). It was this hatred without reason which caused the brothers of Joseph to do evil (Gen. xxxvii. 4).

"Hatred without cause" ("sine'at ḥinnam") is therefore the rabbinical term for the vice of hatred; and the Talmud is emphatic in denouncing it. On its account the Second Temple was destroyed (Yoma 9b). It undermines domestic peace (Shab. 32b). It is equal in wickedness to any one of the three capital sins (Yoma 9b). To leave no doubt as to the extent of the prohibition of hatred, the Rabbis use the term "sine'at ha-beriyyot" (hatred of fellow creatures; see Creature), and condemn such hatred as is detrimental to the welfare of mankind (Abot ii. 11). "Whosoever hateth his brother is a murderer," is Pharisaic as well as New Testament teaching (R. Eliezer in Derek Ereẓ Rabbah xiii. is prior to I John iii. 15). On the other hand, the Rabbis maintain the same sound view regarding the necessity of hatred of sin and of all things or persons of an evil character as that inculcated by the Old Testament. The impudent man who hates God should be hated (Ta'an. 7b). So should all those heretics and informers who alienate the people from their Father in heaven (Ab. R. N. xvi.; Shab. 116a), and he who is a wrong-doer in secret (Pes. 113b), for God Himself hates persons who lack modesty and purity of conduct (Nid. 16b) and indulge in lasciviousness (Sanh. 93a). Only those who deserve love are included in the command of love; those who are hated by God on account of their evil ways should be hated by men (Ab. R. N., after Ps. cxxxix. 21 *et seq.*).

K.

HATSEK, IGNAZ: Hungarian chartographer and engraver; born April 7, 1828, at Olmütz. He was educated in the public and the Jewish schools of his native town. During 1848 and 1849 he was lieutenant of the Honvéd artillery, and in 1851 became chartographer to the state surveying department of Hungary. This position he resigned in 1894, and since then he has lived in Budapest.

Among the many maps which he has drawn or etched during his forty-three years of active service may be mentioned: railroad maps of Austria-Hungary; an atlas containing maps of the comitats of Hungary; an atlas of the government of Hungary for the emperor; a special atlas of Hungary for the prince imperial.

s. F. T. H.

HATTARAT HORA'AH (lit. "permission to teach and decide"): A rabbinical diploma; a written certificate given to one who, after a thorough examination, proves himself competent and worthy to be a rabbi. It is a substitute for the "semikah," which could be conferred only in Palestine, by a member of the Sanhedrin. The hattarat hora'ah, unlike the Christian ordination, confers no sacred power, and is not a license; it is simply a testimonial of the ability of the holder to act as rabbi if elected. A community had, however, a perfect right to, and often did, elect a rabbi who had no diploma. The diploma was regarded as a merely formal document acquainting the people that the person named in it was fit to teach and to render decisions. A scholar who succeeded as principal of the yeshibah, or who acted as colleague of the rabbi, was not required to hold a diploma. Some authorities, however, require that a rabbi have a "degree" in order to be entitled to perform the rite of "ḥaliẓah" or to grant a divorce (annotations to Shulḥan 'Aruk, Yoreh De'ah, 242, 14).

The usual title of a Babylonian scholar was "Rab"; of one ordained in Palestine, "Rabbi." Later on the title "Rabbi" was indiscriminately used for every scholar who held a rabbinate. Thus the title "Rabbi" lost its value among the Ashkenazim. The Sephardim, however, still held it in respect as a mark of great learning. The ordinary scholar they called "ḥakam"; and the chief among them is called in Turkey "ḥakam bashi" (see David Messer Leon in "Kebod Ḥakamim," ed. Meḳiẓe Nirdamim, p. 63, Berlin, 1899).

The title "Moreh Hora'ah" (= "a guide for decisions"; Ket. 79a) is evidently derived from the degree of hattarat hora'ah. Jacob Möln (מהרי"ל; d. 1427) and his teacher, Shalom of Vienna, introduced into Germany the title "Morenu" (= "our guide and teacher") for one who obtained the quasi-semikah.

Accompanying Titles.

Don Isaac Abravanel (commentary to Ab. vi. 1) accuses the Ashkenazim of aping the Gentiles in using the title "Doctor" (Gans, "Ẓemaḥ Dawid," ed. Frankfort-on-the-Main, 1692, p. 42b).

The earliest form of hattarat hora'ah was called "iggeret reshut" (= "letter of permission") or "pitḳa de-dayyanuta" (= "writ of jurisdiction"). It was composed in Aramaic, in the geonic period of the ninth century, and read as follows:

> "We have appointed Peloni b. Peloni [*i.e.*, N, son of N] a justice in the town of . . . and have invested him with authority to administer the civil laws, and to supervise all matters relating to the Commandments and to things prohibited and permitted and to things connected with the fear of God. And whosoever will not obey the verdict, he (the judge) has authority to deal with him as he thinks proper. The miscreant is likewise liable to [the punishment of] Heaven" (geonic responsa "Zikkaron la-Rishonim," § 180; ed. Harkavy, iv. 80, Berlin, 1887).

This document, given by the principals of the

Babylonian yeshibot, was of an authoritative nature. It invested the recipient with full power to act, in his limited jurisdiction under the Greco-Roman or Persian rule, in matters of religion and civil law. The justice could compel a defendant to appear before him for judgment. But, unlike the justice who obtained the Palestinian semikah, he had no right to impose monetary fines ("ḳenas"), nor to inflict the regulation stripes ("malḳut"), much less capital punishment (Sanh. 31b). He could, however, at his discretion imprison and inflict light bodily punishment for various offenses. This quasi-semikah was kept up in Babylon during the Middle Ages.

The rabbinical diploma was known in the thirteenth century as "ketab masmik," *e.g.*, in the collection of Barzilai, "Sefer ha-Sheṭarot" (p. 131, Berlin, 1898). Maimonides speaks of Samuel ha-Levi as "the ordained rabbi of Bagdad" ("Iggeret ha-Rambam," art. "Resurrection") with more or less right of special jurisdiction. In Spain, where the king granted full privileges to the rabbis in accordance with the Jewish law, there was even a revival of the semikah right to inflict capital punishment. Asheri in 1325 says: "In all countries that I have heard of, except in Spain, the Jews have no penal jurisdiction; and I was surprised when I came here to find that they sentenced to capital punishment without a proper Sanhedrin" (Resp. Rosh, rule xvii. 8; comp. Graetz, "Hist." iv. 53).

Authority Congregational.

In any event, the hattarat hora'ah or quasi-semikah could not give personal power to the rabbi without the consent of the community; and such power was limited to the community that elected him and to his sphere of influence. Isaac b. Sheshet rendered a decision (1380) on this point in the case of the French community of Provence, which would not permit the interference of Meïr ha-Levi, chief rabbi in Germany, in its affairs (Responsa, Nos. 268–273; comp. Graetz, "Hist." vi. 152). Isaac b. Sheshet says it was the custom of the German and French rabbis to give diplomas to the disciples of their respective yeshibot and to recommend them for vacant rabbinical positions (*ib.*).

The hattarat hora'ah, although it invested the rabbis of Würzburg with special authority to inflict corporal (not capital) punishment within the limits of their jurisdiction, could not compel the defendant living in another town to appear before them. R. Joseph Colon (end of 15th cent.) decided that a plaintiff must bring suit in the defendant's town before the resident rabbi (J. Colon, Responsa, No. 1, beginning, Venice, 1519).

Samuel of Modena says: "No matter how superior a rabbi may be, he has no right to interfere in the district of another rabbi" (Responsa, iv. 14, Salonica, 1582; comp. "Bet Yosef" to Ṭur Ḥoshen Mishpaṭ, § 11).

Extent of Authority.

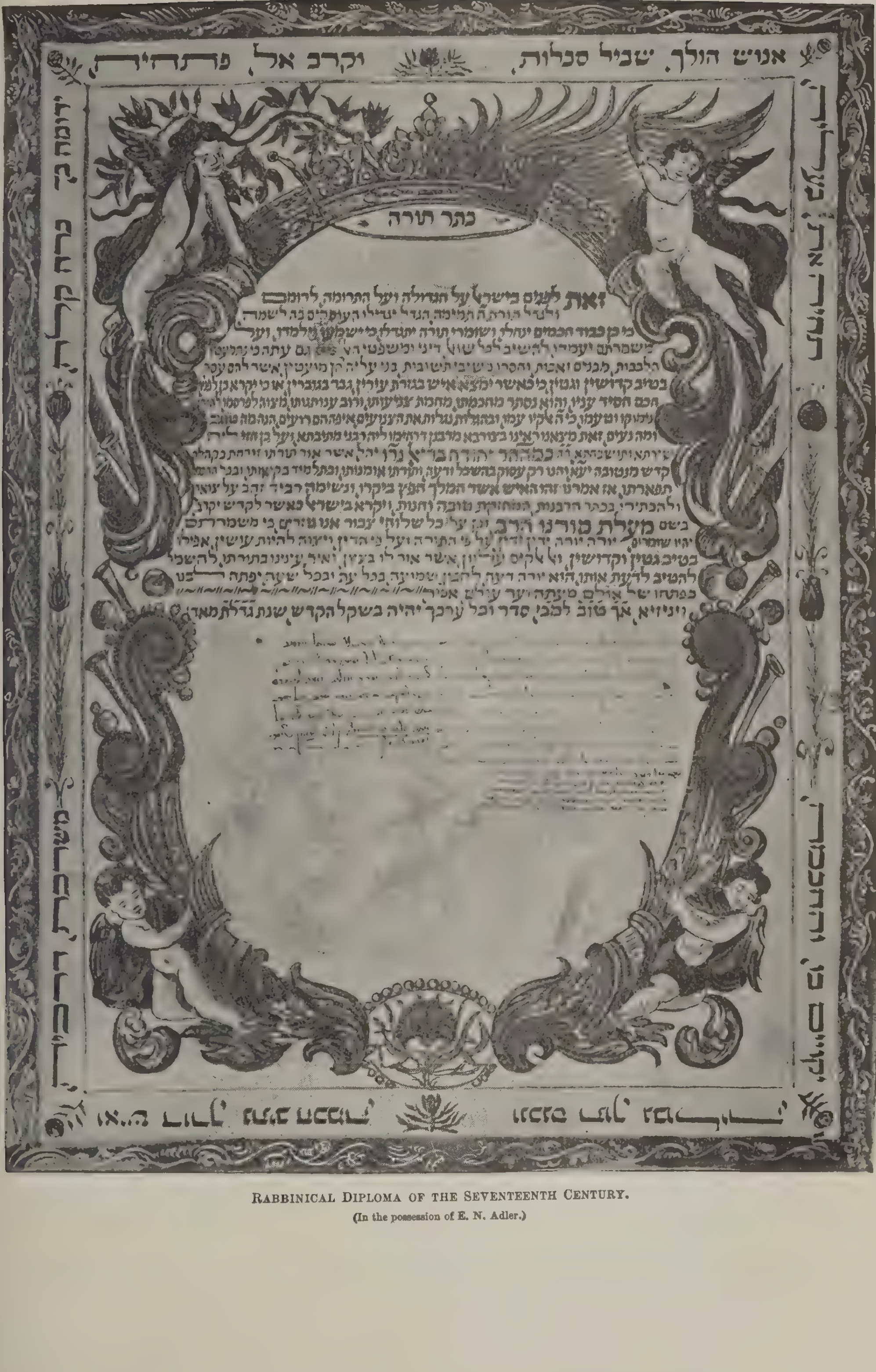
In the ordinance enacted at Ferrara by the rabbis of Italy (June 21, 1554), clause 4 provides that "outside rabbis shall not interdict or establish ordinances or in any way meddle in litigations occurring in the town of another rabbi, unless such rabbi voluntarily withdraws from the action. And in a place where the community has elected the rabbi, no other resident rabbi shall interfere with him without the consent of the community" ("Paḥad Yiẓḥaḳ," *s.v.* "Taw," p. 158a, Berlin, 1887). This "taḳḳanah" was applied by Samuel Archevolti in his decision quoted in "Palge Mayim," p. 15a (Salonica, 1608).

Even in the same city where there are various congregations, the rabbi elected in one can not interfere with another. David Messer de Leon, who received the highest degree of the quasi-semikah from Judah Müntz of Padua, and was elected by the Castilian Jews in Avlona in 1512, could not enforce a Sabbath prohibition among the Portuguese Jews in the same place; and in endeavoring to preach against them he was insulted by their parnas, Abraham de Collier. The rabbi used his prerogative to excommunicate the parnas. The matter was submitted to David ha-Kohen of Corfu, who decided in favor of De Leon in the main issue as a matter of law, and required of the offender to ask De Leon's pardon (Responsa, No. 22; ed. Salonica, 1803, pp. 80a–84a). And yet De Leon is blamed for forcing his views on the Sephardic community (Bernfeld, introduction to De Leon's "Kebod Ḥakamim," p. xv.).

Thus it is seen that the hattarat hora'ah does not absolutely confer authority on the rabbi, but grants it only subject to his being appointed, or his orders approved, by the community. For this reason the diploma of the modern semikah is more in the form of a certificate of recommendation. Although the phraseology is partly that of the original semikah used by Judah ha-Nasi I., יורה יורה ידין ידין (="he may teach; he may judge"), the teaching refers only to "issur we-hetter" (="dietary and ritual laws"), and the judging to civil cases. The repetition of the words is employed to emphasize the ordination. Other phrases are: כל מן דין סמיכא לנו (="all like him we ordain"), and מתון ומשיג שמעתתא אליבא דהלכתא (="he is careful, and reaches decisions in accordance with the law"). These phrases usually occur after a short introduction referring to the recipient's learning and character and his general fitness as a leader of a community.

Age and Qualifications of Holder.

The proper age to receive the semikah or the hattarat hora'ah is eighteen years or more. Eleazar b. Azariah was elected chief rabbi when eighteen years old (Ber. 28a). Rabbah was ordained at the same age, and kept his position for twenty-two years. He died at the age of forty (*ib.* 64a; Yeb. 105a). Hai Gaon, also, was ordained at eighteen. David Messer de Leon received his degree at eighteen, at Neapolis ("Kebod Ḥakamim," p. 64). The question what degree of learning entitles a scholar to receive the diploma is fully discussed by De Leon in his "Kebod Ḥakamim." It is necessary for the student to be master of the original sources of Bible and Talmud and to possess a logical reasoning power. Such a scholar was known as "Sinai" (*i.e.*, "the first source") and was called "the master of wheat," in contradistinction and as being superior to the student who possessed rather a capacity for pilpulistic argumentations and who was known as the "mountain-raiser" (Ber. 64a). Isaac b. Sheshet quotes the



RABBINICAL DIPLOMA OF THE SEVENTEENTH CENTURY.

(In the possession of E. N. Adler.)

responsum of Asheri against those who decide blindly by Maimonides' code without having a thorough knowledge of the Talmud; and as an example he refers to a great man of Barcelona who admitted that he could not comprehend the Yad ha-Ḥazaḳah on Zera'im and Ḳodashim because he had not a sufficient knowledge of the sources of these halakot and of the respective treatises in the Talmud (Responsa, No. 44, end).

David ha-Kohen of Corfu complains bitterly against those rabbis who "ride on the horse of rabbinism" and who render decisions without seeing the light of the Talmud or the light of wisdom, but have the gift of the tongue to raise themselves up to the high position (Responsa, xxii. 80a). Other authorities complain of the appointment of rabbis through the action of the government, or through the influence of money, when the appointees do not possess the necessary qualifications of a rabbi (J. Weil, Responsa, No. 68; see Yer. Bik. iii. 3; Sanh. 7b).

Orthodox congregations recognize a hattarat hora'ah only when issued by a rabbi of acknowledged authority who has personally examined the candidate.

The following is a copy of the diploma given by Rabbi Isaac Elhanan Spector of Kovno (d. 1896), from whom most of the Russian rabbis now hold the hattarat hora'ah:

קושט אמרי אמת ניתן לכתוב. על האי גברא יקירא הרב . יליד
... ופלפלתי עמו הרבה והוא מלא דבר ה׳ בש״ס ובפוסקים. וגם
הנהו דרשן מפואר נאה דורש ונאה מקיים: ובכן אמר יישר כחו וחילו
לאורייתא. ויורה יורה ידין ידין. בד״מ ואו״ה וגו״ח וטוט״ה (בדיני
ממונות ואיסור והיתר וגיטין וחליצה וטומאה וטהרה): ויהא רעוא
שישלח לו הרחמן מקום מכובד לפי כבודו. כי ראוי והגון הרב הנ״ל
לנהל צאן קדשים: ובאתי עה״ח יום . ימים לחדש .. לפ״ק:
נאם יצחק אלחנן החופ״ק קאוונע:

[TRANSLATION.]

"Verily, these words of truth may be ascribed to that worthy man, the rabbi . . ., a native of . . ., with whom I have discussed fully, and [found] he is filled with the Word of the Lord in Talmud and in the Codes. He is also an excellent preacher, preaching what is moral and practising the morals he preaches. Therefore I say: Let his power and might in the Torah be encouraged. Let him teach and decide in matters of monetary law; dietary and rituals; geṭ and ḥaliẓah rites; laws relating to pure and impure. And may it be the will of the Merciful to secure him an honorable position according to his honor. As the said rabbi deserves and is able to lead a holy community [lit. "sheep"], I have signed this week-day, . . ., day in month, . . ., and year, . . .

"So says Isaac Elhanan, who dwells with the holy congregation of Kovno."

This form of degree pronounces the holder to be a full-fledged rabbi ("rosh ab bet din" = "the chief of bet din"), while a simple hattarat hora'ah is sometimes given to a dayyan or moreh hora'ah permitting him to render decisions only in dietary and ritual laws ("issur we-hetter"), in which case the limitation is so specified. The certificate given to a shoḥeṭ permitting him to slaughter animals or fowls for kasher meat is designated "ḳabbalah" (= "accepting [authority]").

Graduates from modern rabbinical seminaries, such as those at Breslau and Budapest, receive not only a hattarat hora'ah signed by the professor of Talmudics, but also a diploma in the vernacular.

As an example of a hattarat hora'ah of the Liberal school, that given by Chorin to Zunz, on Nov. 18, 1834, may be cited. The document reads:

A Reform Diploma.

"Before the Congregation, I thank God for His goodness in gratifying my perpetual desire, that the wise in Israel may take to heart the words of our great master Maimonides, to reconcile the Mosaic Law with philosophy, that truth and peace, goodness and virtue, may be spread and fortified. Praised be God that I have now found a highly learned and wise man, well versed in the Jewish Law, and in other useful branches of science; for all these are combined in my dear friend Leopold Zunz. I therefore ordain him to be a rabbi, and empower him with the right to act and decide in matters pertaining to permissions and prohibitions, and especially in matters of marriage and divorce, in accordance with his wisdom and thorough knowledge of the Mosaic Law. With this, he assumes the duty of teaching the Jewish community, by preaching reverence to God, and drawing men nearer to His teachings and His commandments. May our Father in Heaven support him, and grant him strength in his position, that he may reflect honor on all Israel.

"*Aaron Chorin*, Chief Rabbi."

The following diploma is that issued by the Hebrew Union College at Cincinnati:

American Diploma.

"By authority of the State of Ohio, and the Union of American Hebrew Congregations, We, the Faculty and the Board of Governors of this Hebrew Union College, hereby testify that the possessor of this Diploma, . . ., was a regular and successful student of the Rabbinical Course of this College, and of the Academic Course of the University of Cincinnati; and, furthermore, that, at the Regular Final Examination in June, . . ., he proved his competency and worthiness to receive the honors of this College. Therefore, We confer on him the Degree and Title of Rabbi, to be known hereafter as Rabbi . . ., ordained and licensed to perform all Rabbinical functions in the name of God and Israel. In Testimony Whereof, We have appended our names and the seals of the Hebrew Union College and the Union of American Hebrew Congregations.

"Done in the City of Cincinnati, Hamilton County, State of Ohio, this . . . day of . . ., in the year . . . A.M. (. . . C.E.)."

To this are appended the signatures of the president and secretary of the Union of American Hebrew Congregations and of the president and faculty, and the president and secretary of the board of governors, of the Hebrew Union College. This diploma is divided into two columns, English in one, Hebrew in the other, the Hebrew being specific as to the examination of the graduate in Bible, Mishnah, Gemara, Halakah, Haggadah, Biblical exegesis, philosophy, Jewish history, and the grammar of Hebrew and of the allied languages. It further certifies that the graduate has preached satisfactorily in public, and has written an acceptable thesis on Jewish literature, and includes the formula יורה יורה ידין ידין.

See AUTHORITY, RABBINICAL; JUDGE; ORDINATION; SHOḤEṬ.

BIBLIOGRAPHY: Barzilai, *Sefer ha-Sheṭarot*, ed. Meḳiẓe Nirdamim, p. 131, Berlin, 1898; Messer David de Leon, *Kebod Ḥakamim*, Berlin, 1899; Schechter, *Notes sur Messer David Leon*, in *R. E. J.* 1892, p. 118; *Monatsschrift*, xiii. 68, 97, 384, 421; xxxviii. 122, 385; Salaman, *Jews as They Are*, p. 149, London, 1882; *Zerubbabel*, ch. iv.; *Kerem Ḥemed*, iv. 37. For forms of semikah see examples in preface to *Ḳiddushin*, *Berit Yiẓḥaḳ*, New York, 1897. Regarding questions of hattarat hora'ah in England, see *Ha-'Ibri*, 1896, April 10; *Jew. Chron.* 1899, March–June; 1903, Feb. 13–20.

S. S. J. D. E.

HATTUSH (חטוש): **1.** Son of Shemaiah, a descendant of the kings of Judah, in the fifth generation from Zerubbabel (I Chron. iii. 22). He returned with Zerubbabel and Ezra from Babylon to Jerusalem (Ezra viii. 2; Neh. xii. 2), and was one of those who sealed the covenant with Nehemiah (Neh. x. 5). **2.** Son of Hashabniah; helped Nehemiah to repair the wall of Jerusalem (Neh. iii. 10). Probably the Hattush referred to is the same in both cases.

E. G. H. M. SEL.

HAURAN (חורן; in cuneiform inscriptions, "Ḥaurina"; LXX. Αὐρανῖτις; Arabic, "Ḥauran"): A region east of the Jordan and north of Gilead, reaching east to the desert. It is mentioned in Ezek. xlvii. 16, 18, in connection with the eastern border of the land of Israel, as the land between Damascus and Gilead. The homonymous mountain Hauran (חוורן and חברן) is mentioned in the Mishnah (R. H. ii. 4) as one of the stations upon which fire-signals were given in order to announce the new-moon and festival days to the Jewish inhabitants of Babylonia. See PALESTINE.

BIBLIOGRAPHY: Schrader, *K. B.* ii. 216; Hastings, *Dict. Bible*, ii. 310; Neubauer, *G. T.* p. 42; Schürer, *Gesch.* Index; Rindfleisch, in *Z. D. P. V.* xxi. 1; Post, in *Pal. Explor. Fund Quarterly Statement*, xix. 175, xxi. 171.

J. M. SC.

HAUSEN, MOSES BEN ASHER ANSHEL: Danish Talmudic scholar: born at Copenhagen 1752; died June 28, 1782. He wrote a work entitled "Ḳaran Or Pene Mosheh," a homiletic commentary to Genesis (Hamburg, 1787). Zedner and Benjacob attribute the authorship of this work to a Meïr b. Isaac, also of Copenhagen; while Azulai ("Shem ha-Gedolim," ii. 132) says that the author's name is not mentioned.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1822; Fürst, *Bibl. Jud.* i. 366 (where Hausen is cited as "Moses ben Abraham Anschel Hausen"); Zedner, *Cat. Hebr. Books Brit. Mus.* p. 520; Benjacob, *Oẓar ha-Sefarim*, p. 538.

K. M. SEL.

HAUSER, CARL FRANKL: American humorist and writer; born Dec. 27, 1847, at Janoshaza, Hungary; received a rudimentary secular and Talmudic education at home. At Vienna, where he had engaged in business, he obtained a free scholarship at the Theater Academy. Subsequently (1872) he accepted engagements with the Vienna Stadttheater (with which he remained over two years) and with the Duke of Meiningen's troupe at Berlin (1875). Toward the close of 1875 he emigrated to the United States and settled in New York city, where, after a season's engagement at the Germania Theater, he entered journalism (1876) by joining the staff of "Puck" (German edition), of which he became associate editor, holding that position for fourteen years (1876–79, 1881–92). During the seasons of 1879–80 and 1880–81 he was engaged as an actor at the Thalia Theater.

Hauser founded a German humorous weekly, "Hallo," in 1892, conducting it for about two years. Next he joined the staff of the "New Yorker Herold," to which he was a prolific contributor for two years. He is the author of "Twenty-Five Years in America: Recollections of a Humorous Nature" (1900); founder of the "Bürger- und Bauern-Kalender," published annually since 1897; author of the libretto to "Madeleine, the Rose of Champagne," and of material of the same character for six burlesques. He contributed to "Puck" a series entitled "Letters of Dobbljew Zizzesbeisser," of interest to Jews. In the political arena Hauser has taken part in many reform movements as a member of the German-American Reform Union and of the Citizens' Union. He is also a popular lecturer.

A. F. H. V.

HAUSER, MISKA (MICHAEL): Hungarian violin virtuoso; born at Presburg, Hungary, 1822; died at Vienna Dec. 8, 1887; pupil of Joseph Matalay, and later of Kreutzer, Mayseder, and Sechter, at the Vienna Conservatorium. In 1839–40 he first gave a number of concerts in various cities of Germany, and then traveled through Denmark, Sweden, Norway, Finland, and Russia. Ten years later he visited England, North and South America, the West Indies, the South Sea Islands, and Australia, returning to Europe in 1858 by way of India, Turkey, and Egypt. In 1864 he made a tour through Italy and played also in Berlin and Paris, where his feats of virtuosity won him great applause. He made his last public appearance in 1874 at Cologne.

Hauser's compositions, now rarely played, comprise the operetta "Der Blinde Leiermann," and numerous fantasies, rondos, and variations for the violin. His "Wanderbuch eines Oesterreichischen Virtuosen: Briefe aus Californien, Südamerika und Australien" (2 vols., Leipsic, 1858–59) was a reprint of his letters to the "Ostdeutsche Post," Vienna, on his American and Australian tour.

BIBLIOGRAPHY: Mendel, *Musikalisches Konversations-Lexikon*; Ehrlich, *Celebrated Violinists*, pp. 49-50; Riemann, *Musik-Lexikon*, 1900, *s.v.*

S. J. SO.

HAUSER, PHILIPP: Hungarian physician, and writer on medical topics; born at Nádas, Hungary, April 2, 1832. For several years he attended the Talmudic school at Presburg and that at Nikolsburg, Moravia (1848). In 1852 he began the study of medicine, attending successively the universities of Vienna, Paris, and Bern (M.D. 1858). On the completion of his studies he went as physician to Tangier, where more than 4,000 Jews were living. When the war between Spain and Morocco broke out a year later, Hauser, with many of his coreligionists in Tangier and the coast district, sought refuge at Gibraltar, where he took charge of the provisional hospital established by the Jewish community. After the Spanish had taken Tetuan (Feb., 1860), Hauser went to that city, where the cholera was then raging, in order to relieve the Jews there; a year later he returned to Gibraltar and resumed his practise. He was frequently called for consultations to the interior of Morocco, and to Cadiz and other Spanish cities. In 1872 he settled at Seville; there he succeeded, in spite of many difficulties, in compelling recognition, and was appointed by the municipal council as delegate to the fourth international hygienic congress.

In 1883 Hauser removed to Madrid, where he is one of the very few Jewish physicians. He has published the following works: "Nouvelles Recherches sur l'Influence du Système Nerveux sur la Nutrition" (Bern, 1858); "La Mortalité de la Première Enfance en Espagne Comparée avec Celle de la France" (Paris, 1878); "L'Influence de la Densité de la Population dans la Mortalité des Grandes Villes" (*ib.* 1882); "Estudios Medico-Topograficos de Sevilla" (Seville, 1883); "Estudios Medico-Sociales de Sevilla" (*ib.* 1883); "Estudios Epidemiologicos Relativos a la Etiologia y Profilaxis del Colera" (3 vols., preface by Pettenkofer of Munich; Seville, 1887); "Le Choléra en Europe Depuis Son Origine Jusqu'à Nos Jours" (Paris, 1897; the last-named two works received from the Academy of

Paris the Prix Bréant of 3,000 francs as well as the Pettenkofer prize of 1,500 marks); "La Défense Sociale Contre la Tuberculose" (Madrid, 1898); "Nouvelles Recherches sur le Rapport Entre l'Evolution et la Structure Géologique de la Péninsule Ibérique et les Eaux Minérales d'Espagne"; "Madrid Bajo el Punto de Vista Medico-Social" (2 vols., Madrid, 1902–03).

S. M. K.

HAUSFREUND, DER. See PERIODICALS.

HAUSSMANN, DAVID: German physician; born at Ratibor, Silesia, July 22, 1839; died at Berlin May 26, 1903. He received his education in the Jewish school and in the gymnasium of his native town, and also at the universities of Breslau and Berlin. He received his degree as doctor of medicine from the latter university in 1866. Having served half a year as volunteer in the Kaiser Alexander Regiment in Berlin, he took part as assistant surgeon in the war with Denmark in 1864 and in the Austro-Prussian war in 1866, and as captain-surgeon in the Franco-Prussian war in 1870–71. During this last campaign he was wounded before Metz. For his military services he received the war medals of 1864, 1866, and 1870–71, the "Düppler Sturmkreuz," and the Iron Cross. After his graduation Haussmann practised gynecology in Berlin. From 1867 to 1870 he was prosector at the gynecological hospital of the Berlin University.

Haussmann was a prolific writer. He contributed about sixty essays to the various medical journals, among which may be mentioned: Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin"; "Berliner Klinische Wochenschrift"; "Deutsche Medizinische Wochenschrift"; "Monatsschrift für Geburtskunde"; "Archiv für Gynäkologie"; "Zeitschrift für Geburtshilfe"; and "Centralblatt für Gynäkologie." These essays treat especially of the origin, prophylaxis, and treatment of the infection and diseases of the embryo during nativity. Haussmann was likewise the author of: "Die Parasiten der Weiblichen Sexualorgane," Berlin, 1870, translated into French by P. E. Walther, Paris, 1875; "Die Lehre von der Decidua Menstrualis," Berlin, 1872; "Die Parasiten der Brustdrüse," *ib.* 1874; "Ueber die Entstehung der Uebertragbaren Krankheiten des Wochenbettes," *ib.* 1875; "Ueber das Verhalten der Spermatozoiden in den Sexualorganen des Weibes," *ib.* 1879; "Die Bindehautinfectionen der Neugeborenen," Stuttgart, 1882.

S. F. T. H.

HAVAS, ADOLF: Hungarian dermatologist; born in Szt. Gál, Hungary, Feb. 14, 1854; studied in Veszprim, Budapest, and Vienna, taking his degree as doctor of medicine in 1880. After a postgraduate course abroad, he returned to Budapest (1883), and was made chief of the department for skin and venereal diseases in the university hospital. In 1884 he became privat-docent; in 1902, assistant professor. His chief works are: "Malleus Humidus"; "Lupus Vulgaris"; "Sarcoma Idiopathicum Multiplicatum Pigmentis Cutis"; "Mycotis Fungoides"; "Lichen Ruber Acuminatus." He has published several essays in Hungarian and German medical journals.

BIBLIOGRAPHY: *Pallas Lex.*; Pesti Alfred, *Magyarország Orvosainak Evkönyve*, 1895.

S. L. V.

HAVILAH (חוילה; Εὐιλάτ: lit. "the sandy land"): Name of a district, or districts, in Arabia. According to I Sam. xv. 7, Saul smote the Amalekites from Havilah to Shur (the region of the "wall"), "over against Egypt"; the Ishmaelites are also placed in the same locality (Gen. xxv. 18), which will thus correspond with the northern part of Arabia, the "Melukhkha" or "Salt Desert" of the cuneiform inscriptions. In Gen. x. 29 and I Chron. i. 23, on the other hand, Havilah is a son of Joktan, associated with Sheba and Ophir in the southern portion of the peninsula. As, however, the Assyrian inscriptions show that the power of Sheba extended as far north as the frontiers of Babylonia, it is not necessary to transplant Havilah from the north to the south, more especially as Mesha (Gen. x. 30) is probably the Assyrian "Mas," the northern desert of Arabia. The Havilah of Gen. ii. 11 is certainly to be sought in this direction, since the Pison, which "compassed" it, was, like the Euphrates and Tigris, a river of Eden, the Babylonian "Edin," or the Chaldean plain. It is said that it produced gold, bdellium, and the "shoham" stone. This last has been identified by some Assyriologists with the "samtur" stone of the monuments, which was found in Melukhkha. Glaser makes bdellium the exudation of the balsam-tree.

It is questionable whether the Cushite Havilah mentioned in Gen. x. 7 is to be looked for in Arabia or Africa. Arabian tribes migrated to the opposite coasts of Africa in early times. The fact, however, that Raamah, Sheba, and Dedan are coupled with Havilah is in favor of Arabia; and Havilah, like Sheba, might geographically be described as both Joktanite, or southern, and Cushite, or northern.

Havilah was identified by Bochart and Niebuhr with Khaulan in Tehamah, between Mecca and Sana; by Gesenius with the Khaulotæi of Strabo in northern Arabia; and by Kautzsch with Ḥuwailah on the Persian Gulf; while the supposed African Havilah has been found in the Aualis of Ptolemy and Pliny, now Zeila. Glaser places it in Yemama (central and northeastern Arabia), from which gold was "almost exclusively" brought in ancient times. Ball has pointed out a statement of the Arabic writer Yaḳut that Ḥawil was the dialect spoken not only by the people of Mahrah in the south, but also by "the descendants of Midian, the son of Abraham."

E. G. H. A. H. S.

ḤAVILIO, SIMON BEN JUDAH. See ḤABILLO, SIMON BEN JUDAH BEN DAVID.

HAVOTH-JAIR (חות יאיר = "the tent-villages of Jair"): Certain villages or towns on the east of the Jordan in Bashan and in Gilead, named after their conquerors. **1.** The towns of Jair, son of Manasseh, which occupied the whole tract of Argob in Bashan (Num. xxxii. 41; Deut. iii. 14). They were sixty in number, and, contrary to the literal signification of their name, were towns well fortified with high walls and gates (Deut. iii. 4–5; Josh. xiii. 30; I Chron. ii. 23). In the time of Solomon they formed a part of Ben-geber's commissariat district (I Kings iv. 13). It appears from this passage that Jair had villages in Gilead, which also were called "Havoth-jair"; and according to I Chron. ii. 22 their number was twenty-three. **2.** The villages of Jair the Gileadite, in Gilead, thirty in number (Judges x. 4).

E. G. H. M. Sel.

HAVRE: French seaport, on the estuary of the Seine. It has a population of 118,478, of whom about 50 are Jews (1903). In 1850 a dozen Jewish families united for the celebration of Rosh ha-Shanah and Yom Kippur, in an apartment at No. 33 Rue Royale. The community was created by a ministerial decree in 1852, and its synagogue, at No. 42 Rue Dauphine, was dedicated by Chief Rabbi Isidor. In 1862 the community, having increased in numbers, built a temple on the Rue du Grand Croissant, which also was dedicated (1864) by Chief Rabbi Isidor. In 1872 the community was included in the rabbinical district of Rouen.

E. C. J. Ka.

HAWAIIAN (formerly Sandwich) ISLANDS: Group of twelve islands in the North Pacific Ocean, eight of which are inhabited. They have a population of 154,000 (1902), of whom about 100 are Jews. As the territory of Hawaii the islands were annexed to the United States in 1898.

The first Jew who visited Hawaii was A. S. Grinbaum, who arrived in Honolulu in 1856; a few years later the firm of M. S. Grinbaum & Co. was established. It is still in existence, and is one of the largest wholesale houses in the territory. After the overthrow of Queen Liliuokalani in 1893 a number of Jews settled there. In 1901 the first Hebrew congregation of Honolulu was formed, under the presidency of S. Ehrlich (vice-president, Elias Peck); it numbers forty members (1903). Four Jewish weddings have been solemnized under the Jewish ritual by visiting rabbis having special authorization. The cemetery was consecrated Aug. 24, 1902, by Rudolph I. Coffee and by S. Ehrlich, president of the cemetery association. A scroll of the Law, said to be of ancient origin, was owned by King Kalakaua; it is used in the services on holy days.

Bibliography: Coffee, *Jews and Judaism in the Hawaiian Islands*, in *The Menorah*, xxxiii. 259; *American Hebrew*, lxxi. 605.

A. R. I. C.

HAWK: The rendering of נץ given by the English versions; it is enumerated among the unclean birds in Lev. xi. 16; Deut. xiv. 15. The Hebrew word, to which is added "after its kind," may designate any of the smaller diurnal birds of prey, which are numerous in Palestine. Of the *Falconidæ* the kestrels (*Tinnunculus alaudarius* and *Tinnunculus cenchris*) are very common in Palestine. Others, less numerous, are the hobby-hawk (*Falco subbuteo*), the Eleonora falcon (*Falco eleonoræ*), etc. In Job xxxix. 26 the hawk is described as stretching its wings "toward the south," in reference to the migratory habits of the smaller birds.

In the Talmud (Ḥul. 42a) the hawk is said to kill small birds, while another bird, the "gas," kills large ones. The latter term may denote the *Falco islandicus*, used in hunting.

Bibliography: Tristram, *Natural History of the Bible*, p. 189; Lewysohn, *Zoologie des Talmuds*, p. 164.

J. I. M. C.

HAWKERS AND PEDLERS.—Biblical Data: In primitive countries trading was monopolized by traveling merchants. Palestine, an agricultural country, knew the traders mostly as foreigners, chiefly Canaanites (Hosea xii. 8; Isa. xxiii. 8; Prov. xxxi. 24; Job xl. 30). The Hebrew uses either סוחר (Gen. xxiii. 16) or רוכל (I Kings x. 25; Ezek. xxvii.; Cant. iii. 6), both of which mean originally "the wanderer." Aversion to the foreigner, and the narrow prejudices of the farmer, who considered the profit of the merchant ill-gotten, combined to represent the hawker as dishonest. Hosea speaks of the trafficker in whose hands are "the balances of deceit" (xii. 8 [A.V. 7]); and the term for "slanderer" (הולך רכיל) meant originally a "traveling merchant" (Prov. xi. 13, xix. 16). The same idea appears in the verse "A merchant will hardly keep himself from doing wrong; and an huckster shall not be freed from sin" (Ecclus. [Sirach] xxvi. 29). The articles in which the pedler dealt in those days were evidently manifold. Nehemiah speaks of "the fish and all manner of ware" which the "rokelim" brought to town (xiii. 16); but in this case he may, perhaps, refer exclusively to provisions. Canticles iii. 6 seems to indicate that spices were a staple commodity of the ambulant trader; and the Talmud (B. B. 22a) expressly states that they were.

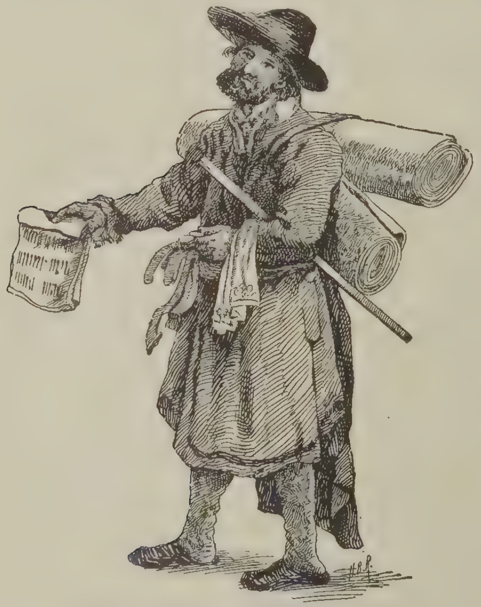
——**In Rabbinical Literature:** With the loss of their national independence and their gradual dispersion into foreign lands, the Jews resorted more and more to commerce. The pedler carried all kinds of merchandise in his boxes; Johanan ben Nuri is called, in allusion to his wide learning, "the pedler's box" ("ḳuppat ha-rokelim"; Giṭ. 67a). In Cant. R. iii. 6 "the powders of the merchant" is explained as a figure for the blessings of Jacob, the source of all blessing, like the box of the merchant which contains all kinds of spices. Spices were imported from distant lands, and since patriarchal times had been carried by Arabian caravans (Gen. xxxvii. 25). In an allegorical introduction to a sermon R. Alexander asks: "Who wishes to buy elixir of life?" ('Ab. Zarah 19b), which question evidently has reference to the spice-pedlers' custom of announcing their wares in the streets. The Talmud decides that the resident merchants of a town have no right to interfere with the trade of the pedlers, for Ezra ordained that pedlers should be permitted to sell their goods in the cities so that cosmetics might be available to the daughters of Israel (B. B. 22a; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 156, 6). The opportunities for intrigues afforded to pedlers are frequently referred to (Yeb. 63b; but see Rabbinovicz *ad loc.*; idem, Ḥiddushim, iv. 13).

Spices.

The trade of the pedler seems to have been considered very profitable; R. Judah (4th cent.) said that the prosperity of the pedlers is due to the merit of Jacob (Cant. R. iii. 6). The character of the pedler, however, is not highly esteemed. His most prominent characteristic is garrulity. In defense of the brevity of the Mishnah the Talmud says: "The Mishnah is not supposed to enumerate every case in the style of a pedler" (B. B. 22a). The Hebrew "rakil" (slander) is derived from "rokel" (pedler), because the talebearer is like a pedler who ingratiates himself with his customers by telling one what another says about him (Yer. Peah 16a; comp. Sifra, ed. Weiss, 89a).

In Country Districts.

——**In Medieval and Modern Times:** The primitive state of western Europe during the earlier part of the Middle Ages did not permit the development of regular trading centers. Articles of luxury and the products of foreign countries were brought to Germany and eastern Europe by traveling merchants, who also exported amber and other goods, and especially slaves. This trade, at least after the eighth century, was principally carried on by Jews. The charter of Henry IV., issued to the Jews of Speyer (1090), and confirmed by Frederick I. and Frederick II., emphasizes their freedom to deal in all kinds of merchandise within the limits of the empire ("Zeitschrift für die Gesch. der Juden in Deutschland," i. 65 *et seq.*). The rise of city settlements, where Jews lived almost exclusively up to the middle of the fifteenth century, and the restriction of the latter to money-lending, seem to have curtailed the opportunities for peddling; at all events legislation, while very detailed about interest and pledges, has nothing to say about the peddling trade. But when the Jews, by the end of the fifteenth century, were forced to live in villages and small towns, it was necessary for them to seek a livelihood beyond the places of their residence. They went to the villages to buy hides, wool, and produce, and sold various kinds of merchandise, chiefly dry-goods. References to the pedler are frequent from that period down to modern times, when Kompert idealized him in his novel "Der Dorfgeher," and Moriz Oppenheim painted the touching scene of the departure of the "Dorfgänger" from his home. The calling was not very lucrative, and was often beset with dangers from the inclemency of the weather and from highway robbers and marauders. Two striking illustrations of this are found in the responsa of Menahem Mendel Krochmal ("Ẓemaḥ Ẓedeḳ," Nos. 42, 93). For the representation of a German Jewish hawker of the early sixteenth century see Jew. Encyc. iv. 295.



Polish Jewish Hawker, Seventeenth Century.
(After Kohut, "Gesch. der Deut. Juden.")

Jewish Hawker of Hamburg, Eighteenth Century.
(After Suhr.)

Restrictions on Peddling.

Very frequently the Jews would peddle in the cities from which, as residents, they had been expelled, but in which they might transact business during the day when provided with a passport. The regular shopkeepers of the cities naturally opposed this competition, and in the course of the eighteenth century frequent instances occur in which cities or countries from which the Jews were excluded prohibited even their temporary presence as pedlers. Such orders were issued by Frederick Augustus of Saxony, July 10, 1719, and Aug. 16, 1746 ("Codex Augusteus," i. 1899, 2d division, p. 1167; Von Rönne and Simon, "Die Verhältnisse der Juden im Preuss. Staat," pp. 327, 341, Breslau, 1843), and repeatedly since 1712 by the council of the free city of Nördlingen. Exceptions were made in favor of pedlers of goods which could not be bought in the regular shops of the city. Thus the Jews were forbidden to rent warehouses in the cities or to appear on the street with a pedler's bag ("Zwerchsack"). On entering a city they were obliged to report to the police, who detailed a guard to watch them during their stay within it (L. Müller, "Aus Fünf Jahrhunderten," pp. 107 *et seq.*, Nördlingen, 1899). The same prohibition against peddling was issued April 5, 1717, by the emperor Charles VI. for the cities of Brünn and Olmütz, whence the Jews had been expelled in 1454 (D'Elvert, "Zur Gesch. der Juden in Mähren und Oesterreichisch-Schlesien," pp. 95, 100, Brünn, 1895). When, through the influence of the French Revolution, the restrictions on both the residence and the traffic of the Jews were relaxed, the local authorities endeavored to check Jewish settlements by restricting peddling. The Swiss canton of Aargau issued various orders, especially that of Dec. 22, 1804, by which peddling was restricted to absolute necessities (Haller, "Die Rechtliche Stellung der Juden im Kanton Aargau," p. 70, Aargau, 1901). In Munich the "Kurfürst," as a means of checking the increase of Jews in the capital, had already (Oct. 16, 1786) prohibited peddling by them (Taussig, "Gesch. der Juden in Bayern," p. 67, Munich, 1874).

In the Nineteenth Century.

During the nineteenth century, when the movement toward a gradual emancipation of the Jews began, it was frequently stipulated that the Jews must abandon peddling and engage in more productive occupations before being admitted to civil and political rights. Thus the edict of June 10, 1813, established for Bavaria the principle that a license to marry should not be issued to those who engaged in "Schacherhandel" ("Regierungsblatt," 1813, p. 921; Heimberger, "Die Staatskirchenrechtliche Stellung der Isr. in Bayern," p. 182, Freiburg-im-Breisgau and Leipsic, 1894). The same position was taken Oct. 29, 1833, by the electorate of Hesse ("Allg. Zeit. des Jud." 1838, pp. 309 *et seq.*), which was the first country in Germany to grant to the Jews full equality—from which, however, pedlers were excluded. A similar regulation was made by the Prussian government in the temporary law for the Jews of the province of Posen issued June 1, 1833 ("Gesetzessammlung," 1833, p. 66; Von Rönne and Simon, *l.c.* p. 308), which allowed only naturalized Jews to engage in peddling. A law of Mecklenburg dated Feb. 22, 1813, allowed the Jews full freedom in this respect, but expressed the hope that the peddling trade would cease within a short time (Donath, "Gesch. der Juden in Mecklenburg," p. 170, Leipsic, 1874). In more recent times anti-Semitism used restrictions against peddling as a means of depriving the poorest class among the Jews of a livelihood. This was done in Rumania by the law of March 17–29, 1884, which prohibited peddling in the cities of anything except agricultural produce, and restricted it in rural communities by making it dependent on a license issued by the village authorities (Edmond Sincerus [E. Schwarzfeld], "Les Juifs en Roumanie," pp. 65 *et seq.*, London, 1901). An Austrian law of Feb. 25, 1902 (§§ 59–60), affecting commerce was inspired by the same motives.

With the influx of German Jews into America the Jewish pedler became a familiar figure throughout the United States. The immigrants, in most instances poor and knowing no particular trade, would receive goods from their countrymen or relatives on credit and sell them in rural districts until they had earned enough to open a store. Since the arrival of the Russian Jews in 1882 the practise of selling goods on the instalment plan (custom-peddling) has developed among them; while in the large cities some have sought a living as hucksters or by selling small household wares from push-carts. D.

HA-YEHUDI. See PERIODICALS.

HAYEM, ARMAND-LAZARE: French author; born in Paris July 24, 1845; died there 1889; son of Simon Hayem. Hayem forsook commerce for literature and politics. In the last years of the empire he openly advocated Republican doctrines, and in 1871 was elected "conseiller général" for the canton of Montmorency. He was an unsuccessful candidate at the elections of Feb., 1876 and 1881. Hayem was an adherent to the doctrines of Proudhon, and published several political brochures. He was also the author of: "Le Mariage," 1872 (2d ed., 1876); "Le Collier," 1881; "L'Etre Social," 1881; "La Science, l'Homme au XIXeme Siècle," 1885; "Le Don Juanisme," 1886; "Don Juan d'Armana," 1886; "Vérités et Apparences," 1891.

BIBLIOGRAPHY: *La Grande Encyclopédie*; Vapereau, *Dictionnaire Universel des Contemporains.*

S. V. E.

HAYEM, CHARLES: French collector and art patron; born in Paris in 1839; died there May 13, 1902; eldest son of Simon Hayem. His wife was the daughter of Adolphe Franck, and her salon was a center for artists and writers. Hayem's gift of forty-six paintings by the foremost living French artists, together with many objects of art, to the museum of the Palais Luxembourg earned him the title of "Benefactor of French Art."

S. E. A.

HAYEM, GEORGES: French physician; born in Paris Nov. 25, 1841; son of Simon Hayem. He became doctor of medicine in 1868, and later "agrégé" of the faculty of Paris. In 1879 he was appointed professor of therapeutics and materia medica at the Saint Antoine hospital, and in 1886 was elected a member of the Academy of Medicine. He is the author of many important medical works, and has made extensive researches in the pathology of the blood. He is a specialist on stomach disorders, and has achieved some success in the cold-water treatment of cholera. His most important works are: "Des Hémorragies Intra-Rachidiennes," 1872; "Recherches sur l'Anatomie Pathologique des Atrophies Musculaires," 1877; "Cours de Thérapeutique Expérimentale," 1882; "Leçons de Thérapeutique," 1887–93; "Du Sang et de Ses Altérations Anatomiques," 1889; (with Winter) "Du Chimisme Stomacal," 1891. As the editor of the "Revue des Sciences Médicales en France et à l'Etranger" from 1873 to 1898, Hayem contributed articles on allied subjects.

BIBLIOGRAPHY: *La Grande Encyclopédie*; Vapereau, *Dictionnaire Universel des Contemporains*; *Nouveau Larousse Illustré.*

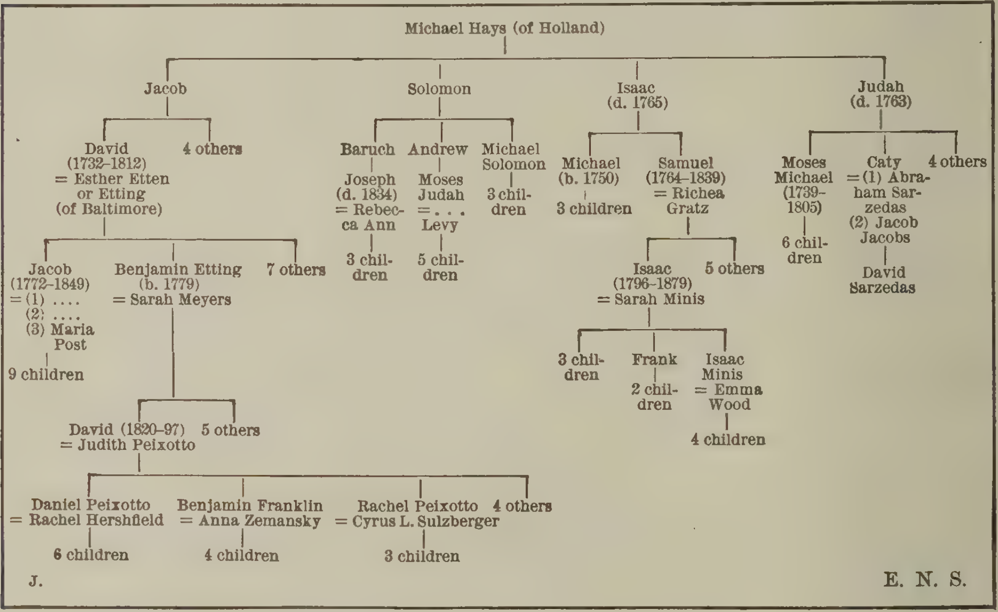
S. V. E.

HA-YO'EẒ. See Periodicals.

HA-YONAH. See Periodicals.

HAYS: Family which emigrated from Holland in the first quarter of the eighteenth century and settled in and near New York city. Records exist of six brothers: (1) Jacob, (2) Judah, (3) Isaac, (4) Solomon, (5) Abraham, and (6) David, whose sons were identified with the colonial cause during the Revolutionary war, and whose descendants are scattered throughout the United States.

1. **Jacob Hays:** Naturalized in 1723. A record exists of the lease of property to him in Rye, N. Y., and his name appears among those active in erecting the first building for the Congregation Shearith Israel, New York city, in 1730. His sons were farmers in Westchester county, New York.


Michael Hays (of Holland)
Jacob
David (1732–1812) = Esther Etten or Etting (of Baltimore)
4 others
Jacob (1772–1849) = (1) .... (2) .... (3) Maria Post
9 children
Benjamin Etting (b. 1779) = Sarah Meyers
7 others
David (1820–97) = Judith Peixotto
5 others
Daniel Peixotto = Rachel Hershfield
6 children
Benjamin Franklin = Anna Zemansky
4 children
Rachel Peixotto = Cyrus L. Sulzberger
3 children
4 others
Solomon
Baruch
Joseph (d. 1834) = Rebecca Ann
3 children
Andrew
Moses Judah = . . . Levy
5 children
Michael Solomon
3 children
Isaac (d. 1765)
Michael (b. 1750)
3 children
Samuel (1764–1839) = Richea Gratz
Isaac (1796–1879) = Sarah Minis
5 others
3 children
Frank
2 children
Isaac Minis = Emma Wood
4 children
Judah (d. 1763)
Moses Michael (1739–1805)
6 children
Caty = (1) Abraham Sarzedas (2) Jacob Jacobs
David Sarzedas
4 others
J.
E. N. S.

Genealogical Tree of the Hays Family.

by the order of the common council, hangs in the governor's room, City Hall, New York. His grandson, **William Jacob Hays** (b. 1830; d. 1875), became known as a painter of animal pictures.

Benjamin Etting Hays: Farmer at Pleasantville, N. Y.; born 1779; died 1858. Though observing strictly the tenets of Judaism, he was known by his neighbors as "Uncle Ben, the best Christian in Westchester county." **David Hays:** Eldest son of the preceding; born 1820; died 1897. He was for many years treasurer of the College of Pharmacy of the City of New York. He married Judith Salzedo Peixotto, and the old family homestead at Pleasantville is now the property of their eldest son.

Daniel Peixotto Hays: Lawyer; eldest son of the preceding; born at Pleasantville, N. Y., 1854. He was appointed chairman of the Municipal Civil Service Commission (1893), and was elected president of the village of Pleasantville (1898), of the Young Men's Hebrew Association of New York (1879), and of Temple Israel, Harlem, New York city (1889).

Benjamin Hays: Member of Westchester County Militia (J. A. Roberts, "New York in the Revolution"). His house at Bedford, with that of David Hays, was burned during the Royalist raid upon that town in July, 1779 (Rev. Robert Bolton, "Hist. of the County of Westchester").

Michael Hays: Resident of Pleasantville, Westchester county, where in 1785 he bought a large estate. He served upon various important colonial committees ("Calendar of New York Historical Manuscripts"; "Public Papers of Governor Clinton, 1777–1804"). He bequeathed his estate to his brother, David Hays.

David Hays: Born 1732; died 1812; married Esther Etting (or Etten) of Baltimore.

Jacob Hays: Eldest son of the preceding; born 1772; died 1849. He was high constable of New York city from 1802 to 1849. His portrait, painted

2. **Judah Hays:** Owner of the sixteen-gun ship "Duke of Cumberland" (1760); naturalized in 1729. **Moses Michael Hays:** Son of the preceding; born 1739; died 1805. He resided in Newport, and afterward in Boston, where he became grand master of the Masonic Grand Lodge of Massachusetts. Among the grandsons of Judah Hays were **David Sarzedas** and Judah Touro. David Sarzedas served as first lieutenant in the Georgia Brigade in the Revolutionary war (White's "Statistics of Georgia"). Judah Touro became known throughout America as a philanthropist.

3. Isaac Hays: Freeman of New York city (1748).

Michael Hays: Eldest son of the preceding.

John Hays: Son of the preceding; mayor of Cumberland, Md. (1852–53).

Samuel Hays: Brother of Michael Hays; born 1764; died 1839. He removed to Philadelphia and married Richea Gratz.

Isaac Hays: Physician; son of the preceding; born 1796; died 1879. He was president of the Academy of Natural Sciences of Philadelphia (1865–1869), and was one of the founders of the Franklin Institute and the American Medical Association. He was the author of that association's code of ethics, which has since been adopted by every state and county medical society in the United States. He edited the "American Journal of Medical Science" from 1827 to 1869, when his son, **Isaac Minis Hays,** one of the secretaries of the American Philosophical Society, became his associate. In 1843 he established the "Medical News"; in 1874 the "Monthly Abstract of Medical Science." He was also editor of Wilson's "American Ornithology," Hoblyn's "Dictionary of Terms Used in Medicine and the Collateral Sciences," Lawrence's "Treatise on Diseases of the Eye," and Arnott's "Physics."

4. Solomon Hays: Merchant freeman (1742). He had three sons.

Baruch Hays: Son of the preceding; served as first lieutenant in the Revolutionary war ("Calendar of New York Historical Manuscripts"). **John Hays:** Son of Baruch Hays; born 1770; died 1836. John Hays was one of the pioneers of Illinois. He was sheriff of St. Clair county, 1798–1818; was appointed collector of internal revenue for Illinois territory by President Madison in 1814; and became Indian agent at Fort Wayne in 1822.

Andrew Hays: Son of Solomon Hays. He removed to Canada, and was one of the founders of the Shearith Israel Synagogue, Montreal (1768). His son, **Moses Judah Hays,** became prominent in municipal affairs. He organized Montreal's first water-works and was chief commissioner of police.

5 and **6. Abraham** and **David Hays** fought in the colonial cause in the Revolutionary war (James A. Roberts, "New York in the Revolution"; "Officers and Men of New Jersey in the Revolutionary War"), but nothing is known of their descendants.

Bibliography: *Burghers and Freemen of New York*; *Journal of the Legislative Council of the Colony of New York, 1691–1775*; Dawson, *Westchester County During the American Revolution*; Mason, *Reminiscences of Newport*; *New York Historical Society Collections*; *Publications Am. Jew. Hist. Soc.*; *Appleton's Encyc. of American Biography*; David T. Valentine, *History of the City of New York*; John Reynolds, *The Pioneer History of Illinois*.

A. R. H. S.

ḤAYYAṬ, JUDAH BEN JACOB: Spanish cabalist; lived in the fifteenth and sixteenth centuries. Himself one of the exiles from Spain, he describes in vivid colors his sufferings and those of his brethren (preface to his "Minḥat Yehudah"). In the winter of 1493 Ḥayyaṭ and his family, with 250 other Spanish refugees, were ordered to leave Lisbon. For four months the ship on which they had embarked remained at sea, as no port would allow the Jews to land for fear of the plague. Finally, the vessel was captured by Biscayan pirates, plundered, and taken to Malaga. The officials of that port would allow the Jews neither to land nor to depart; nor were provisions given them. They were, however, visited by priests who came on board every day to preach Christianity. Driven by hunger, hundreds were converted. Ḥayyaṭ's wife died of starvation, and he himself lay between life and death.

At last the Malaga authorities allowed the Jews to set sail for Africa. Ḥayyaṭ settled in Berbera, but there a new calamity befell him. A Mohammedan, a native of Spain, testified that, during the rejoicings at the conquest of Granada, Ḥayyaṭ had ordered his flock to drag through the streets the effigy of Mohammed. Accordingly he was thrown into a dungeon, and was offered the alternatives of death or the adoption of Islam. After forty days of incarceration he was ransomed by the Jews of Luza, to whom he presented two hundred volumes from his library. He then went to Fez; but a famine which raged there was so severe that he was compelled to turn a hand-mill for a piece of bread scarcely fit for a dog. At night he slept upon the ash-heaps of the town. After many struggles and sufferings he reached Italy and settled at Mantua.

Ḥayyaṭ was one of the greatest cabalists of his time. At the request of Joseph Jabez of Mantua, he wrote a commentary on "Ma'areket ha-Elahut," a cabalistic system of theology, attributed to Perez ben Isaac. This work, together with the text, was published at Ferrara in 1557, under the title "Minḥat Yehudah." In the preface, in which the events of his stormy life are narrated, he glorifies the Cabala, and advises its students concerning the works to be consulted on that subject. According to him, Isaac ibn Laṭif is to be relied upon in everything except in Cabala, "in which he stands only upon one foot"; and Abraham Abulafia is a mere swindler. Ḥayyaṭ recommends: the "Sefer Yeẓirah," which he attributes to the tanna R. Akiba; the "Bahir"; the works of Joseph Gikatilla; those of Shem-Ṭob de Leon; the "Sodot" of Naḥmanides; and the writings of Menahem Recanati.

Bibliography: Introduction to *Ma'areket ha-Elahut*; Conforte, *Ḳore ha-Dorot*, p. 30a; De Rossi-Hamberger, *Hist. Wörterb.* p. 72; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 149; Zunz, *Z. G.* pp. 231, 377; Steinschneider, *Cat. Bodl.* col. 1300; Fuenn, *Keneset Yisrael*, p. 396.

K. I. Br.

ḤAYYIM (lit. "life"): A common prænomen among the Jews, especially during the Middle Ages. In its Latin form it occurs on the Hebrew mosaic of Kafr Kenna as ביטה, *i.e.* "Vita" ("Pal. Explor. Fund Statement," 1901, p. 377), and in the Jewish catacombs of Venosa (also ביטון; Ascoli, "Inscrizioni," No. 21). The Greek Bίτα occurs upon an inscription at Gallipoli ("C. I. G." No. 2014); it may be the name of a Jewess. In early transcriptions "Ḥayyim" occurs in various forms: in Spain, as "Aim" (Jacobs, "Sources," p. 151), or "Haym" (*ib.* No. 1293); in Germany, as "Hayum" ("Zeit. Gesch. des Oberrheins," xv. 44), "Heyum" (Löwenstein, "Juden in der Kurpfalz," p. 298), "Heium" (*ib.* p. 299), and, in later times, "Chajim"; in France, as "Haguin," "Haquin," "Hagin," "Chakin" ("Sefer ha-Yashar," § 27), "Hakinet," "Haquinet" ("R. E. J." i. 68), "Hakinet," "Chakinet"; in England, as "Hagin"

("Jew. Hist. Soc. Eng." i. 156) and "Agim" (Jacobs, "Jewish Ideals," p. 216).

The Latin "Vita" occurs in various forms. "Vitalis" was a name used by Christians of the first century; from this come "Vital" (ויטל, Würzburg, 1298) and וידלא (Bonn, 1288); and from this, "Vida" (Worms, 1349) and the later "Veitel." It occurs in Provence and Catalonia with the addition of a prefix, as "Anvidal." "Vida" also occurs as a feminine name, or, synonymously, as "Zoë" (זואי, זווי, Zunz, "G. S." ii. 61). Other forms of the same name are "Vives" (ויוש, ויבש, Germany, 13th cent.; ויויש, "Or Zarua'"), "Vivis," "Viva" (Majorca, 1391; "R. E. J." xiv. 261), "Vivo" (De Meaux =Jehiel of Paris, this form being often a translation of "Jehiel"). In the later Middle Ages the forms "Vivant" ("R. E. J." i. 69) and "Vivian" occur (Zunz, "G. S." ii. 35). As "caritatives" there are "Vivelin" (ויולין, Nuremberg, 1298) and "Vivelman" (ויבלמן, Bamberg, 1298). In Italy the old form "Vita" was used.

It is interesting to note that in Germany the name became "Hain" ("Hain" or "Heine Goldschmidt" = "Ḥayyim Hamelin"); and the family name of the poet is a derivative of this by way of "Heine-mann" (Freudenthal, in "Monatsschrift," xlv. 460). "Ḥayyim" was also one of the names given to those who had recovered from an illness (Zunz, "Namen des Juden," p. 51). In modern usage its secular parallel is "Henry." It also forms the basis of the surnames "Hyam," "Hyams," "Hiam," and "Hayem."

G.

ḤAYYIM (First Rabbi of Berlin). See Berlin.

ḤAYYIM, AARON IBN (the Younger): Rabbi at Hebron, later at Smyrna; grandson of Aaron ben Abraham ibn Ḥayyim, author of the "Ḳorban Aharon." He was one of the victims of the earthquake which occurred in Smyrna in July, 1688. Considered one of the most prominent Talmudists of his time, he was consulted on ritual questions, and his decisions are quoted by Mordecai ha-Levi (in the "Darke No'am"), by Abraham Amigo, by Solomon ben Benjamin ha-Levi (in "Leb Shelomoh"), by Benveniste (in the "Keneset ha-Gedolah"), and by many other of his contemporaries. According to Azulai, Ibn Ḥayyim was the author of a commentary on "'En Ya'aḳob," which is, however, no longer in existence.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 9; Michael, *Or ha-Ḥayyim*, p. 136; Fuenn, *Keneset Yisrael*, p. 80.

J. I. Br.

ḤAYYIM, ABIGDOR: Talmudist; lived in the eighteenth century. He was the author of "Peri 'Eẓ Ḥayyim" (Amsterdam, 1742), containing responsa, annotations to Maimonides' "Yad ha-Ḥazaḳah" and to the "Arba' Ṭurim," and sermons arranged in the order of the Sabbatical sections.

Bibliography: Steinschneider, *Cat. Bodl.* col. 819; Fürst, *Bibl. Jud.* i. 156; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 181.

S. S. I. Br.

ḤAYYIM, ABRAHAM. See Abraham ben Ḥayyim.

ḤAYYIM ABRAHAM BEN ARYEH LÖB: Russian preacher; lived at Moghilef in the eighteenth and nineteenth centuries. He wrote: "Milḥamah be-Shalom," the history of Joseph and his brethren, Shklov, 1795 (see Drama, Hebrew); "Pat Leḥem," a commentary on Baḥya's "Ḥobot ha-Lebabot," which together with the text is called "Simḥat Lebab," Shklov, 1803; "Sidduro shel Shabbat," cabalistic reflections on the prayers for Sabbath, Poryck, 1818; "Sha'ar ha-Tefillah," a cabalistic homily on prayer, Sudilkov, 1873.

Bibliography: Fürst, *Bibl. Jud.* i. 156-157; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 181-182; Benjacob, *Oẓar ha-Sefarim*, pp. 170, 332; Steinschneider, *Cat. Bodl.* col. 822.

H. R. M. Sel.

ḤAYYIM, ABRAHAM ISRAEL. See Israel Ḥayyim Abraham.

ḤAYYIM, ABRAHAM BEN JUDAH IBN: Spanish scholar and scribe of the thirteenth century. He wrote a Spanish treatise on the preparation of gold-foil and colors for miniatures; also a treatise, probably in Hebrew, on the Masorah and on the crowned letters in the scroll of the Pentateuch (De Rossi, "Cat. Parma," No. 945). Steinschneider ("Jewish Literature," p. 328, note 53) identifies Ibn Ḥayyim with Abraham ben Ḥayyim, the French liturgist; but, according to De Rossi ("Dizionario," i. 6), Ibn Ḥayyim wrote his first treatise in Spanish.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 26; Fuenn, *Keneset Yisrael*, p. 27.

G. M. Sel.

ḤAYYIM BEN BEZALEEL: German Talmudist; died at Friedberg on the Shabu'ot festival, 1588. He was the eldest of the four sons of Bezaleel ben Ḥayyim, and spent his youth at Posen, the native city of the family (comp. "Monatsschrift," xiii. 371). He and Moses Isserles studied with Shalom Shakna, whose methods of teaching Ḥayyim largely adopted. He began his literary activity at Worms, where he had gone in 1549; and, apparently, he succeeded his uncle Jacob ben Ḥayyim as rabbi in that city, after Jacob's death in 1563 (comp. his introduction to "Mayim Ḥayyim," printed in "Ha-Shiloaḥ," § 9). He subsequently went as rabbi to Friedberg; in 1578 this district was ravaged by a terrible plague, which caused the death of one of Ḥayyim's servants. In consequence of this occurrence Ḥayyim and his family were quarantined in his house for two months. During this time he wrote his ethical work "Sefer ha-Ḥayyim," consisting of five books.

Ḥayyim carried on a heated controversy with his former schoolfellow Moses Isserles, also indirectly aiming at Joseph Caro. He did not approve of their attempts to collect the laws found in the Talmud and other authoritative works in a book suitable for the general public. The reasons for his objections he set forth in the introduction to his "Mayim Ḥayyim," which includes a criticism of Moses Isserles' "Torat ha-Ḥaṭṭot." Ḥayyim held that through such codices the study of the Talmud would be neglected and the standing of the rabbis injured, since every layman could turn to these books for the solution of difficult questions. Moreover, the writer of such codes would gain too much authority over other teachers, whereas every rabbi ought to arrive at his decisions independently. Such codes, moreover, could not take into account the minhagim of all countries; and this, again, would lead to constraint in matters of conscience, since every one would have to observe the minhagim obtaining in the place where the author of the code in question was living.

Ḥayyim's works include: "Sefer ha-Ḥayyim," Cracow, 1593; Amsterdam, 1713; Lemberg, 1887; "Mayim Ḥayyim," Amsterdam, 1711; Lemberg, without introduction; "Iggeret ha-Tiyyul," Scriptural comments in alphabetical order, Prague, 1605, and Offenbach, 1717; "'Eẓ ha-Ḥayyim"; "Be'er Mayim Ḥayyim," supercommentary to Rashi's commentary on the Pentateuch.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 177; Fürst, *Bibl. Jud.* i. 157; Azulai, *Shem ha-Gedolim*, ii. 39; Michael, *Or ha-Ḥayyim*, p. 388; *Ha-Shiloaḥ*, v. 431–439; *Gal 'Ed*, p. 7.

K. A. PE.

ḤAYYIM COHEN. See COHEN, ḤAYYIM.

ḤAYYIM B. ELIJAH. See NISSIM, ḤAYYIM B. ELIJAH.

ḤAYYIM, ELIJAH IBN: Rabbi of Constantinople, perhaps the immediate successor of Elijah Mizraḥi; born about 1532; died in the beginning of the seventeenth century. In his responsa the date 1562 is mentioned; another responsum is dated 1601, and it appears from the preface that he was more than seventy years old at his death. Ibn Ḥayyim is the author of several works, although the following only have been preserved: Responsa, part one, under the title שו״ת מהר״אנח, and novellæ to Ketubot (both printed at Constantinople, n.d.); Responsa, part two, included with the "Mayim 'Amuḳḳim" (Venice, 1645); "Imre Shefer," homilies on the Pentateuch (Venice, 1629; 2d ed. Frankfort-on-the-Main, 1712). His only son, Michael, who died at the age of twenty, was noted as a scholar, and contributed to the last-named work of his father.

K. L. GRÜ.

ḤAYYIM OF FALAISE (ḤAYYIM PALTIEL?): French Biblical commentator of the thirteenth century; grandson of the tosafist Samuel of Falaise (Sir Morel). An anonymous commentator on the Pentateuch (Munich MS. No. 62) frequently quotes another commentary (פשטים) on the Pentateuch, the author of which he on one occasion calls "my teacher, Ḥayyim of Falaise"; in other places he speaks of "Ḥayyim," but more often of "Ḥayyim Paltiel." Many passages from Ḥayyim's commentary are given by Isaac b. Judah ha-Levi in his "Pa'aneaḥ Raza" (Munich MS. No. 50). The commentary is called there "Peri 'Eẓ Ḥayyim," and the author is called "Ḥayyim Paltiel" or, more often, "Paltiel Gaon"; he is also mentioned as teacher of Isaac b. Judah. Ḥayyim's commentary is haggadic in character, and shows the author to have possessed a thorough knowledge of the Talmud. Contrary to Ziemlich's supposition ("Monatsschrift," xxx. 305), Gross concluded that Ḥayyim of Falaise must not be identified with Ḥayyim Paltiel b. Jacob, rabbi of Magdeburg, who corresponded with Meïr of Rothenburg and who is quoted by Solomon b. Adret (Responsa, No. 386). On the other hand, Zunz ("Literaturgesch." p. 493) mentions ten liturgical pieces composed by "Ḥayyim b. Baruch, called Ḥayyim Paltiel," who may be the same as Ḥayyim of Falaise. Zunz says (*l.c.*) that he is probably the Ḥayyim Paltiel of Magdeburg, forgetting that the latter's father was called Jacob and not Baruch.

BIBLIOGRAPHY: Ziemlich, in *Monatsschrift*, xxx. 305 *et seq.*; Gross, *Gallia Judaica*, pp. 480 *et seq.*

E. C. M. SEL.

ḤAYYIM GARMON. See GARMON, NEHORAI.

ḤAYYIM OF HAMELN. See HAMELN, GLÜCKEL OF.

ḤAYYIM B. HANANEEL HA-KOHEN: French tosafist of the second half of the twelfth century. He was a pupil of R. Jacob b. Meïr (Tam), with whom he discussed legal questions. Ḥayyim was the maternal grandfather of Moses of Coucy, author of the "Semag" ("Sefer Miẓwot Gadol"), and of Naḥman ha-Kohen, author of "Naḥmoni," quoted in the responsa of Joseph Colon (No. 149). He is quoted in the Tosafot to Ber. 35a, Pes. 118a, Ḳid. 25b, and in other places. He is also mentioned in "Haggahot Mordekai," at the end of tractate Ketubot. Though a Kohen, he expressed his willingness to participate in the funeral of R. Tam, because "great men do not defile" (Ket. 103b).

BIBLIOGRAPHY: Zunz, *Z. G.* p. 48; Azulai, *Shem ha-Gedolim*; Michael, *Or ha-Ḥayyim*, pp. 405–406, Frankfort-on-the-Main, 1891; Fuenn, *Keneset Yisrael*, p. 357.

J. P. WI.

ḤAYYIM BEN ISAAC REIZES: Head of the yeshibah at Lemberg; born 1687; martyred May 13, 1728. Ḥayyim and his brother Joshua were thrown into prison on the eve of Passover, March 24, 1728, as the result of being falsely denounced by a Jewish convert, who declared they had induced him to renounce Christianity. Ḥayyim and his brother were condemned to be burned at the stake, but were first tortured with extreme cruelty. Their death is commemorated by a special prayer recited at Lemberg on the festival of Pentecost.

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 64–67; Fuenn, *Keneset Yisrael*, p. 367.

S. S. M. SEL.

ḤAYYIM BEN ISAAC OF VOLOZHIN (ḤAYYIM VOLOZHINER): Russian rabbi and educator; born at Volozhin, government of Wilna, Jan. 21, 1749; died there June 14, 1821. Both he and his elder brother Simḥah (d. 1812) studied under R. Aryeh Löb Ginzberg, who was then rabbi of Volozhin, afterward under R. Raphael ha-Kohen, later of Hamburg. Ḥayyim ben Isaac was a distinguished Talmudist and also a prosperous cloth-manufacturer. At the age of twenty-five he was attracted by the fame of Elijah Gaon of Wilna, whose disciple he became. Submitting to his new teacher's method, he began his studies anew, taking up again Bible, Mishnah, Talmud, and even Hebrew grammar. His admiration for the gaon was boundless, and after his death R. Ḥayyim virtually acknowledged no superior (see Heschel Levin's "'Aliyyot Eliyahu," pp. 55–56, Wilna, 1889).

It was with the view of applying the methods of his teacher that Ḥayyim founded, in 1803, the yeshibah of Volozhin, which became the most important of its kind in the nineteenth century. He began with ten pupils, young residents of Volozhin, whom Ḥayyim maintained at his own expense. It is related that his wife sold her jewelry to contribute to their maintenance. The fame of the institution spread, and the number of its students increased, necessitating an appeal to which the Jews of Russia generously responded. Ḥayyim lived to see his academy housed in its own building, and to preside over a hundred disciples ("Ḥuṭ ha-Meshullash," responsum No. 5).

Ḥayyim's chief work is "Nefesh ha-Ḥayyim," edited by his son (Wilna, 1824; 2d ed., 1837); it is an ethico-cabalistic work, with a distinct anti-Ḥasidic tendency; for, like his master, he was an uncompromising opponent of the Ḥasidim. It lays great stress on the necessity of conforming to all recognized religious practises and on the value of the study of the Torah, deprecating the antinominian tendencies of the Ḥasidim and the mysticism and affected ecstasy which some consider a good substitute for piety and learning. His "Ruaḥ Ḥayyim" is a commentary on Pirḳe Abot, published by Joshua Heschel Levin; it includes additions by his son R. Isaac. Many of his responsa on halakic subjects were lost by fire in 1815. His great-grandson, however, had incorporated some of them in the collection entitled "Ḥuṭ ha-Meshullash" (Wilna, 1882); the first twenty-five numbers belong to Ḥayyim, the remainder to R. Hillel of Grodno and to his son R. Eliezer Isaac. Some of his responsa are found in other works, notably in "Ḳedushat Yom-Ṭob" by R. Yom-Ṭob Lipman of Kapulie (*ib.* 1868).

Ḥayyim's family, which is related to the Rapoport family, has assumed the name of **Fried,** and some of his descendants, bearing that name, now reside in America. See VOLOZHIN.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, pp. 347–349; idem, *Ḳiryah Ne'emanah*, pp. 156–158; Lewin, *'Aliyyot Eliyahu* (ed. Stettin), p. 70; Schechter, *Studies in Judaism*, p. 85, Philadelphia, 1896; Jatzkan, *Rabbenu Eliyah mi-Wilna*, pp. 100–106, St. Petersburg, 1901; *Ha-Shaḥar*, vi. 96; Eliezer of Botoshan, *Ḳin'at Soferim*, p. 796; *Aḥiasaf*, 5654, p. 260, and 5699, p. 81; Reines, *Oẓar ha-Sifrut*, iii.; *Ha-Kerem*, 1887, pp. 179–181; David Tebele, *Bet Dawid*, Preface, Warsaw, 1854; *Maginne Ereẓ*, Preface, Shklov, 1803; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 179, 555.

S. S. P. WI.

ḤAYYIM BEN ISRAEL: Spanish philosopher and author; lived in Toledo about 1272–77; a descendant of the Israeli family and a relative of Isaac Israeli, author of the astronomical work "Yesod 'Olam." He wrote a treatise on paradise, which exists in manuscript.

BIBLIOGRAPHY: Zunz, *Additamenta* to *Benjamin of Tudela*, p. 259; idem, *G. S.* i. 170; Steinschneider, *Jewish Literature*, p. 99.

G. M. K.

ḤAYYIM JACOB BEN JACOB DAVID: Rabbi of Smyrna; lived in the seventeenth and eighteenth centuries. According to Michael, he was born at Smyrna and was a pupil of Ḥayyim b. Jacob Abulafia, author of "'Eẓ Ḥayyim." He went to Safed, the rabbis of which town sent him on a mission to North Africa, where he stayed for several years: in 1718 he was in Tunis, in 1729 in Algeria. Not long after his return he was sent to Europe, and while in Holland he published: "Ẓeror ha-Ḥayyim," novellæ on the "Yad" of Maimonides (Amsterdam, 1738); "Samma de-Ḥayye," responsa, and notes to the four Ṭurim (*ib.* 1739).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 403, No. 877; Fuenn, *Keneset Yisrael*, p. 366; Ghirondi, *Toledot Gedole Yisrael*, p. 102; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 182.

S. S. M. SEL.

ḤAYYIM JACOB BEN JUDAH LÖB SLUTZKI: Russian rabbinical scholar; lived in the first half of the nineteenth century. He was the author of "Niṭe'e Na'amanim," containing the Midrash Konen with a double commentary—"Ẓerof ha-Kesef," explanatory of the text and giving the parallel passages in Bible and Talmud, and "Beḥon ha-Zahab," glosses on the text (Wilna, 1836). According to Fürst ("Bibl. Jud." iii. 346), he also wrote the following (still unpublished) works: "Pardes Rimmonim," a commentary on the Midrash Me ha-Shiloaḥ; "Neḥpah ba-Kesef," a commentary on the Midrash Yonah; "Retuḳot ha-Kesef," a commentary on Elijah Wilna's "Darke Eliyahu"; "Meassef ha-Maḥanot," a glossary to difficult words in Talmud and Midrashim.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 834; Fürst, *Bibl. Jud.* iii. 346.

H. R. M. SEL.

ḤAYYIM BEN JEHIEL ḤEFEẒ ZAHAB: Talmudist of the fourteenth century; died 1314. He was a brother of Asher ben Jehiel (Rosh). He was educated by his father, Jehiel, and by Samuel of Evreux. Some of his responsa, perhaps all, are included in the "She'elot u-Teshubot" of Meïr Rothenburg (ed. Prague, Nos. 188, 189, 241, 249, 296–298, 339–341, 355, 356, 383, 384, 462–464), with the responsa of his brother (ed. Venice, No. 101, 1). In one responsum (No. 241) he relates that he often officiated as messenger of the community of קולינא, which Michael has assumed to be Cologne. It is doubtful whether the "Ḥefeẓ Zahab" belongs to him or to his father, Jehiel, who is also known as a writer (see Zunz, "Z. G." p. 127); the signatures to responsa Nos. 188 and 189 (חיים בן אמו"ר חפץ זהב) make it probable that Jehiel, the father, was its author.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 38, 422; Michael, *Or ha-Ḥayyim*, No. 876.

S. S. M. SC.

ḤAYYIM B. JOSEPH. See IBN VIVES ḤAYYIM.

ḤAYYIM HA-KOHEN: German rabbi; born at Prague at the end of the sixteenth century; died at Posen about the middle of the seventeenth century. He was the son of Isaac ben Samson ha-Kohen, and, on his mother's side, a grandson of the renowned Löw ben Bezaleel, rabbi of Prague. His brother Naphtali was rabbi at Lublin, and his sister was Eva BACHARACH. From 1628 to 1630 he was rabbi at Frankfort-on-the-Main. The earliest proof of his activity there is a regulation regarding the election of representatives of the congregation. In another document he limits the lectures of learned members of the congregation to the hours from 2 to 4 o'clock on Sabbath afternoon, while he reserves the morning hours of the Sabbath to himself. Among his hearers was Joseph HAHN, who speaks highly of him in his "Yosif Omeẓ" (§§ 520, 529, 729). In 1630 he accepted a call to Posen, where also he was held in high esteem (preface to "Ḥawwot Yair"). In David Oppenheimer's collection is a manuscript written by Ḥayyim's nephew and disciple, Samson Bacharach, which contains Ḥayyim's novellæ and explanations to the four codes of the Shulḥan 'Aruk.

Bibliography: Horovitz, *Frankfurter Rabbinen*, ii. 25–29; Michael, *Or ha-Ḥayyim*, No. 880.

D. S. Man.

ḤAYYIM HA-LEVI: Physician, and chief rabbi of the united congregations in the archbishopric of Toledo. As the chief rabbi, Zulaimah Alfahan, did not personally administer his office, but resided permanently at Seville, Archbishop D. Pedro Tenorio, Primate of Spain, in 1388 called Ḥayyim ha-Levi, his body physician, to the office of chief rabbi. The archbishop ordered the congregations (perhaps against their will) and all their individual members to acknowledge Ḥayyim ha-Levi thenceforth as their rabbi and dayyan, and to bring all cases before him, and not before any other rabbi or dayyan. Those disobeying this decree were to be punished by a fine of one thousand maravedis, for the benefit of the archiepiscopal treasury. This decree (May 17, 1388) was sanctioned by the king Dec. 14, 1388, with the provision that Ḥayyim hold office for one year from Jan. 1, 1389, and that the congregations receive him on the same terms as the previous rabbi.

Bibliography: Rios, *Hist.* ii. 577–590 *et seq.*; Jacobs, *Sources*, pp. 143 *et seq.*

G. M. K.

ḤAYYIM LISKER. See Lisker, Ḥayyim.

ḤAYYIM MAL'AK: Polish Shabbethaian agitator; lived in the seventeenth and eighteenth centuries. According to Jacob Emden ("Torat ha-Ḳena'ot," p. 55), Ḥayyim was at first named "Mehallek" (the wanderer), because he traveled to Turkey to learn there the Shabbethaian doctrines, which name was afterward changed by his followers to "Mal'ak" (apostle). But it seems from Ḥakam Ẓebi's answer to Saul, rabbi of Cracow (*ib.*), that he was called "Mal'ak" before he went to the East. At first, like Judah Ḥasid, Ḥayyim headed a Ḥasidic sect and did not openly profess Shabbethaianism. Later (in 1699), when a large group of Ḥasidim made a pilgrimage to Jerusalem under the leadership of Judah Ḥasid, Ḥayyim headed a similar pilgrimage to Jerusalem; but while the former went through Tyrol and Venice, Ḥayyim and his companions traveled via Constantinople. At Jerusalem Ḥayyim made the acquaintance of Samuel Primo, Shabbethai Ẓebi's secretary, and became a fervent admirer of his master. He presided over a small group of Shabbethaians, and preached to them Shabbethaian doctrines. Emden says (*l.c.*) that Ḥayyim carried with him an image of Shabbethai Ẓebi and taught his followers to worship it. Banished from Jerusalem, he went to Salonica, where he joined the Dönmeh, and wandered as a preacher through various parts of Turkey. At Constantinople he was excommunicated (*c.* 1708); a year later, when he reappeared there, he was banished. He then returned to Poland through Germany, preaching Shabbethaianism as he went.

Bibliography: Emden, *Torat ha-Ḳena'ot*, ed. Lemberg, pp. 55–57; idem, *'Edut be-Ya'aḳob*, p. 51a; Grätz, *Gesch.* 3d ed., x. 307 *et seq.*, 462–465.

K. M. Sel.

ḤAYYIM MARINI. See Marini, Ḥayyim Shabbethai.

ḤAYYIM BEN MENAHEM OF GLOGAU: German scholar; lived in the seventeenth and eighteenth centuries. He wrote a work entitled "Mar'eh ha-Ketab bi-Leshon Ashkenaz we-Rashe Tebot" (Berlin, about 1717), a manual, chiefly for the use of women, on reading and writing Judæo-German. It contains rules of vocalization and abbreviations, the correct spellings of names of persons and of Polish and German towns, and a Judæo-German vocabulary. It is from this work that Eber ben Pethahiah plagiarized an abridgment.

Bibliography: Steinschneider, *Cat. Bodl.* col. 831; idem, *Jewish Literature*, p. 236.

D. M. Sel.

ḤAYYIM B. MOSES 'AṬṬAR: Italian rabbi; born at Sale, near Brescia, Italy, 1696; died in Jerusalem 1743. He was educated under the care of his grandfather, R. Ḥayyim. He wrote: "Ḥefeẓ ha-Shem," novellæ on Berakot, Shabbat, Horayot, and part of Ḥullin (Amsterdam, 1732); "Or ha-Ḥayyim," commentary on the Pentateuch (Venice, 1742); "Perot Genusar," or "Peri Toar," novellæ on some of the halakot of the Yoreh De'ah, and chiefly known for its strictures on the "Peri Ḥadash" of Hezekiah da Silva (republished together with the "Or ha-Ḥayyim" at Amsterdam, 1812). He also wrote a work entitled "Rishon le-Ẓiyyon," containing: explanations of seven passages in Berakot, Mo'ed Ḳaṭan, Ta'anit, Megillah, Ḥagigah, Sukkah, Beẓah, and of Maimonides on these tractates; novellæ on the Yoreh De'ah (Nos. 240–293), and the rules relating to a double doubt, ספק ספיקא; explanations on the prophetical books and the Hagiographa (Constantinople, 1751). His "Or ha-Ḥayyim" is very popular among the Jews of the East.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 59; Fuenn, *Keneset Yisrael*, pp. 364–365; Jacob Nacht, *Meḳor Ḥayyim*, Drohobycz, 1898.

S. S. N. T. L.

ḤAYYIM IBN MUSA. See Musa, Ḥayyim ibn.

ḤAYYIM BEN NATHAN: German scholar of the seventeenth century. He translated into Judæo-German the historical portions of the Bible. In the preface to his translation he says that he derived his version from the "Galchisch" Bible (Bible of the "gallaḥim," or priests), that is, from Luther's translation, to which he added the legends, etc., found in the Midrashim and commentaries (1630?). Subsequent editions appeared at Prague (1674) and at Dyhernfurth (1704). He also published "Sefer ha-Ma'asim," a translation of the Apocrypha into Judæo-German.

Bibliography: Wolf, *Bibl. Hebr.* i. and iii., No. 617; Michael, *Or ha-Ḥayyim*, p. 408; Steinschneider, *Cat. Bodl.* col. 831; idem, *Jew. Literature*, p. 238.

G. M. Sel.

ḤAYYIM (JOSHUA), PHEIBEL BEN ISRAEL, OF TARNIGROD: Geographer of the eighteenth century. He wrote a geography of Palestine, in Hebrew, entitled "Ḳazwe Areẓ" (Zolkiev, 1772). In the second edition (Grodno, 1818) it bore the title "Ereẓ Yisrael li-Gebuloteha Sabib."

Bibliography: Steinschneider, *Jewish Literature*, p. 421; Benjacob, *Oẓar ha-Sefarim*, p. 531.

J. M. Sc.

ḤAYYIM B. SAMUEL B. DAVID OF TOLEDO: Spanish rabbi and author; lived at the end of the thirteenth century and at the beginning of the fourteenth. He was a pupil of Solomon b. Adret, and left in manuscript a work, "Ẓeror ha-Ḥayyim," which contains the laws concerning the services for Sabbaths and festivals. Some passages of that work were inserted by Jacob Castro in his "'Erek Leḥem." Ḥayyim also wrote a compendious work entitled "Ẓeror ha-Kesef," containing the rabbinical laws, with many references to the works of the Geonim and of the greatest authorities of Spain and France. This work is divided into five parts. A copy of the "Ẓeror ha-Kesef," written by Solomon b. Abraham Sorrata in 1461, was brought from Cairo by Tischendorf, from which A. Jellinek extracted the preface and the table of contents. These two works are mentioned by Joseph Caro in his "Bet Yosef" and by Moses b. Joseph di Trani in his Responsa (part i., No. 265; part ii., No. 22). Ḥayyim was also the author of novellæ on the Talmud, which are quoted by Bezaleel Ashkenazi in his manuscripts.

According to Heilprin, the same Ḥayyim b. Samuel was the author of another book entitled "Ẓeror ha-Ḥayyim," which treated in poetical form of the Merkabah and gemaṭriot. It is mentioned in "Zeḳan Aharon" by Aaron ha-Levi.

Bibliography: Heilprin, *Seder ha-Dorot*, p. 283, Warsaw, 1891; Azulai, *Shem ha-Gedolim*, part i., p. 56; part ii., p. 126; Benjacob, *Oẓar ha-Sefarim*, pp. 512, 513; Jellinek, in *Monatsschrift*, ii. 245, 287; Fuenn, *Keneset Yisrael*, p. 356.

S. S. N. T. L.

ḤAYYIM SAMUEL FALK. See Falk, Ḥayyim Samuel.

ḤAYYIM B. SAMUEL HA-KOHEN. See Falk, Joshua ben Alexander ha-Kohen.

ḤAYYIM SHABBETHAI: Rabbi of Salonica; born about 1556; died 1647. After studying in the yeshibah of Salonica under Aaron Sason, Ḥayyim became a member of the bet din presided over by the latter. In 1607 he succeeded his former master as head of the yeshibah and as chief rabbi of Salonica; he officiated forty years, and during that time graduated a large number of Talmudic scholars and rabbis. Ḥayyim Shabbethai was the author of many responsa and decisions. Only four volumes of them have been published: one, under the title of "Teshubot R. Ḥayyim Shabbethai," contains responsa on the ritual laws of the Ṭur Eben ha-'Ezer, with a treatise on the laws of "'agunah" (Salonica, 1651); the other three volumes, published under the title "Torat Ḥayyim" (*ib.* 1713-22), contain responsa on the civil laws of the Ḥoshen Mishpaṭ. In addition to the above he wrote a number of homilies, unpublished, and novellæ to the whole Talmud. Of the latter only those on Ta'anit and on the commentary of R. Nissim to the last chapter of Yoma were published (*ib.* 1797).

Bibliography: Conforte, *Ḳore ha-Dorot*, pp. 43a *et seq.*; Azulai, *Shem ha-Gedolim*; Michael, *Or ha-Ḥayyim*, No. 902; Steinschneider, *Cat. Bodl.* col. 833; Fürst, *Bibl. Jud.* i. 158, 159.

K. M. Sel.

ḤAYYIM B. SOLOMON: Russo-Polish preacher; born at Wilna; died there Dec., 1804 (1794?), at an advanced age. His father, R. Solomon b. Ḥayyim, who died in 1766, was dayyan and preacher at Wilna. Ḥayyim was a friend of Elijah Gaon of Wilna and of Raphael ha-Kohen, later of Hamburg, who, as rabbi of Minsk and the surrounding district, appointed him, in 1757, traveling preacher. Ḥayyim appears to have been previously rabbi or preacher in Serhei, now government of Suwalki, for he is usually surnamed "Serheier." In his later years he occupied his father's position as preacher and "moreh hora'ah" in Wilna. Ḥayyim was one of the two commissioners sent out in the summer of 1796 by the rabbis and notables of Wilna, headed by the gaon, to agitate against the Ḥasidim in Lithuania and White Russia, especially in Minsk.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 169, Wilna, 1860; Lewin, *'Aliyyot Eliyahu*, ed. Stettin, p. 56, note 13; Jatzkan, *Rabbenu Eliyah mi-Wilna*, pp. 70 *et seq.*, Warsaw, 1900.

S. S. P. Wi.

ḤAYYIM BEN SOLOMON OF MOGHILEF or MOHILEV (also called **Ḥayyim of Czernowitz**): Rabbi and cabalist; died at Jerusalem in 1813. He was one of the Ḥasidic followers of Israel Ba'al Shem, and after he had been rabbi at five different towns, among them Moghilef and Czernowitz, he settled in Jerusalem.

Ḥayyim was the author of: "Siddure shel Shabbat," cabalistic homilies on Sabbatical subjects, Poryck, 1818; "Be'er Mayim Ḥayyim," novellæ on the Pentateuch, in two parts, Czernowitz, pt. i. 1820, pt. ii. 1849; "Sha'ar ha-Tefillah," cabalistic reflections on prayer, Sudilkov, 1837; "Ereẓ ha-Ḥayyim," in two parts: (1) a homiletic commentary on the Prophets and Hagiographa, and (2) novellæ on the treatise Berakot, Czernowitz, 1861. Ḥayyim is mentioned by Sender Margalioth in his responsa on the Shulḥan 'Aruk, Eben ha-'Ezer.

Bibliography: Fuenn, *Keneset Yisrael*, p. 365; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 48.

E. C. M. Sel.

ḤAYYIM BEN TOBIAH: Russian rabbi; lived in the eighteenth and nineteenth centuries. He was among the pupils of Elijah of Wilna, and settled in Safed. In a letter from Safed, dated 1810, he exhorts the Jews of Russia to contribute to the assistance of students in the Holy Land, and refers to the bet ha-midrash established there by the pupils of Elijah of Wilna.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 163, 164.

S. S. N. T. L.

ḤAYYIM VITAL. See Vital, Ḥayyim.

ḤAYYIM ZANGER. See Halberstamm, Solomon Joachim.

ḤAYYIM B. ẒEBI HIRSCH. See Berlin, Noah Ḥayyim Ẓebi Hirsch.

ḤAYYIM BEN ZEBULON JACOB PERLMUTTER: Rabbi of Ostropol, Russia, in the eighteenth century. He was the author of "Elef Omer," a collection of sayings beginning with "aleph," and based on the "Beḥinat 'Olam" of Jedaiah Bedersi (Grodno, 1795), and "Shirah le-Ḥayyim," "azharot" of the 613 commandments, each verse beginning with a word in the second song of Moses (Deut. xxxii. 1-43), published together with an index to the Biblical passages and a commentary entitled "Yakin u-Bo'az" (Warsaw, 1814; 2d ed., Vienna, 1847).

Bibliography: Steinschneider, *Cat. Bodl.* col. 832; Fürst, *Bibl. Jud.* i. 159; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 181; Benjacob, *Oẓar ha-Sefarim*, pp. 37, 579.

S. S. M. Sel.

ḤAYYON, GEDALIAH: Turkish rabbi; pupil of Alfandari the Younger (see Azulai, "Shem ha-Gedolim," and Grätz, "Gesch." x. 360); born at Constantinople in the second half of the seventeenth century. He settled at Jerusalem; subsequently he traveled as messenger of the city of Hebron, without receiving compensation, and afterward returned to Jerusalem (Azulai, *l.c.*; Luncz, "Jerusalem," i. 130, No. 238). A scholar by the same name was a contemporary of Elijah ibn Ḥayyim (comp. the latter's responsa, "Mayim 'Amuḳḳim," No. 54; he is also mentioned once in the responsa of Samuel di Modena, Ṭur Eben ha-'Ezer, No. 36). This scholar may have been an ancestor of Gedaliah Ḥayyon. The latter is not known as a scholar, but he was a student of the Cabala, and was considered a man of extraordinary piety.

K. L. Grü.

ḤAYYON, MOSES B. AARON: Rabbi of Jerusalem, later of Safed; flourished at the end of the seventeenth and the beginning of the eighteenth century. He was the colleague of Abraham Yiẓḥaḳi (comp. Grätz, "Gesch." x. 517, note 6) and the son-in-law of Jacob Ḥagiz. In 1701 he signed at Jerusalem a circular letter in favor of Moses Ḥagiz, addressed to the community of Leghorn (see Moses Ḥagiz's "Sheber Poshe'im," No. 11). From the same work (No. 1) it is known that the full name of his father, who was a member of the rabbinical college about 1693, and author of cabalistic works, was Obadiah Aaron Ḥayyon. Unlike his father, Moses Ḥayyon devoted himself more to Talmudic literature. Of his works a few responsa only have been preserved.

Bibliography: Azulai, *Shem ha-Gedolim*.

K. L. Grü.

ḤAYYUJ, JUDAH B. DAVID (Abu Zakariyya Yaḥya ibn Daud): Spanish-Hebrew grammarian; born in Fez, Morocco, about 950. At an early age he went to Cordova, where he seems to have remained till his death, which occurred early in the eleventh century. He was a pupil of Menahem ben Saruḳ, whom he later helped to defend against the attacks of Dunash ben Labraṭ and his followers. Later in life Ḥayyuj developed his own theories about Hebrew grammar, and was himself obliged to step forward as an opponent of the grammatical theories of his teacher. His thorough knowledge of Arabic grammatical literature led him to apply to the Hebrew grammar the theories elaborated by Arabic grammarians, and thus to become the founder of the scientific study of that discipline. The preceding scholars had found the greatest difficulty in accounting, by the laws of Hebrew morphology, for the divergences existing between the regular, or so-called "strong," verbs and the "weak" verbs. A hopeless confusion appeared to reign here in Hebrew; and much ingenuity was spent in endeavoring to discover the principles that controlled the conjugation of the weak verbs. The weakness of Menahem's assertion that there are stems in Hebrew containing three letters, two letters, and one letter respectively was pointed out by Dunash; but, although the latter was on the road to a solution of the problem, it was left to Ḥayyuj to find the key.

Father of Scientific Hebrew Grammar.

His Works.

Ḥayyuj announced that all Hebrew stems consist of three letters, and maintained that when one of those letters was a "vowel letter," such a letter could be regarded as "concealed" in diverse ways in the various verbal forms. To substantiate his theory he wrote the treatise upon which his reputation chiefly rests, the "Kitab al-Af'al Dhawat Ḥuruf al-Lin" (The Book of Verbs Containing Weak Letters). The treatise is in three parts: the first is devoted to verbs whose first radical is a weak letter; the second to verbs whose second radical is weak; and the third to verbs whose third radical is weak. Within each division he furnishes what he considers a complete list of the verbs belonging to the class in question, enumerates various forms of the verb, and, when necessary, adds brief comments and explanations. Preceding each division the principles underlying the formation of the stems belonging to the division are systematically set forth in a series of introductory chapters.

As a supplement to this treatise he wrote a second, which he called the "Kitab al-Af'al Dhawat al-Mathalain" (The Book of Verbs Containing Double Letters), and in which he points out the principles governing the verbs whose second and third radicals are alike. He furnishes a list of these verbs, together with their various forms occurring in the Bible. Besides the two treatises on verbs Ḥayyuj wrote "Kitab al-Tanḳiṭ" (The Book of Punctuation). This work, probably written before his two chief treatises, is an attempt to set forth the features underlying the Masoretic use of the vowels and of the word-tone. In this work he deals chiefly with nouns, and its purpose is more of a practical than of a theoretical character.

A fourth work, the "Kitab al-Natf" (The Book of Extracts), is known to have been written by Ḥayyuj, but only a fragment, still unpublished, and a few quotations by later authors have survived. This was a supplement to his two grammatical works on the verb, and in it he noted the verbs omitted by him in the former treatises. In doing this he anticipated in a measure Ibn Janaḥ's "Mustalḥak," which was devoted to this very purpose. He arranged and discussed the verbal stems in question, not alphabetically, but in the order in which they occur in the Bible.

His Influence.

Ḥayyuj exerted an immense influence on succeeding generations. All later Hebrew grammarians up to the present day base their works on his; and the technical terms still employed in current Hebrew grammars are most of them simply translations of the Arabic terms employed by Ḥayyuj. His first three works were twice translated into Hebrew, first by Moses ibn Gikatilla and later by Abraham ibn Ezra. The following modern editions of his works have appeared:

Ewald and Dukes, "Beiträge zur Geschichte der Aeltesten Auslegung und Spracherklärung des Alten Testaments," Stuttgart, 1844 (i. 123, ii. 155; vol. iii. contains Ibn Ezra's translation of Ḥayyuj).

John W. Nutt, "Two Treatises on Verbs Containing Treble and Double Letters by R. Jehuda Ḥayug of Fez: From a Hebrew Translation of the Original Arabic by R. Moses Giḳaṭilla of Cordova; to Which Is Added the [Arabic text of the] Treatise on Punctuation by the Same Author, Translated by Aben Ezra: Edited from Bodleian MSS. with an English Translation." London and Berlin, 1870.

M. Jastrow, Jr., "The Weak and Germinative Verbs in Hebrew by . . . Hayyug, the Arabic Text Now Published for the First Time." Leyden, 1897. (Comp. Bacher in "J. Q. R." xi. 504-514.)

Bibliography: W. Bacher, *Die Grammatische Terminologie des . . . Ḥajjug*, Vienna, 1882 (comp. with this N. Porges in *Monatsschrift*, xxxii. 285-288, 330-336); W. Bacher, in Winter and Wünsche, *Die Jüdische Literatur*, ii. 161-169; Israelsohn, in *R. E. J.* xix. 306; J. Derenbourg, *ib.* xix. 310; Harkavy, *ib.* xxxi. 288; N. Porges, in *Monatsschrift*, xxxiv. 321; L. Luzzatto, in *Il Vessillo Israelitico*, xliv. 385; B. Drachman, *Die Stellung und Bedeutung des J. Ḥajjug in der Geschichte der Hebräischen Grammatik*, Breslau, 1885; Morris Jastrow, Jr., *Abu Zakarijja Jaḥja b. Dawud Ḥajjug und Seine Zwei Grammatischen Schriften über die Verben mit Schwachen Buchstaben und die Verben mit Doppelbuchstaben*, Giessen, 1885.

T. C. L.

ḤAYYUN, AARON BEN DAVID: Cabalist; lived at Jerusalem in the seventeenth century. He, together with David Yiẓḥaḳi and Jacob Molko, was dayyan in the rabbinate of Moses Galante. A decision by Ḥayyun concerning the dispute between Mordecai ha-Levi, chief rabbi of Cairo, and Judah Ḥabillo, rabbi of Alexandria, is published in the former's "Darke No'am" on the Shulḥan 'Aruk, Ḥoshen Mishpaṭ (Nos. 47, 48). He was the author of a commentary on the Zohar, of which only a small part was published, under the title "Maḥaneh Aharon" (Leghorn, 1795).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 287; Benjacob, *Oẓar ha-Sefarim*, p. 320, No. 994, where Ḥayyun is called "Aaron b. Abraham."

K. M. Sel.

ḤAYYUN, ABRAHAM BEN NISSIM: Portuguese scholar; father of Don Joseph Ḥayyun, rabbi of Lisbon; lived in the fifteenth and sixteenth centuries. He was the author of an ethical work entitled "Amarot Ṭehorot" (Constantinople, 1516).

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, p. 74; Steinschneider, *Cat. Bodl.* col. 672; Fuenn, *Keneset Yisrael*, p. 27.

J. I. Br.

ḤAYYUN, NEHEMIAH ḤIYYA BEN MOSES: Bosnian cabalist; born about 1650; died about 1730. His parents, of Sephardic descent, lived in Sarajevo, Bosnia, where probably he was born, although in later life he pretended that he was a Palestinian emissary born in Safed. He received his Talmudic education in Hebron. In his eighteenth year he became rabbi of Uskup, near Salonica. This position, however, he held only for a brief period. Thereafter he led a wandering life, as a merchant, as a scholar, or as a mendicant. In the guise of a saint he constantly sought adventures of love. From Uskup he went to Palestine, then to Egypt. In 1708 he made his appearance in Smyrna, where he won some adherents willing to help him publish his "Mehemnuta de Kulla," and thus secure a rabbinical position for him. In this work he asserted that Judaism teaches a Trinitarian God. This God, he declared, embodies three persons ("parẓufim")—the Ancient of Days ("'Attiḳ"), the Holy King, and the Shekinah. Ḥayyun's own part in this book consists only of two commentaries; the text was anonymously written by a Shabbethaian pupil. Leaving Smyrna, Ḥayyun was led to Jerusalem with pomp and ceremony; but the rabbi of Smyrna, who had seen through his pretensions, warned the rabbis of Jerusalem of his heresies. The immediate consequence was that even before his arrival the rabbis of Jerusalem, though they had never read his work, excommunicated him as a "min," and condemned his book to be burned.

Excommunicated at Jerusalem.

Excommunicated, he met little sympathy anywhere (1709-11) with his cabalistic fraud. In Venice, however (1711), with the approval of the rabbis of that community, he had printed an extract from his work, under the title "Raza di-Yiḥudah," into the beginning of which he had woven the first stanza of a lascivious Italian love-song, "La Bella Margaritha," with a mystical hymn entitled "Keter 'Elyon." In Prague, where he lived from 1711 until 1712, he found an appropriate soil for his teaching. Joseph Oppenheim, the son of David Oppenheim, received him. The cabalistic rabbi of Prague, Naphtali Cohen, was also greatly impressed with his personality. He even highly recommended his book, basing his judgment merely upon fraudulent testimonials. Here Ḥayyun delivered sermons which had a Shabbethaian background, and which he had printed in Berlin (1713) under the title "Dibre Neḥemyah." Moreover, he played the rôle of a wizard, of one who had intercourse with Elijah, of a person capable of resurrecting the dead and of creating new worlds. By writing amulets he earned the money he needed for gambling. By fraudulent introductions he also managed to obtain friends in Vienna, Nikolsburg, Prossnitz, Breslau, Glogau, and Berlin, and formed political connections with Löbel Prossnitz of Moravia. In Berlin (1713), the community of which city was then split into two parties, he succeeded in having his book "Mehemnuta de Kulla," or "'Oz le-Elohim," printed with the approval of the Berlin rabbi, Aaron Benjamin Wolf.

At Prague.

In Amsterdam.

On the prestige he obtained from his book he now tried his fortune in Amsterdam. Almost from the outset he encountered the antagonism of Ẓebi Ashkenazi, rabbi of the German congregation of Amsterdam, who mistook him for another Ḥayyun, an old enemy of his. Ḥayyun surrendered his book to the board of the Portuguese congregation in Amsterdam, in order to obtain permission to sell it. Distrusting their own rabbi, Ayllon, this board brought the matter before Ẓebi Ashkenazi, who, of course, very soon detected its heretical character and called for its author's expulsion. At this point, however, Ayllon, evidently under some unexplained obligation to Ḥayyun, became his defender, and made Ḥayyun's cause entirely his own and that of the Portuguese community. The result was that Ayllon was charged by the board of his synagogue to form a commission to reexamine Ḥayyun's book. Without awaiting the decision of this commission, Ẓebi Ashkenazi and his anti-Shabbethaian friend Moses Ḥagiz excommunicated Ḥayyun (July 23, 1713). They published their decision, with various unjustified calumnies, in pamphlets, which, answered by counter pamphlets, greatly increased the ill feeling between the Portuguese and the German congregation.

The Portuguese commission announced its decision on Aug. 7, 1713. In spite of the objections of two members of the commission, one of them Ayllon's own son, they declared Ḥayyun entirely guiltless of heresy, and he was rehabilitated in a solemn assembly of the great Amsterdam synagogue. But Ḥayyun was excommunicated by many other outside congregations, and his disreputable antecedents and the deceptive means by which he acquired introductions were exposed, especially by Leon Brieli, the aged rabbi of Mantua. In spite of this the members of the Portuguese commission adhered to their decision, but felt themselves bound to publicly exonerate themselves, and for this purpose issued "Ḳoshṭ Imre Emet," a pamphlet which was not without obvious misstatements. Protected by the Portuguese, Ḥayyun could even insult his opponents in pamphlets, and did so. He attacked Ẓebi Ashkenazi, in "Ha-Ẓad Ẓebi," Amsterdam, 1713; Joseph Ergas, in "Shalhebet Yah" and "Ketobet Ḳa'ḳa'"; Ẓebi Ashkenazi, Moses Ḥagiz, and Leon Brieli, in "Pitḳa Min Shemaya"; Moses Ḥagiz, in "Iggeret Shebuḳin," Amsterdam, 1714. At last, however, Ḥayyun left for the Orient, and every one felt relieved. The introductions given him by his supporters were of little avail; wherever he went the doors were barred against him.

Leaves Amsterdam.

In August, 1724, through the influence of a vizier, he succeeded at Constantinople in absolving himself from the excommunication on the condition that he should abstain from teaching, writing, and preaching on cabalistic subjects. Under oath he promised this, but subsequently broke his word. Thus rehabilitated, he went to Vienna and managed, by urging his Trinitarian teachings and professing his intention to convert the Jews to Christianity, to obtain a letter of protection from the Austrian emperor. Secretly he sympathized with the Shabbethaians, but openly he still professed to be an Orthodox Jew. But his game had been played. Before the walls of Prague he faced starvation. In Berlin he threatened to embrace Christianity if support were denied him. His friends in Amsterdam, even Ayllon, forsook him. In April, 1726, he was excommunicated in Hamburg and finally in Altona. He fled to North Africa, where he died. His son turned Christian, and endeavored to revenge his father by calumnious attacks on Judaism.

Bibliography: Wolf, *Bibl. Hebr.* iii. 828 *et seq.*, iv. 928 *et seq.*; Jost, *Gesch. des Israelitischen Volkes*, ii. 363 *et seq.*, 468 *et seq.*; idem, *Gesch. des Judenthums und Seiner Sekten*, iii. 177 *et seq.*; D. Kahana, *Eben ha-Ṭo'im*, pp. 64 *et seq.*; Jacob Emden, *Megillat Sefer*, ed. Kahana, pp. 25, 30–32, 34, 39, 58, 117, 118; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 760; Grätz, *Gesch.* x. 309 *et seq.*, 468 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, p. 282; Perles, *Gesch. der Juden in Posen*, pp. 79 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 2054 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 73; *Miktab me-R. Abraham Segre*, in Berliner's *Magazin*, Hebr. part, 1890, xvii. 15; D. Kaufmann, *Samson Wertheimer*, p. 97, note 1; *idem*, in *Ha-Ḥoḳer*, ii. 11, Vienna, 1894; Berliner, *Gesch. der Juden in Rom*, ii². 75; *Ha-Ẓad Ẓebi*, Preface, Amsterdam, 1713.

K. M. Sc.

ḤAYYUT, ISAAC BEN JACOB: Polish rabbi; died at Skala, near Lemberg, Sept., 1726. He was descended from an old Provençal family which first settled in Bohemia, and was the grandson of R. Menahem Manesh Ḥayyut of Wilna. He became rabbi of Skala late in life, and remained there until his death. He wrote thirteen works, which are enumerated in the preface to his "Zera' Yiẓḥaḳ" on the Mishnah, which was published by his son Eliezer (Frankfort-on-the-Oder, 1732). His "Iggeret Ḳeẓ Ḥai," describing in a cabalistic manner "terrible things which he had seen in the upper world," was published in Czernowitz in 1862.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 64, Wilna, 1860; idem, *Keneset Yisrael*, p. 612, Warsaw, 1886; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 184, *s.v. Chayuth, Isaac ben Jacob*; Buber, *Anshe Shem*, pp. 118–119, Cracow, 1895.

K. P. Wi.

ḤAYYUT, MENAHEM (MANESH, MANUS, MANISH, MANNUSCH) B. ISAAC: Polish rabbi; died at Wilna about May, 1636. He was the son of R. Isaac b. Abraham Ḥayyut, a descendant of a pious Provençal family; his father went to Prague in 1584 (see Gans, "Ẓemaḥ Dawid," *sub anno*). It seems that in his younger days, about 1590, he was rabbi of Torbin, Moravia. He is the first known rabbi of Wilna, and his tombstone is the oldest in the old Jewish cemetery of that city. The Jewish community of Wilna was established in the last decade of the sixteenth century, and as Abraham Samuel Bacharach of Worms (d. 1615) congratulates Ḥayyut on his good position in a far-away place (Responsa, "Ḥut ha-Shani," No. 31) it is probable that the latter was really the first rabbi of Wilna. He is also mentioned in Ephraim Cohen's responsa "Sha'are Efrayim," No. 29, and in Moses Jekuthiel Kaufmann's "Leḥem ha-Panim" on Yoreh De'ah, the first reference indicating Ḥayyut's proficiency in geometry. His only known published work is "Zemirot le-Shabbat," or "Ḳabbalat Shabbat," which appeared in Prague (according to Zunz, "Z. G." p. 303, in Lublin) in 1621, but of which only one copy is known to exist (see Steinschneider, "Cat. Bodl." No. 6348). He was the author of an elegy on the conflagration of Posen and of one on the death of his brother Samuel, which appeared in his father's "Pene Yiẓḥaḳ" (Cracow, 1591). The Bodleian Library contains a manuscript work of his, entitled "Derek Temimim," which contains seven commentaries on the section Balaḳ of the Pentateuch and which is included in the Oppenheim collection ("Collectio Davidis," MS. No. 375, Hamburg, 1826).

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 63–66, Wilna, 1860; Fürst, *Bibl. Jud.* ii. 321; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 363, 572; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 93, Warsaw, 1882.

S. S. P. Wi.

HAZAEL: The most powerful of the kings of Damascus, and a ruler of general historical as well as of Biblical importance. While Ahab was still reigning as King of Israel the prophet Elijah was ordered by Yhwh to anoint Hazael as the coming King of Damascus (I Kings xix. 15). At this time Ben-hadad II. was at the height of his power. It is not mentioned whether Elijah was able to carry out this difficult and dangerous commission; but in any case the prophetic and reforming party in Israel had a share in the promotion of Hazael's ambition. When Joram, the successor of Ahab, was near the end of his reign (about 845 B.C.), Ben-hadad fell sick, and sent Hazael to Elisha, the successor of Elijah, to inquire as to the issue of his sickness. Elisha told Hazael in reply that his master would not recover, and predicted to him that he himself would be the next king, and would wage war against Israel with relentless cruelty. Hazael upon his return assassinated Ben-hadad and seized the throne (II Kings viii. 7–15).

The result of Hazael's encounters with Israel was disastrous to the latter. Joram, in alliance with his nephew Ahaziah, King of Judah, was defeated and wounded at Ramoth-gilead in a battle against the forces of Hazael (II Kings viii. 28 *et seq.*). After the murder of Joram by the usurper Jehu, the latter also found himself compelled to defend his kingdom against Damascus, again without success. Hazael "smote them in all the coasts of Israel," and secured for Damascus not only the long-disputed territory of Bashan and Gilead, but also the whole of the country east of Jordan, which in the days of Omri had been for a time subject to Israel (II Kings x. 32 *et seq.*). These successes of Hazael were followed by invasions of western Palestine, in the course of which he destroyed the city of Gath, ranged at will over the kingdom of Judah, and dictated terms of submission to King Jehoash, from whom he took the richest spoil of the Judean palace and temple in return for cessation of hostilities (II Kings xii. 17–18). His march through Philistia and Judea implies that northern Israel had been rendered helpless, and probably reduced to vassalage.

Still more remarkable was the stand made by Hazael against the attacks of the Assyrians, then under the leadership of Shalmaneser II. (860–825). Hazael's predecessor, Ben-hadad II., had on at least two occasions (854 and 849) been able to secure the aid of several powerful princes in defending the western country against the great conqueror; but Hazael had to endure the brunt of invasion alone. Shalmaneser recounts two great battles fought with Hazael, in 842 and 839, in which he claims to have been victorious. He was, however, unable to take the city of Damascus, and during the latter part of the reign of Hazael southern Syria was unmolested by the Assyrians. Thus, while Hazael was the conqueror and oppressor of Israel, he did memorable service to the Mediterranean coast-land by standing as a bulwark against its most powerful and persistent invader.

BIBLIOGRAPHY: Obelisk inscription of Shalmaneser II., lines 97 *et seq.*; McCurdy, *History, Prophecy, and the Monuments*, §§ 236, 241 *et seq.*

E. G. H. J. F. McC.

ḤAZAḲ, JACOB RAPHAEL HEZEKIAH: Italian rabbi of the eighteenth century; born 1689; died at Padua 1782 (Ab 16). He was a pupil of Mordecai Basan of Verona, whence he went to Padua, where he studied with Moses Ḥayyim Luzzatto. He succeeded Menahem Modena as rabbi at Padua. Ḥazaḳ was involved in a number of arguments with the rabbis at Venice. He was the author of responsa; of notes to the four Ṭurim, "Maginne Ereẓ," "Ashle Rabrebe," "Appe Rabrebe," and "Shifte Kohen"; and of "Sefer Kelalim," on the Gemara and Posḳim.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael.*

S. S. U. C.

ḤAZAḲAH (lit. "taking hold," "possession"): The term has various meanings in the Talmud; the one most cognate to the original meaning of the Hebrew root is that of "taking possession," which act constituted acquisition with regard to both movable and immovable property (see ALIENATION AND ACQUISITION). But it is more frequently used to cover the acquisition of property by continued and undisturbed possession during a period of time prescribed by law.

Prescription.

Mere possession was not sufficient to establish a title to real property. The presumption was that "real property is always in the possession of its owner" (B. Ḳ. 95a) until evidence showed that he had sold it or had given it away. Since, however, men are not careful in preserving documentary evidence for more than three years (B. B. 29a), the Rabbis ordained that undisturbed possession for three consecutive years was sufficient to establish a claim to real estate (see CONFLICT OF LAWS). In the case of houses or of other buildings the possessor was required to produce evidence of continuous occupancy, either by himself or by a tenant holding a lease from him, for three full years "from day to day"; while in the case of fields or gardens the prevailing opinion was that possession for three successive harvests of the same kind was sufficient, even when the last harvest had been gathered before the expiration of the three years (B. B. 28a, 36b; Maimonides, "Yad," To'en we-Niṭ'an, xii. 1; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 141, 1, Isserles' gloss).

"Possession not based on a valid claim is not regarded" (B. B. 41a). If the possessor claimed that he had bought the land of its owner, or that it had been given to him, or that he had inherited it, possession for three years was sufficient. But if he said that he took possession of the property because there was no other claimant, possession even for many years was of no value. And if at any time during the three years the owner protested ("maḥa'ah"), either in the presence of the holder or before two witnesses, against the unlawful holding of his property, the fact of possession was of no value in establishing title to the property (B. B. 29a, 38b).

The following persons could not acquire property by prescription: (1) a building contractor; (2) a partner; (3) a steward; (4) a husband his wife's in which he had the right of usufruct; (5) a father his son's, or (6) a son his father's; (7) a guardian his ward's; (8) a minor; (9) an idiot; (10) a deaf-mute (whose property, in turn, could not be acquired by others); (11) a robber. No argument of possession could be advanced to establish a title to the property of a fugitive who had fled in fear of his life, or to property belonging to a synagogue, or to communal charitable institutions (B. B. 42a; Ṭo'en we-Niṭ'an, xiii. 3; Ḥoshen Mishpaṭ, 149).

With regard to movable property the presumption was that it belonged to the possessor unless it was conclusively proved that he held it under false pretenses. Even if the owner brought evidence that the object belonged to him, the possessor was believed if he claimed that he had bought it or that he had received it as a gift, and he needed only to take the rabbinical oath ("hesset") to establish his claim (B. B. 45a; Sheb. 46b). Talmudic law distinguished, however, between objects that people are accustomed to lend or hire and objects that people are not accustomed to lend or hire; the mere claim of possession, even for many years, was not sufficient to establish a title to objects of the former class, and the owner could at any time establish a claim by producing witnesses to testify that they belonged to him; but the latter class of objects could be acquired by mere possession (B. M. 116a; Sheb. 46b; Ṭo'en we-Niṭ'an, viii. [where a more restricted interpretation of the expression דברים העשויין להשאיל ולהשכיר is given]; Ḥoshen Mishpaṭ, 133).

The maxim that anything that is in a man's possession is his did not apply to a mechanic whose occupation it was to repair the objects in question. Even if he had had an object in his possession for a long time, the owner could claim it on the ground that he had given it to him for repair (B. B. 42a, 45a, 47a; Ṭo'en we-Niṭ'an, ix. 1; Ḥoshen Mishpaṭ, 134).

Cattle an Exception.

Small cattle of the kind that are left in the open and allowed to move from place to place were excluded from the principle governing title by possession in movable property, for the supposition was that they had wandered onto other premises without the knowledge of their owner. There is a difference of opinion among the later authorities as to whether three years' possession was sufficient to establish the right of property in them. Large cattle of the kind that are delivered to a shepherd and are always under his control, or infant slaves that are unable to walk, were treated like other movable property, while adult slaves were considered in the same category as immovable property, and a continuous possession of three years was sufficient to establish title to them (B. B. 36b; Ṭo'en we-Niṭ'an, x. 1, 4; Ḥoshen Mishpaṭ, 135).

The Talmudic law applies the principle of ḥazaḳah also to easements or servitudes consisting in the right or privilege of using another's land without compensation. For example, if one causes one of the beams of his house to protrude into the premises of his neighbor, and the neighbor does not object immediately, the owner is regarded as having a ḥazaḳah in the servitude of his neighbor's premises as regards the beam. There are three distinct opinions among the later authorities regarding the nature of this ḥazaḳah. Some (the Geonim and Maimonides) are of the opinion that the ḥazaḳah of easement need not be accompanied by a real claim, nor need it last for three successive years as is required with movable property. Others (Jacob Tam, R. Jonah, Solomon ben Adret) hold that this case is in all respects similar to the case of immovable property, needing both a real claim and three years' possession. Others, again, adopt the compromise of Samuel ben Meïr, who regards easements as immovable property in so far as they require a real claim to title, but with the difference that they do not require three years' possession to establish the right (Maimonides, "Yad," Shekenim, xi. 4; comp. "Maggid Mishneh" *ad loc.*; Ḥoshen Mishpaṭ, 153–155; see EASEMENT).

Presumption.

Presumptions are principles formed on a vast amount of judicial experience, by which the court is guided not only in settling the question as to which of the contending parties incurs the burden or responsibility of bringing proof of the assertions made in pleading, but also in rendering a decision in doubtful cases. Although inferior to actual evidence and entirely disregarded when refuted by it, presumption was still a potent factor in Jewish law, and exerted a great influence in the decision of civil as well as capital cases. In accordance with the prevailing tendency of the Talmud to find a basis in the Scriptures for every principle, the Rabbis attempted to derive the principle of presumption from a Biblical passage (Lev. xiv. 38) in regard to the plague of leprosy in houses. After the priest had examined the plague-sore and found it to be of a certain size, he locked the house for seven days, at the conclusion of which time another examination was to be made. "Is it not possible that while he was locking the door the plague-sore diminished in size? Since, however, Scripture takes no notice of this, it must be because it presumes that the plague remained in the state in which it was first found by the priest; Scripture teaches us here the principle of presumption" (Ḥul. 10b). Of course, the validity of this principle does not depend upon this particular passage, for, in fact, some of the amoraim are dissatisfied with this mode of derivation and claim that this case by no means proves the validity of the principle. According to these, the principle of ḥazaḳah is traditional, and was handed to Moses on Sinai (comp. Tosef., Ḥul. 10b; R. Samuel Edels *ad loc.*).

The various kinds of presumptions found scattered throughout the Talmud may be divided as follows: (1) presumptions of physical conditions ("ḥazaḳah di-gufa"); (2) presumptions arising from the fact of possession ("ḥazaḳah di-mamona"); (3) presumptions arising from the nature of man or from certain actions and circumstances ("ḥazaḳah mi-koaḥ sebara").

(1) All flesh is presumed to have been cut from a living animal ("eber min ha-ḥay") and hence to be forbidden food until it has been ascertained that the animal was ritually slaughtered; hence an examination of the organs to be severed at slaughtering is necessary. After it is slaughtered it is presumed to be kasher until it is demonstrated how it became forbidden; hence no examination of the animal is necessary, except of those organs (such as the lungs) which contract a disease most readily (R. Ḥuna in Ḥul. 9a, followed by all later authorities).

(2) In cases involving money the prevailing principle was אוקי ממונא בחזקת מריה ("leave the money in the possession of its master"). Hence the general principle in Jewish law, that the burden of proof is on the plaintiff (B. Ḳ. 35a; B. M. 100a; Ket. 20a; *et al.*). This principle has far-reaching results. It was followed not only where there was not suf-

ficient evidence to establish the truth (B. Ḳ. 46a), but also where there was contradictory evidence (Ket. 20a). If after a case has been decided in accordance with a presumption the plaintiff violently takes the object of contention from the defendant so that the presumption shall favor him, it is doubtful whether the former presumption becomes thus annihilated; and the later authorities differ as to which presumption to follow in such a case (Tosef., *ib. s.v.* ואוקי; comp. B. M. 6b; ShaK in "Teḳafo Kohen").

Kinds of Presumption.

(3) Many of the presumptions established by the Talmud are based on an analysis of the human mind, and find their chief support in the nature of man (Ket. 75b). It was presumed that no woman would have the audacity to declare in her husband's presence that she was divorced from him, if she were not (Ket. 22b; Ned. 91a). No man was presumed to have paid his debt before it was due (B. B. 5a). No one would be so shameless as to deny a debt in the presence of his creditor (B. M. 3a; B. Ḳ. 107a; *et al.*). The agent was presumed to fulfil his commission ('Er. 31a). The master was presumed to have paid the day-laborer at the end of his day's work (B. M. 112b). No man was presumed to permit himself to be robbed without a struggle (Yoma 85a; Sanh. 72a). It was presumed that the scholar would not issue any deed unless it had been correctly executed (Pes. 9a). A house was presumed to have been examined for leaven on the fourteenth of Nisan, and one hiring a house on that day need not examine it again (Pes. 4a). A presumption was often established through the repetition of an incident a number of times. The most notable instance of this kind is that of the Goring Ox, which was regarded as a vicious animal ("mu'ad") after it had committed the offense three times (B. Ḳ. 23b). It was not permitted to marry a woman who had been twice divorced on account of barrenness, for she was presumed to be a barren woman (Yeb. 64a), nor a woman whose two husbands died a natural death, for she was presumed to be a murderous ("ḳaṭlanit") woman (Niddah 64a). Parents, two of whose children died at circumcision, need not circumcise their other children, for the presumption was established that their children could not stand the pain of circumcision ('Er. 97a). R. Simeon ben Gamaliel is of the opinion that a presumption may be established only after an incident has occurred three times (Yeb. 64b; comp. *ib.* 65a, Tosef., *s.v.* "We-Shor" and "Niset"; Asheri, vi. 14, where it is argued that Rabbi's ruling, as is shown by his decision in the case of the goring ox, does not differ from that of R. Simeon ben Gamaliel in so far as monetary cases are concerned).

No definite rule was laid down by the Rabbis for guidance in cases where presumptions collide, that is, where each party has some presumption in his favor. In such cases it is for the court to decide which of the two is the more important. A bought an object from B, but had not paid the money; A desired to return the object to B on the ground that he had found a defect in it which, he claimed, was in it before it was delivered to him. A had the presumption of possession (of the money), B the presumption that the defect was created while the object was in the possession of him on whose premises it was found: the decision was in favor of B (Ket. 76a; Maimonides, "Yad," Mekirah, xx. 14; Ḥoshen Mishpaṭ, 124; comp. B. B. 92a). In all such cases the court had to decide as to which of the presumptions was stronger, and render its decision accordingly.

The influence of presumptions in Jewish law extended even to capital cases, and punishment was frequently inflicted on that basis. Man and wife and children living together and treating one another as such are legally considered as one family, and illicit relationships between them would be punished with death on the strength of the presumption, even though the kinship could not be proved by legal evidence (Ḳid. 80a). In regard to the presumption that a man would not offer a false argument when, if he were willing to lie, he could produce a better one, see Jus Gazaka; Miggo.

Bibliography: Hamburger, *R. B. T.*; Frankel, *Der Gerichtliche Beweis*, Berlin, 1846; Goitein, *Kesef Nibḥar*, Lemberg, 1895; Bloch, *Das Besitzrecht*, Budapest, 1897; Freudenthal, in *Monatsschrift*, 1854–64.

E. C. J. H. G.

HAZAR-ENAN: Place on the boundary of Palestine, apparently to the northeast, between Zephron and Shepham, not far from the district of Hamath, in Damascene Syria (Num. xxxiv. 9, 10; Ezek. xlvii. 17, xlviii. 1 [R. V. "Hazar-enon"]).

E. G. H. B. P.

HAZAR-SHUAL: Town in the south of Judah (Josh. xv. 28; Neh. xi. 27), between Beth-palet and Beer-sheba, afterward included in the territory of Simeon (Josh. xix. 3; I Chron. iv. 28), where it is mentioned between Moladah and Bilhah. After the Captivity Hazar-shual was repeopled (Neh. xi. 27).

E. G. H. B. P.

HAZAR-SUSAH: City in the extreme south of Judah, allotted to Simeon (Josh. xix. 5). In the parallel passage I Chron. iv. 31, the reading is "Hazarsusim," where the Greek translators have 'Η*μισυσεωσιμ*, which would presuppose the Hebrew reading "Ḥaẓisusim." In Joshua it is mentioned between Beth-marcaboth and Beth-lebaoth; in Chronicles between Beth-marcaboth and Beth-birei. Whether read "Hazar-susah" (village of the horse) or "Hazar-susim" (village of horses), its connection with Beth-marcaboth ("house of chariots") suggests that it was a station used for military purposes (comp. I Kings x. 28, 29).

E. G. H. B. P.

HAZARMAVETH: Third son of Joktan, of the family of Shem (Gen. x. 26; I Chron. i. 20). The name is preserved in the modern Hadramaut, a province of southern Arabia. Strabo (xvi. 42) mentions the Χ*ατραμωτῖται*, one of the four chief tribes of southern Arabia, known for their traffic in frankincense.

E. G. H. B. P.

HAZAZON-TAMAR: Dwelling-place of the Amorites when the four kings made their invasion and fought with the five kings (Gen. xiv. 7 [A. V. "Hazezon-tamar"]). In II Chron. xx. 2 it is identified with En-gedi, where the Ammonites, Moabites, and others met before going out to battle against Jehoshaphat.

E. G. H. B. P.

HA-ẒEBI (**הצבי**): Hebrew weekly, published at Jerusalem, beginning in 1876, by Eliezer Benjudah. At the end of 1899 he began to publish a supplement, also in Hebrew, dealing with agriculture, under the title "Ha-'Iḳḳar." The supplement, however, was discontinued after a few months. Suspended by official order toward the end of 1900, "Ha-Ẓebi" resumed publication with the title "Hashḳafah" (השקפה), but under the control of Ḥemdah, the wife of Eliezer Benjudah.

G. M. Fr.

HA-ẒEFIRAH (**הצפירה**; in modern Hebrew, "The Morning"): Hebrew newspaper; founded by Ḥayyim Selig Slonimski at Warsaw Jan. 25, 1862. In 1863 it was suspended on account of the Polish troubles. Slonimski revived it in 1874, the first two volumes appearing at Berlin, the third and subsequent volumes at Warsaw. Down to March 23, 1886, it was issued as a weekly; on April 23, 1886, Slonimski, with Sokolow as coeditor, began a daily edition. In addition to general news, "Ha-Ẓefirah" formerly contained many scientific articles on physics, astronomy, chemistry, etc., written principally by Slonimski and Solomon Jacob Abramowitsch. Among its contributors were Kalman Schulmann and other well-known Hebrew litterateurs. With the beginning of the daily edition it was devoted exclusively to general political and specifically Jewish news.

Bibliography: *Entziklopedicheski Slovar*, s.v. *Slonimski*.

G. M. Sel.

HAZEROTH (**חצרות**): A station of the Israelites in the desert (Num. xi. 35, xii. 16, xxxiii. 17; Deut. i. 1). It was at Hazeroth that Miriam, having slandered her brother Moses, was stricken with leprosy (Num. xii. 1-11). The geographical position of Hazeroth is indicated in Deut. i. 1—in the Arabah opposite the Red Sea. It is identified with the modern 'Ain al-Khaḍra, on the route from Mt. Sinai to 'Aḳaba.

Bibliography: Robinson, *Researches*, i. 223.

E. G. H. M. Sel.

HAZKARAT NESHAMOT: Memorial service, held, according to the German ritual, after the readings of the Law and the Prophets in the morning service on the eighth day of Pesaḥ, the second of Pentecost, the eighth of Sukkot (Shemini 'Aẓeret), and the Day of Atonement. In memory of a father the following is recited:

> "May God remember the soul of my respected father, ——, son of ——, who has gone to his eternal home; on whose behalf I vow as alms ——; may his soul be bound up in the bundle of life [see I Sam. xxv. 29] with the souls of Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, and all other righteous men and women that are in the Garden of Eden, and let us say, Amen."

The same prayer is recited in memory of a mother, with a change in gender; he whose father and mother are dead says both prayers. There is another formula for grandparents and for other kindred, and a special prayer for such as have died as martyrs for the faith. In some synagogues this prayer is followed by the reading of a list of those in memory of whom money has been given for charity; for them another form of prayer is used. In many places a similar prayer is recited on ordinary Sabbaths, after the readings from the Law and the Prophets, its opening words being: "El male raḥamim" (God, full of mercy). The service closes with the following memorial prayer for the souls of the martyrs:

> "Father of Mercy, who dwelleth on high! May He in His abundant mercy turn to the saintly, the upright, the perfect, to those holy communities that gave up their lives for the glory of His name. They were lovely and pleasant in their lives, and in death they were not parted; they were swifter than eagles, they were stronger than lions [II Sam. i. 23], to do the will of their Master, the wish of their Rock. May our God remember them for good with the other just ones of the world, and avenge before our eyes the spilled blood of His servants [Ps. lxxix. 3], as it is written in the law of Moses, the man of God . . . [Deut. xxxii. 43]. By the hands of Thy servants the Prophets it is written . . . [Joel iv. 21 (iii. 21)]. And in Thy holy writings it is written . . . [Ps. lxxix. 10]; and it is also said . . . [Ps. ix. 13, cx. 6-7]."

In western Germany this "in memoriam" is read only on the Sabbath before Pentecost and on that before the Ninth of Ab; where the Polish minhag is used it is read on all Sabbaths that do not fall on days of rejoicing; and it is omitted when the new moon, other than that of Iyyar or Siwan, is announced. The custom of remembering the souls of the departed is traced to Pesiḳta xx., where mention is made of salvation of souls through charity and prayer. The Maḥzor Vitry (dated 1208) says that in its time "alms for the dead are set aside" only on the Day of Atonement, showing that the memorial service on the three festivals came into use somewhat later. In the Sephardic ritual the origin of the particular service for certain days in the year is unknown; but the "Hashkabah" (laying to rest) is, on ordinary Sabbaths and on festivals, or even on Mondays and Thursdays, recited in the synagogue, either after the Scroll has been returned to the Ark or, at the request of a son of the departed who has been called to the desk, immediately after he has read his part of the lesson. The prayer reads as follows, subject to modifications in the case of women or children:

> "A good name is more fragrant than rich perfume; and the day of death better than the day of one's birth. The sum of the matter, after all hath been heard, is, To fear God, and keep His commandments, for this is the whole of man. Let the pious be joyful in glory; let them sing aloud upon their couches.
>
> "May the repose which is prepared in the celestial abode, under the wings of the Divine Presence in the high place of the holy and pure—that shine and are resplendent as the bright light of the firmament—with a renewal of strength, a forgiveness of trespasses, a removal of transgressions, an approach of salvation, compassion and favor from Him that sitteth enthroned on high, and also a goodly portion in the life to come, be the lot, dwelling, and the resting-place of the soul of our deceased brother, . . . (whom may God grant peace in paradise), who departed from this world according to the will of God, the Lord of heaven and earth. May the supreme King of kings, through His infinite mercy, have mercy, pity, and compassion on him. May the supreme King of kings, through His infinite mercy, hide him under the shadow of His wings, and under the protection of His tent, to behold the beauty of the Lord, and to wait in His temple; may He raise him at the end of days, and cause him to drink of the stream of His delights. May He cause his soul to be bound up in the bond of life and his rest to be glorious. May the Lord be his inheritance, and grant him peace; and may his repose be in peace; as it is written, 'He shall come in peace; they shall rest in their beds; every one walking in his uprightness.' May he, and all His people of Israel, who slumber in the dust, be included in mercy and forgiveness. May this be His will! and let us say, Amen." (Gaster, "The Book of Prayer," pp. 200-201, London, 1901.)

For a deceased scholar the following verses are prefixed: Job xxviii. 12; Ps. xxv. 12, xxxi. 20, xxxvi. 8-9. The rimed part is a poetic paraphrase and enlargement of the "El Male Raḥamim" of the German ritual.

Primarily, the "Hashkabah" is recited at the grave as a part of the burial service; when it is used at the synagogue a vow of alms, somewhat like that in the German ritual, is sometimes added. The making of vows of alms or of gifts for the repose of souls is unknown to the Talmud and to Maimonides. Shulḥan 'Aruk, Oraḥ Ḥayyim (621, 6), written in Palestine, but by Joseph Caro, a Spaniard, born after Spain had been a Christian country for centuries, teaches that on the Day of Atonement it is "customary to make vows for the dead"; and with the Sephardim such vows, coupled with "A name is better," etc., are commonly made on that day.

In many Sephardic synagogues a "Hashkabah" for a long list of deceased members is read on Kol Nidre night; in others, vows for the dead are made in the daytime, between musaf and minḥah. For the Hazkarot Meshumot in Reform congregations, see Memorial Service.

K. L. N. D.

ḤAZḲUNI, ABRAHAM BEN HEZEKIAH: Galician Talmudist and cabalist; born at Cracow in 1627; died at Tripoli, Syria. He was a disciple of Yom-Ṭob Lipman Heller, and the author of the following works: "Zot Ḥuḳḳat ha-Torah," an abridgment of Isaac Luria's "Sefer ha-Kawwanot," Venice, 1659; "Shete Yadot," sermons arranged in the order of the sections of the Pentateuch, published by the son of the author, Amsterdam, 1726; a commentary on the Zohar divided into two volumes, "Yad Ramah" and "Yad Adonai," still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1729b, 1853); "Zera' Abraham," in two volumes, the first containing sermons, the second novellæ on Beẓah and Mo'ed Ḳaṭan, quoted in the first-named work; "Yodea' Binah," cited by the son of the author in his preface to the "Shete Yadot."

Bibliography: Steinschneider, *Cat. Bodl.* col. 675; Fuenn, *Keneset Yisrael*, p. 24; Michael, *Or ha-Ḥayyim*, No. 92.

S. S. I. Br.

ḤAZḲUNI, HEZEKIAH. See Hezekiah ben Manoah.

HAZOR: **1.** Fortified city between Ramah and Kadesh, on the high ground overlooking Lake Merom. It was the seat of Jabin, a powerful Canaanitish king, as appears from the summons sent by him to all the kings round about to assist him against Israel. But Joshua defeated the allied forces, and burned the city, which was "the head of all those kingdoms," to the ground (Josh. xi. 1–5, 10–13). Hazor must have been rebuilt, for in the time of Deborah and Barak there was another King Jabin reigning there (Judges iv. 2), to whom Israel was temporarily made subject in punishment for its sins. After this Hazor was again in Israel's possession, and belonged to the tribe of Naphtali (Josh. xix. 36). In the later history of Israel, Hazor is mentioned again when its inhabitants were carried off to Assyria by Tiglath-pileser (II Kings xv. 29).

2. Village in the extreme south of Judah, named between Kedesh and Ithnan (Josh. xv. 23, where the Vatican manuscript of the Septuagint reads "Hazor" and "Ithnan" as one word, 'Ασορωναὶν, whereas the Alexandrian manuscript omits "Ithnan").

3. One of the southern towns of Judah, near Kerioth (Josh. xv. 25 [R. V. "Hazor-hadattah"]).

4. Place inhabited by the Benjamites after their return from captivity, situated between Ananiah and Ramah (Neh. xi. 33).

5. Place in the vicinity of Kedar, with which it was devastated by Nebuchadnezzar (Jer. xlix. 28–33). The mention of the "kingdoms of Hazor" leaves room for the supposition that "Hazor" may have been the name of a district in Arabia.

E. G. H. B. P.

ḤAẒOT. See Horology.

ḤAZZAN (Hebrew, חזן; Aramaic, חזנא): Communal official. The word is probably borrowed from the Assyrian "ḥazanu,"-"ḥazannu" (overseer, director; see Delitzsch, "Assyrisches Handwörterbuch," p. 272a; connected with the Hebrew חזון, meaning "vision"). "Ḥazanuti" (plural of "ḥazanu") in the El-Amarna tablets designates the governors who were stationed by Egypt in the subjugated cities of Palestine (Winckler and Zimmern, "Die Keilinschriften und das Alte Testament," pp. 194, 196, 198).

In the Talmud the term "ḥazzan" is used to denote the "overseer": (1) of a city; "ḥazzane demata," according to B. M. 93b (see Rashi *ad loc.*; Ket. 8b; 'Ar. 6b); (2) of a court of justice; at his order the sessions opened (Yer. Ber. iv. 7d); he also executed judgment on the condemned (Mak. iii. 12; comp. Yer. Sanh. v. 23a); (3) of the Temple; he had charge of the Temple utensils (comp. Arabic "khazin" = "treasure-keeper") and aided the priests in disrobing (Tamid v. 3; Yoma vii. 1); (4) of the synagogue ("ḥazzan bet ha-keneset"; see Soṭah vii. 7, 8; Suk. iv. 4); he brought out the rolls of the Torah, opened them at the appointed readings for the week, and put them away again (Soṭah vii. 7–8; Yer. Soṭah vii. 21d; Yer. Meg. iv. 15b, 75b); with trumpet-blasts he announced the beginnings of Sabbaths and holy days from the roof of the synagogue (Tosef., Suk. iv.); he attended to the lamps of the synagogue (Yer. Ma'as. Sh. 56a); he accompanied the pilgrims that brought the firstlings to the sanctuary of Jerusalem (Tosef., Bik. ii. 101). His place was in the middle of the synagogue, on the wooden "bimah" (Yer. Suk. v. 55b), and, according to Tosef., Meg. iii., beginning (see Mordecai *ad loc.*), he might, at the desire of the congregation, read aloud from the Torah, his ordinary duties then devolving temporarily upon another. It seems also to have been the duty of the "overseer" of the synagogue to teach the children to read (Shab. i. 3, according to Maimonides, Bertinoro, and Tosafot Yom-Ṭob on the passage), or to assist the schoolmaster in teaching the children in the synagogue.

A passage in the Jerusalem Talmud (Ber. ix. 12d, beginning), which Kohut considers to have been interpolated after Midr. Teh. to Ps. xix., seems to indicate that the ḥazzan also led the prayers in the synagogue. Especially in smaller congregations, and even in early Talmudic times, the duties of preacher, judge, schoolmaster, and ḥazzan were discharged by one person, as the famous story about Levi bar Sisi shows (Yer. Yeb. 13a; Gen. R. lxxxi.).

In the geonic period, at any rate, the duties of reading from the Torah ("ḳore") and of reciting the prayers ("Sheliaḥ ẓibbur") were included, as a rule, among the functions of the ḥazzan (see Pirḳe R. El. xii., xvi.; Masseket Soferim x. 7; xi. 3, 5).

In the Geonic Period.

The blowing of the shofar was also one of his duties, as may be seen from a responsum of Solomon ben Adret (No. 300). He acted sometimes as secretary to the congregation. He was assisted, especially on festival days, by a chorus ("meshorerim," singers; Immanuel, "Meḥabberot," xv. 131). This institution was afterward developed in Poland and Germany, where a singer stood on each side of the precentor and accompanied him, sometimes in high, sometimes in low, tones, at intervals singing independently.

Growing Importance of the Office.

The office of ḥazzan increased in importance with the centuries. As public worship was developed in the geonic period, and as the knowledge of the Hebrew language declined, singing gradually superseded the didactic and hortatory element in the worship in the synagogue. The piyyuṭim (very often composed by the ḥazzanim themselves) were intermingled with the prayers, and tended still further to make the ḥazzan indispensable. It is true that in the ninth century ḥazzanim skilled in piyyuṭim were rejected (see Zunz, "Ritus," p. 7), but the repulse was only temporary; in time the piyyuṭim attained, both over the ritual and over the congregation, an almost limitless influence, before which even Saadia was compelled to give way (*ib.* p. 8).

Qualifications.

Even in the oldest times the chief qualifications demanded of the ḥazzan, in addition to knowledge of Biblical and liturgical literature, were a pleasant voice and an artistic delivery; for the sake of these, many faults were willingly overlooked (see Zunz, "S. P." pp. 15, 144 *et seq.*, and the Cremona edition of the Zohar, section Wayeḥi, p. 249). He was required to possess a pleasing appearance, to be married, and to wear a flowing beard. Sometimes, according to Isaac of Vienna (13th cent.), a young ḥazzan having only a slight growth of beard was tolerated (see Ṭur Oraḥ Ḥayyim, 53; "Bet Yosef," *ad loc.*; "Shibbale ha-Leḳeṭ," ed. Buber, § 10). Maimonides decided that the ḥazzan who recited the prayers on an ordinary Sabbath and on week-days need not possess an appearance pleasing to everybody; he might even have a reputation not wholly spotless, provided he was living at the time of his appointment a life morally free from reproach. Even baptized Jews who had sincerely returned to Judaism might, according to him, be admissible as reciters of prayers (see Lampronti, "Paḥad Yiẓḥaḳ," x. 219b; Solomon ha-Kohen [MaHaRSHaK], Responsa, ii., §§ 127, 157; Elijah Mizraḥi, Responsa, i. 6). The same privilege was accorded Maranos whose return to Judaism was complete and sincere (Abraham di Boton, "Leḥem Rab," § 3).

But all these moderations of the rule disappeared on fast-days or high feast-days ("yamim nora'im"); then an especially worthy ḥazzan was demanded, one whose life was absolutely irreproachable, who was generally popular, and who was endowed with an expressive delivery. Even a person who had once appealed to a non-Jewish, instead of to a Jewish, court in a disputed question could not act as ḥazzan on those days, unless he had previously done penance (Shulḥan 'Aruk, Oraḥ Ḥayyim, 581).

Conditions of Election.

As late as the fourth century persons who came from the three Palestinian cities Haifa, Beth-shean, and Tabun (Neubauer, "G. T." pp. 175, 195, 197) were wholly ineligible for the office (Nissim ben Reuben's commentary on Alfasi's "Halakot"; Meg. iv.). Since the ḥazzan was the representative of the congregation ("sheliaḥ ẓibbur") in prayer, it was felt to be very necessary that a perfect inner harmony should exist between him and the congregation, and consequently a unanimous vote for his election was insisted upon in many places. If but one person in the community refused to vote for a candidate, and was able to give a reasonable explanation therefor, the latter was not appointed (MaHaRIL, Responsa, No. 60; Meïr of Padua, Responsa, No. 64; Agur, No. 96). In the Rhine district this rule was adhered to with especial strictness in the earlier part of the Middle Ages ("Or Zarua'," i. 41; comp. Gross in "Monatsschrift," xx. 262). In the seventeenth century, however, Abraham Abele ben Ḥayyim ha-Levi expressed himself against this custom in his commentary, "Magen Abraham," on Oraḥ Ḥayyim: he asserted that the ḥazzan no longer represented the congregation in prayer, as in former times; that he was no longer the only one who knew how to say the prayers, since every one in the congregation now prayed for himself; and that a unanimous vote in his favor had therefore become superfluous.

Naturally, the removal of the ḥazzan from office, as well as his appointment, indeed, depended in most cases upon the will of those who paid the highest taxes in the community. This fact seems to have become legally recognized in the sixteenth century (Levi ben Ḥabib, Responsa, No. 179). A blameless ḥazzan was not to be removed simply because another had a more pleasing voice; a second ḥazzan, however, might be appointed. An old ḥazzan who had lost his voice could be removed from office, and some arrangement be made with him in regard to his maintenance. The community could also discharge a ḥazzan who, out of consideration for his sons that had been converted to Christianity, omitted the execratory formula "Wela-Malshinim," etc., in the Eighteen Benedictions (*ib.* No. 15).

Rules for a Ḥazzan.

In the sixteenth century Moses Minz, at the desire of the community of Bamberg, drew up rules of conduct for a ḥazzan (Responsa, No. 81). These show the accepted opinion as to the ideal ḥazzan. He should be blameless in character, humble, a general favorite, and married, or at least should have reached the age of puberty; he should possess an agreeable voice, be able to read easily and understand all the books of the Holy Scriptures, be the first to enter, and the last to leave, the house of God, and should strive to attain the highest degree of devotion in his prayers; he should dress neatly, and wear a long upper garment and "knee breeches"; he should not look about him nor move his hands restlessly, but should keep them folded under his mantle; in praying aloud he should articulate each word separately as if he were counting money, and his delivery should be quiet, distinct, and in accordance with the sense, and his accentuation should follow strictly the rules of grammar. Outside God's house he should avoid sowing any seeds of anger or hatred against himself, by keeping aloof from communal disputes (see Güdemann, "Gesch." iii. 95 *et seq.*).

As early as the time of Hai Gaon the ḥazzan was paid according to his ability in reciting "Yoẓerot," "Ḳerobot," etc. (comp. Zunz, "Ritus," p. 8); and he was also exempt from communal taxes (Isaac ben Sheshet, Responsa, Nos. 176, 177). During the eleventh century there arose some opposition to the payment of the ḥazzan, but the opposition was without result (Judah the Pious, in "Or Zaruaʿ," i., No. 113). In Germany the ḥazzan was entitled "precentor" in public documents (Gengler, "Deutsche Stadtrechtsalterthümer," p. 104); in lands where any of the Romance languages were spoken he was called "cantor"

Complaints Against Ḥazzanim.

In the early Middle Ages the office of ḥazzan seems to have been held in high esteem, for scholars like R. Eliezer ben Meshullam and R. Meïr acted as the leaders in prayer. As late as the end of the fourteenth century Jacob Möln ha-Levi (Maharil), at the express desire of the congregation, read the prayer on special festivals, such as New-Year, the Day of Atonement, the eve of the 9th of Ab, Hoshaʿna Rabbah, and Shemini ʿAẓeret (the "Ṭal"-prayer; Maharil, "Minhagim," pp. 43b, 49a, 61a). In Spain, however, even at the beginning of the fourteenth century, Jews of the better families seem no longer to have adopted this calling, and the position of the ḥazzan in Spain was a source of surprise and grief to the German Asher ben Jehiel (see Lampronti, "Paḥad Yiẓḥaḳ," *l.c.*). As a matter of fact, no other communal official of the Middle Ages occasioned so much and so frequent complaint as the ḥazzan. As early as the ninth century complaint was made that the ḥazzanim changed the text of the regular prayers (Zunz, "S. P." p. 114). In connection with the piyyuṭim, the ḥazzanim introduced foreign melodies taken from non-Jewish sources.

Against these abuses Alfasi (Responsa, No. 281), the "Book of the Pious" (ed. Basel, Nos. 238, 768), Maimonides ("Moreh," i. 59), Asher ben Jehiel ("Besamim Rosh," iv 22), and others protested in vain. The earlier Jewish melodies, not having been written down, were changed by the ḥazzanim, consciously or unconsciously, in accordance with their individual tastes, which were often very poor. Their vanity also led them to unsuitably prolong single notes and to insert interludes of song ("Magen Abraham," on Oraḥ Ḥayyim, 281) Thereby the prayers were greatly lengthened, concerning which the Midrash Ḳohelet complains in the words of Eccl. vii. 5: "It is better to hear the rebuke of the wise than for a man to hear the song of fools." All complaints on this score, however, were of no avail (see "Bet Yosef" on Oraḥ Ḥayyim, 53; Moses Minz, Responsa, No. 87; Judah b. Moses Selichover, "Shire Yehudah"; Isaiah Horwitz, "Shene Luḥot ha-Berit," section "Tefillah"; Solomon Lipschütz, "Teʿudat Shelomoh," No. 21). The morality of the ḥazzanim was not always the highest, and they were continually censured for vanity. According to Asher ben Jehiel (*ib.*), they sang only what was most likely to win applause (so also Solomon Ephraim Luntschütz, "'Ammude Shesh," i., quoted in Güdemann, "Quellenschriften zur Gesch. des Unterrichts und der Erziehung bei den Deutschen Juden," p. 85).

Their Vanity.

It is stated that the ḥazzanim, in the midst of a prayer, frequently brought the ṭallit, which covered the head, down upon the shoulder, in order to create an opportunity to observe what impression their singing had made (Lewysohn, "Meḳore Minhagim," p. 12, Berlin, 1846). Their immoderate raising of the voice, their incorrect pronunciation of Hebrew, and the drawling of their singing were constantly subjects of complaint. Their method of singing has justly been called "a pilpul set to music," and was current in Poland, Germany, and Austria from the seventeenth century onward (Löw, "Lebensalter," p. 314). The ḥazzanim themselves, in the same period, called their solos, which they prolonged at will, "sebarot" (hypotheses), an expression borrowed from the Talmudists (*ib.*). The prolongation of the service naturally caused general weariness, and hence there resulted a great deal of disorder. Abraham ben Shabbethai Horowitz, in his ethical will "Yesh Noḥalin," p. 16b, even recommends the study of the Ṭurim or of the Mishnah at those places in the service where the ḥazzan is accustomed to prolong his singing. The unworthy deportment of the choir, their talking and quarreling with the ḥazzan during service, also occasioned complaint (see Jew. Encyc. iv. 41). The "Reshit Bikkurim" (17th cent.) enumerates a long list of offenses of the ḥazzanim, among which is mentioned their habit of putting the hand on the chin or throat in singing, evidently to facilitate trilling or the producing of high notes (see Güdemann, *l.c.* p. 301). The existence of these conditions is also shown in the guide for ḥazzanim written by the ḥazzan Solomon Lipschütz ("Teʿudat Shelomoh," Offenbach, 1718). These faults did not exist to the same extent in Sephardic congregations, where the absence of piyyuṭim from the regular service gave less opportunity for individual singing, and where well-ordered congregational chanting was developed.

Bibliography: Abrahams, *Jewish Life in the Middle Ages*, passim; Bacher, in Hastings, *Dict. Bible*, iv. 640; Berliner, *Die Entstehung des Vorbeterdienstes*, in *Jüdische Presse* (*Israel. Lehrer und Cantor*), 1899, pp. 2, 13, 29, 34, 40; Güdemann, *Gesch.* iii. 49, 95, 237; idem, *Quellenschriften zur Gesch. des Unterrichts*, etc., *passim*; Grätz, *Gesch.* v. 150; Jastrow, *Dict.*; Kohut, *Berühmte Israelitische Männer und Frauen*, pp. 152 *et seq.*; Lampronti, *Paḥad Yiẓḥaḳ*, s.v. *Ḥazzan, Sheliaḥ Ẓibbur, Teḳiʿot*, etc.; *Oesterreichisch-Ungarische Cantor-Zeitung*, 1888, Nos. 23, 26, 30, 32, 34, 36, 38; Kohut, in *Ha-Shaḥar*, x. 198; Smolenskin, *Ha-Ṭoʿeh be-Darke ha-Ḥayyim*, ii. 272; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 513 *et seq.*; Zunz, *G. V.* p. 425; idem, *Ritus*, pp. 6, 8, 36, 98; Schürer, *Gesch.* ii. 441; A. Lewysohn, *Meḳore Minhagim*, pp. 11 *et seq.*; Kohut, *Aruch Completum*.

A. M. Sc.

With the abridgment and modernization of the old ritual the music of the synagogue was also put upon a modern basis; the ancient chants and melodies were written down in modern notation, and

In Modern Times.

harmonized; the ḥazzan gave way to the cantor, and the "meshorerim" were supplanted by a male, or mixed, choir. While there is no doubt of the common origin of the traditional chants, the manner of singing both them and the so-called traditional melodies differs materially among the Sephardim and Ashkenazim. Therefore it may be said that there are two schools of cantors—the Sephardic and the Ashkenazic. The latter may again be divided into the German and the Polish, differing somewhat from each other in the manner of singing the chant, the latter being chiefly characterized by a greater embellishment of the melodies, while the former adheres to a plainer style.

Sulzer and His Influence.

The first to harmonize some of the Jewish melodies, it is said, was Meïr Cohen, early in the nineteenth century. A more ambitious effort was made by Israel Lévy of Paris (1788–1832). His compositions became, and still are, very popular in France, and were published by the Jewish Consistory of Paris (1862). The father of the modern cantorate, however, was Salomon Sulzer (b. at Hohenems, Austria, March 30, 1804), chief cantor of Vienna from 1825 to 1890, and universally recognized as the regenerator of the music of the synagogue. His "Shir Ẓion" became the model adopted by subsequent cantors and composers of synagogal music. Next came S. Naumbourg, cantor in Paris ("Zemirot Yisrael," in 1847), and H. Weintraub of Königsberg ("Shire Bet Adonai," 1860). Louis Lewandowski, royal musical director of Berlin, and Adolf Grünzweig, musical director in Arad, Hungary, have also done much for the development of the modern cantorate, the former by the publication of his "Ḳol Rinnah u-Tefillah" (1850) and "Todah we-Zimrah" (1854), and the latter by his "Zemirot shel Shabbat" (1863). Moritz Deutsch of Breslau (b. 1818, at Nikolsburg, Austria) published "Vorbeterschule" (1882), "Breslauer Synagogengesänge" (1884), "Deutsche Choräle" (1886), "Nachtrag zu den Breslauer Synagogengesängen" (1888), and "Synagogen-Praeludien" (1889). These men, together with Abraham Baer of Gothenburg, Sweden, author of "Ba'al Tefillah, oder der Praktische Vorbeter" (1870), were the pioneers in the field of modern synagogue music.

Among those that followed the above-mentioned were many who printed collections of their own, or of others', renderings. A partial list may serve to recall the chief cantors of the nineteenth century, the titles of their chief works, where these have been published, being given:

Max Löwenstamm, Munich ("Zemirot le-El Ḥai," posthumous, 1884); I. L. Weiss, Warsaw (1825–89; "Musikalische Synagogenbibliothek," 1888); H. Berggrün, Hanover (1838–90); Solomon Popper, Frankfort-on-the-Main (1838–89); Leon Kartchmaroff, Nagy-Kanizsa; I. Lachman, Hürben, Bavaria; Moritz Friedmann, Budapest; Eduard Birnbaum, Königsberg: J. Hyman, Amsterdam ("Shire Todah le-El"); Julius Mombach, 1813-1880 ("Zemirot Yisrael," London, 1881); Marcus Hast, London ("Seder ha-'Abodah," 1879); A. B. Birnbaum ("Hallel we-Zimrah"); M. Rosenhaupt, Nuremberg ("Shire Ohel Ya'aḳob," 1887); Emanuel Kirschner, Munich ("Tehillot le-El Ḥai," 1890); Samuel Welsch, New York (in collaboration with others, "Zimrat Yah," 1879); Moritz Goldstein, Cincinnati, Ohio (in collaboration with others, "Zimrat Yah," 1879; "Kol Zimrah"); Alois Kaiser, Baltimore, Md. (in collaboration with others, "Zimrat Yah," 1879-86; "Shire Ḥinnuk," 1870; "Union Hymnal," 1897; "Principal Melodies of the Synagogue," 1893); William Löwenberg, Philadelphia, Pa. (collaborated in "Union Hymnal," 1897).

The majority of these writers were themselves practical ḥazzanim, and the music published by them was in most instances that employed by them in divine service.

J. A. Kai.

ḤAZZAN, HAZAN: An Oriental rabbinical family, probably of Spanish origin, members of which are found in Spain, and in Smyrna, Alexandria, and other cities of the East; their pedigree, however, can not be traced further back than the eighteenth century. The name is undoubtedly derived from the office of ḥazzan, which one of the ancestors of the family held.

Aaron de Joseph Hazan: Brother of Elijah Bekor Hazan; born at Smyrna 1848. In 1871 he founded the Judæo-Spanish periodical "La Esperanza," subsequently called "La Buena Esperanza"; he also wrote two novels from Jewish life: "Rahel en el Convento" and "El Muchacho Abandonado." Aaron Hazan celebrated the twenty-fifth anniversary of his paper by issuing an "edition especial" (Smyrna, 1896), containing a history of the congregation of Smyrna during the quarter-century. In 1890 he was decorated with the Order of the Nishan-i-Medjidie.

Abraham Ḥazzan of Gerona (called **Gerondi**): Writer of devotional hymns; flourished about the middle of the thirteenth century. His piyyuṭim are found in the Sephardic, the Italian, the Algerian, and even the Karaitic rituals. Best known is his Aḥot Ḳetannah, a hymn for New-Year, which has been included in the devotional "Liḳḳuṭe Ẓebi" and translated into German.

Bibliography: Zunz, *Literaturgesch.* p. 410; Plessner, *Apokryphen*, i. 146; Landshuth, *'Ammude ha-'Abodah*, i. 11 *et seq.*

David ben Ḥayyim ben Joseph Ḥazzan: Lived in Jerusalem about the middle of the eighteenth century. He wrote: "Ḥozeh Dawid," a commentary on the Psalms (Amsterdam, 1724); "Ḳohelet ben Dawid," on Ecclesiastes, with "Dawid ba-Meẓudah," on Abot (Salonica, 1748); and "Aggan ha-Sahar," on Proverbs (*ib.* 1749).

Bibliography: Hazan, *Zikron Yerushalayim*, Leghorn, 1874; Steinschneider, *Cat. Bodl.* col. 858.

David Ḥayyim Samuel Ḥazzan: Flourished in Palestine toward the end of the eighteenth century. He wrote: "Miktam le-Dawid," responsa and novellæ on Maimonides (Leghorn, 1792); and "Ḳodshe Dawid," annotations to the laws on holy days in the Shulḥan 'Aruk (*ib.* 1792). The latter was intended as the first part of a larger work to be entitled "Ḥasde Dawid," which, however, was not published.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 77.

Elijah Bekor Hazan: Chief rabbi of Alexandria (1903); born at Smyrna in 1840. He went to Jerusalem with his grandfather, Ḥayyim David Hazan, in 1855. He was successively clerk of the Jerusalem congregation (1866) and member of the rabbinical college (1868). In 1871 he was appointed solicitor of alms for Palestine; in 1874 he was elected rabbi of Tripoli, whence he was called to Alexandria in 1888. In 1903 he presided over the Orthodox rabbinical convention at Cracow. Elijah Hazan was a representative of strict Orthodoxy. He published: "Ṭob Leb," homilies printed together with his grandfather's "Yiṭab Leb" (Smyrna, 1868); notes to his grandfather's "Yishre Leb" (*ib.* 1870); "Ḳonṭres Yismaḥ Mosheh," a decision on the will of the famous philanthropist Ḳa'id Nissim Shamama (Leghorn, 1874; Italian transl., 1877); "Zikron Yerushalayim" (*ib.* 1874); "Ta'alumot Leb," responsa (1st part, *ib.* 1877; 2d part, *ib.* 1893; 3d part, Alexandria, 1902); "Neweh Shalom," on the religious customs of Alexandria (*ib.* 1894). "Zikron Yerushalayim" is an apology for Judaism in the form of a dialogue between a Palestinian rabbi and the members of the family of a pious Mæcenas in Tunis. The author defends the strictest Orthodoxy, insists on the sacredness of the second holy days, and denies the truth of the Copernican system; in an appendix he gives valuable notes on the Ḥazzan family. Many of his works are still in manuscript. He died June 21, 1908.

Elijah Raḥamim Hazan: Son of Joseph ben Ḥayyim Hazan; rabbinical scholar of the nineteenth century. He wrote "Oraḥ Mishpaṭ," notes on Ḥoshen Mishpaṭ (Salonica, 1858). Some of his responsa are found in the collection of his father; others, a volume of homilies, and novellæ to Hai Gaon's "Miḳḳaḥ u-Mimkar" are in manuscript.

BIBLIOGRAPHY: Elijah Hazan, *Zikron Yerushalayim*, p. 131, Leghorn, 1874.

Ḥayyim David Hazan: Son of Joseph ben Ḥayyim Hazan; born at Smyrna Oct. 9, 1790; died at Jerusalem Jan. 17, 1869. He was one of the leading Talmudists of his age. In 1840 he was appointed chief rabbi of Smyrna; in 1855 he went to Jerusalem, where he was made ḥakam bashi in 1861. In allusion to his initials, ח"ד, he was called חד בדורו ("without equal in his generation"). He wrote: "Torat ha-Zebaḥ," on the laws of ritual slaughter (Salonica, 1852; reprinted, Jerusalem, 1883); "Nedib Leb," responsa (1st part, Salonica, 1862; 2d part, Jerusalem, 1866); "Yiṭab Leb," sermons (Smyrna, 1868); "Yishre Leb," halakic discussions, with additions by his grandson, Elijah Bekor Hazan (*ib.* 1870).

BIBLIOGRAPHY: Luncz, *Jerusalem*, iv. 213.

Israel Moses Hazan: Son of Eliezer Hazan; born in Smyrna 1808; died at Beirut Oct., 1862. He was taken by his father to Jerusalem (1811), where he was educated under his grandfather, Joseph ben Ḥayyim Hazan. In 1840 he became a member of a rabbinical college; in 1848 he was appointed "meshullaḥ" (messenger). While at Rome he was elected chief rabbi. In 1852 he resigned this office for the rabbinate of Corfu, and in 1857 he was called to the rabbinate of Alexandria. In 1862 he went to Jaffa; but, being in ill health, he removed to Beirut, where he died. He was buried in Sidon. In Rome and in Corfu he was held in high esteem, and the poet Ludwig August Frankl, who saw him in Corfu (1856), speaks in glowing terms of his venerable personality. While a champion of Orthodoxy, he possessed sufficient independence of mind to protest against the superstitious practises customary among the Jews of Rome, who insisted on washing corpses with warm water, and who would not allow a clock in the yard of the synagogue. He wrote a letter condemning the reforms advocated in the Brunswick rabbinical conference (published in the collection "Ḳin'at Ẓiyyon," Amsterdam, 1846). He published: "Naḥalah le-Yisrael," a collection of decisions in an inheritance case (Vienna, 1851; Alexandria, 1862); "Ḳonṭres Ḳedushat Yom-Ṭob Sheni," an argument in favor of retaining the second holy days (*ib.* 1855); "Dibre Shalom we-Emet," a reply (in the form of an address to the Israelites of Great Britain by a Levite) to a Reform pamphlet (Hebrew and English, London, 1856); "She'erit ha-Naḥalah," a discourse in dialogue on religious questions, with a revised edition of his "Naḥalah le-Yisrael" (Alexandria, 1862); "Iyye ha-Yam," responsa of the Geonim, with his notes (Leghorn, 1864); "Kerak shel Romi," responsa (*ib.* 1876). Other responsa, with homilies and an apology for the Cabala, remain in manuscript.

BIBLIOGRAPHY: Solomon Hazan, *Ha-Ma'alot li-Shelomoh*, p. 114; Elijah Hazan, *Zikron Yerushalayim*, p. 131, Leghorn, 1874; Berliner, *Gesch. der Juden in Rom*, pp. 152, 208, Frankfort-on-the-Main, 1893.

Joseph ben Elijah Ḥazzan: Rabbi in Smyrna and Jerusalem in the seventeenth century; died at Jerusalem. He wrote "'En Yosef," homilies on Genesis and Exodus (Smyrna, 1675), and "'En Yehosef," novellæ on Baba Meẓi'a, edited by his son Caleb (Smyrna, 1730).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 78, ii. 104.

Joseph ben Ḥayyim Hazan: Chief rabbi of Jerusalem; born at Smyrna 1741; died at Jerusalem Nov. 11, 1819. At first rabbi in his native city, he went to Palestine in 1811, settling at Hebron, where he became rabbi. In 1813 he was elected chief rabbi of Jerusalem, which position he held until his death. He wrote: "Ḥiḳre Leb," responsa (vol. i., Salonica, 1787; vol. ii., Leghorn, 1794; vols. iii.-viii., Salonica, 1806–53); "Ma'arke Leb," homilies (*ib.* 1821–22); "Ḥiḳre Leb," Talmudic novellæ, edited by his great-grandson, Elijah (Jerusalem, 1880). His four sons, Elijah Raḥamim, Eliezer, Isaac, and Ḥayyim David, were all rabbinical scholars; one of his daughters became the mother of Ḥayyim Palaggi, chief rabbi of Smyrna.

BIBLIOGRAPHY: Solomon Hazan, *Ha-Ma'alot li-Shelomoh*, p. 43; Elijah Hazan, *Zikron Yerushalayim*, p. 131, Leghorn, 1874; *La Buena Esperanza*, Smyrna, 1896; Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, etc., p. 127.

Moses ben Abraham Ḥazzan (also known as **Memunneh Ephorus**): Greek synagogal poet of the fifteenth century. He is identical with Moses ha-Memunneh ben Abraham. Thirty-one poems are attributed to him, in which most of the strophes and stanzas begin, and often end, with the same word. Thus the piyyuṭ חיים מול אל ישראל begins and ends with the word חיים, and in the piyyuṭ לבי אעורר להגות, which has been translated into German by Zunz, the ten strophes begin and end with לבי.

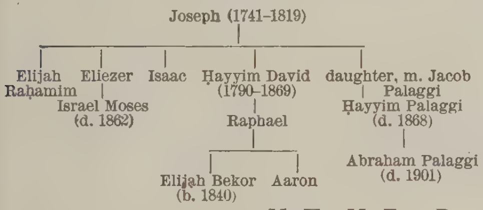
BIBLIOGRAPHY: Zunz, *S. P.* pp. 325, 328 *et seq.*; idem, *Literaturgesch.* pp. 374 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, pp. 203 *et seq.*, 206; Dukes, *Moses b. Ezra*, p. 108; *idem*, in *Orient, Lit.* v. 776 *et seq.*, x. 618.

Solomon Hazan: Bibliographer; born in Algeria at the end of the eighteenth century; died 1852 on board a vessel bound for Malta. As a boy he accompanied his father to Damascus, and subsequently settled in Cairo, where he conducted a Talmudic school. In 1832 he was elected chief rabbi of Alexandria. Three of his works, edited by Faraj Ḥayyim Mizraḥi, were printed after his death by his son David; namely, "Ha-Ma'alot li-Shelomoh," "Baruk Mimeshaḥ," and "Ben Shelomoh," Alexandria, 1889–90. The most important of these, "Ha-Ma'alot li-Shelomoh," is a bibliographical work divided into two parts, the first containing a title bibliography, the second a list of authors. It is a continuation of Azulai's "Shem ha-Gedolim," and includes the Sephardic writers who were contemporary with Azulai (omitted by the latter), as well as those living half a century after him. A biographical appendix to the work deals with the chief rabbis of Alexandria.

Bibliography: Solomon Hazan, *Ha-Ma'alot li-Shelomoh.*

Solomon ben Abraham Ḥazzan: Member of the rabbinical college at Salonica (1533). He emigrated later to Safed, where Jacob Berab commissioned him to take the rabbinical diploma to Levi ibn Ḥabib (Conforte, "Ḳore ha-Dorot," p. 35a; Solomon Hazan, "Ha-Ma'alot li-Shelomoh," p. 92).

Pedigree of the Hazan Family.



M. K.—M. Fr.—D.

ḤAZZAN, ABRAHAM BEN JUDAH: Cantor at Kremenetz, Volhynia, in the sixteenth century. In 1595, after recovering from a terrible malady which ended in a trance, he applied himself to utilizing certain material for a haggadic commentary upon the Prophets and the Hagiographa, with a Judæo-German translation of difficult passages. This material had been accumulated by him from his various teachers, and from his reading of Rashi, Redag, Ralbag, Abraham ibn Ezra, and the Midrashim; in his expositions he did not depart much from the Biblical text. He ceased his work, however, when he heard of the publication at Cracow in 1593 of N. Hirsch Altschuler's "Ayyalah Sheluḥah"; but he found that, although its purpose was the same, the plan of this work was quite different from his own, and, encouraged by Rabbi Samson of Kremenetz, he finished his book in the spring of 1597. Not wishing to compete with the above-named work, he did not publish his compilation, which was entitled "Ḥibbure Leḳeṭ" (A Miscellaneous Collection), and which was printed, after his death, at Lublin by Ẓebi b. Kalonymus Jafe in 1611–12. The Oppenheim Library ("Cat. Bodl." col. 696) possesses one copy; the British Museum possesses two copies, one complete, the other incomplete (Zedner); and Chwolson has one in his library. Ḥazzan is not to be confounded, as he has been by Wolf, with Abraham ben Judah of Krotoschin, author of "'En Mishpaṭ."

Bibliography: De Rossi-Hamberger, *Historisches Wörterbuch*, p. 78; Benjacob, *Oẓar ha-Sefarim*, p. 168; Steinschneider, *Cat. Bodl.* col. 696.

G. D. G.

ḤAZZAN, ELEAZAR HA-: Precentor; lived in Speyer toward the end of the eleventh century. He was the teacher of Samuel the Pious, and perhaps identical with Eleazar, son of Meshullam the Great. The latter supplied many notes to the commentator on Chronicles who wrote at Narbonne about 1130–40. He was also the teacher of Shemariah ben Mordecai of Speyer.

Bibliography: Zunz, *Z. G.* p. 72; *Monatsschrift*, xii. 165.

S. M. K.

ḤAZZANUT (lit. "that appertaining to a ḥazzan"): Originally, as in the Siddur of Saadia Gaon, the term was applied to the piyyuṭim which it was the function of the official then called "ḥazzan" to recite. But as the duties of this official spread to the intonation of the whole of the service, the term came to be applied to the traditional form of melodious intonation. Beautiful singing, with its influence on the emotions, dates from the later Talmudical period (Ta'an. 16a).

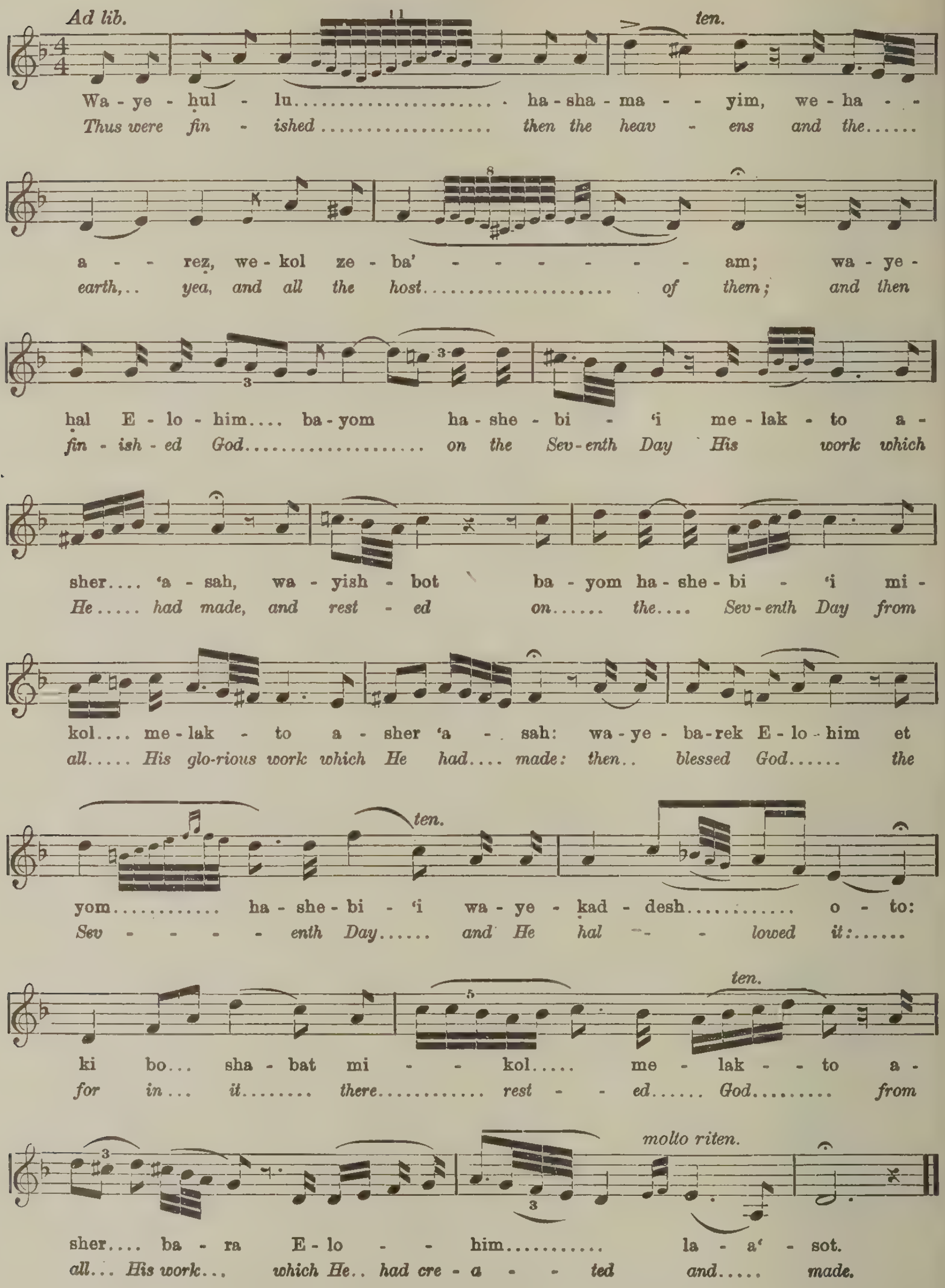
The term "ḥazzanut" is used also to denote the collective traditional intonations as chanted in any particular service. This ḥazzanut is not composed of fixed melodies in the modern sense, but is essentially a species of cantillation. It is not, like the cantillation of the Scriptures, designated by any system of accents, but consists of a free vocal development, on traditional lines, of certain themes specifically associated with the individual occasion. But it diverges from the ḥazzanut of any other sacred occasion much as do the respective parallel interpretations of the accents exhibited under Cantillation. The divergence, that is to say, lies not so much in style or in treatment, in outline or in detail, as in tonality.

While the main features of synagogue melody remain fairly constant, the detail depends upon the capacity of the particular officiant, the extent to which he is en rapport with the congregation, the strain on his voice due to the acoustics of the building, the duration of the devotions, and other variable conditions. But in all cases it may be said that the ḥazzanut consists of an unaccompanied vocal fantasia upon the traditional prayer-motive, beneath which a sense of devotion and reverence will usually be apparent. The working out of the melody-type of the service is necessarily to a considerable extent left to the impulse of the moment, but depends much upon the structure and, above all, the significance of the sentences intoned. This method is explained in the general article Music, Synagogal.

A. F. L. C.

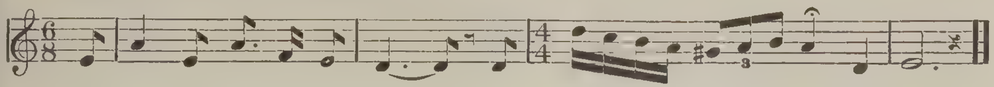
HE (ה): Fifth letter of the Hebrew alphabet; on its form see Alphabet. It is a guttural, pronounced as the English "h," standing midway between א and ח, and sometimes interchanged with these two. At the end of a word it is generally

ḤAZZANUT

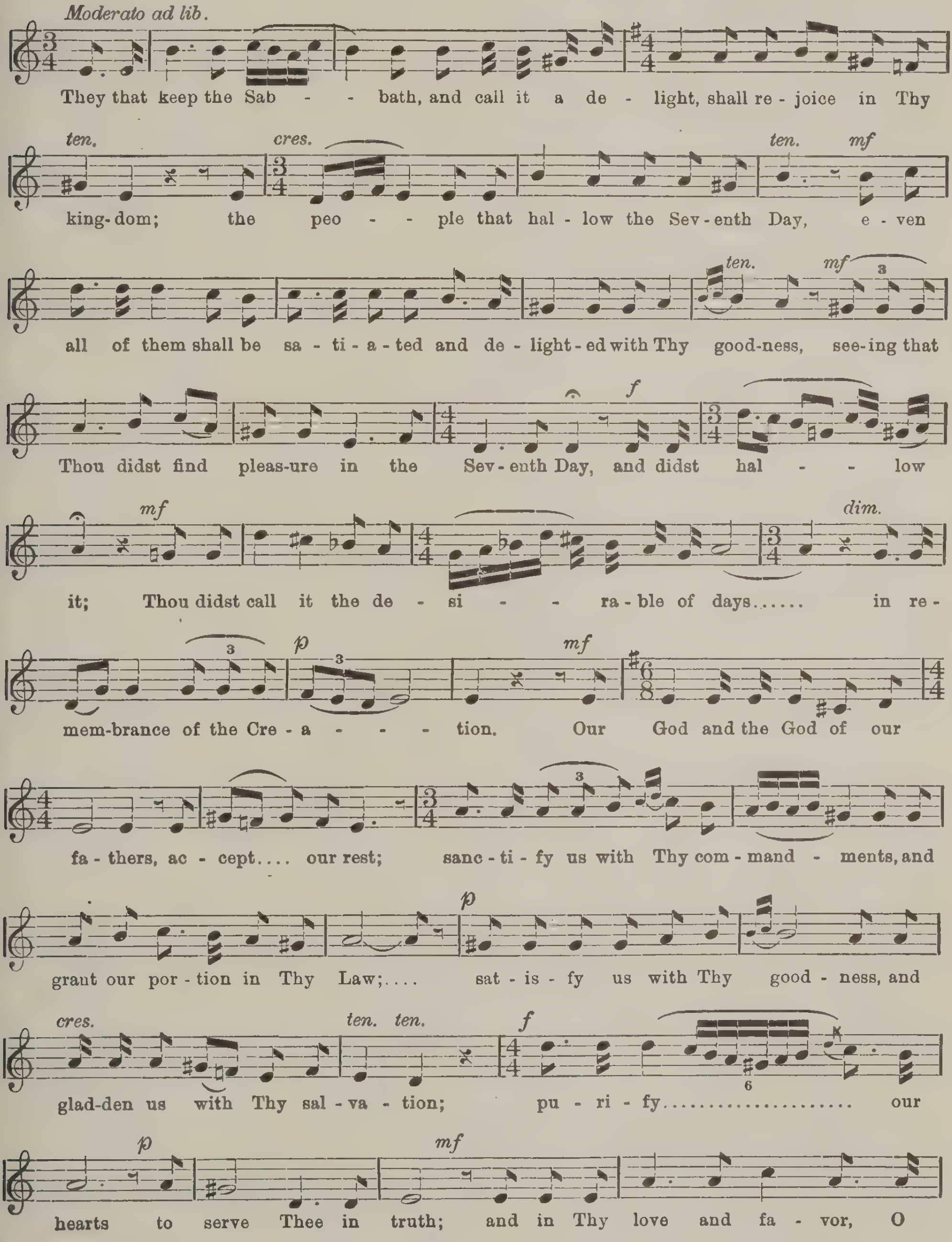

Ad lib.
ten.
Wa - ye - ḥul - lu.................... ha - sha - ma - - yim, we - ha - -
Thus were fin - ished.................. then the heav - ens and the......
a - - rez, we - kol ze - ba' - - - - - - am; wa - ye -
earth,.. yea, and all the host..................... of them; and then
hal E - lo - him.... ba - yom ha - she - bi - 'i me - lak - to a -
fin - ish - ed God................... on the Sev - enth Day His work which
sher.... 'a - sah, wa - yish - bot ba - yom ha - she - bi - 'i mi -
He..... had made, and rest - ed on...... the.... Sev - enth Day from
kol.... me - lak - to a - sher 'a - - sah: wa - ye - ba - rek E - lo - him et
all..... His glo-rious work which He had.... made: then.. blessed God...... the
ten.
yom........... ha - she - bi - 'i wa - ye - kad - desh........... o - to:
Sev - - - - - enth Day...... and He hal - - lowed it:......
ten.
ki bo... sha - bat mi - - kol..... me - lak - - to a -
for in... it........ there........... rest - - ed...... God......... from
molto riten.
sher.... ba - ra E - lo - - him........... la - a' - sot.
all... His work... which He.. had cre - a - - ted and..... made.

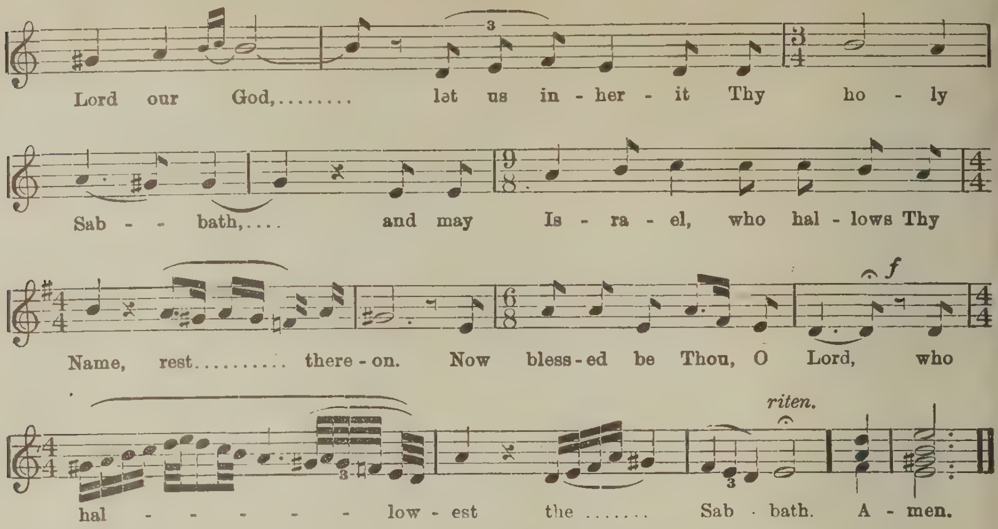
ḤAZZANUT

SABBATH MOTIVE—"MODEL"



ḤAZZANUT


Moderato ad lib.
They that keep the Sab - - bath, and call it a de - light, shall re - joice in Thy
ten. cres. ten. mf
king-dom; the peo - - ple that hal - low the Sev-enth Day, e - ven
ten. mf
all of them shall be sa - ti - a - ted and de - light - ed with Thy good-ness, see-ing that
f
Thou didst find pleas-ure in the Sev - enth Day, and didst hal - - low
mf dim.
it; Thou didst call it the de - si - - ra - ble of days...... in re -
p mf
mem-brance of the Cre - a - - - tion. Our God and the God of our
fa - thers, ac - cept.... our rest; sanc - ti - fy us with Thy com - mand - ments, and
p
grant our por - tion in Thy Law;.... sat - is - fy us with Thy good - ness, and
cres. ten. ten. f
glad-den us with Thy sal - va - tion; pu - ri - fy..................... our
p mf
hearts to serve Thee in truth; and in Thy love and fa - vor, O


Lord our God,........ let us in - her - it Thy ho - ly
Sab - - bath,.... and may Is - ra - el, who hal - lows Thy
Name, rest.......... there - on. Now bless-ed be Thou, O Lord, who
f
riten.
hal - - - - - - low - est the .... Sab · bath. A - men.

mute. It is an important element in Hebrew grammar, serving as an article, as a demonstrative pronoun, as a particle of interrogation, and as the characteristic letter of the verbal forms "hif'il," "hof'al," and (in part) "hitpa'el." As a numeral it has the value of 5. The Tetragrammaton is sometimes represented by ה, as being the second letter of יהוה.

T. I. Br.

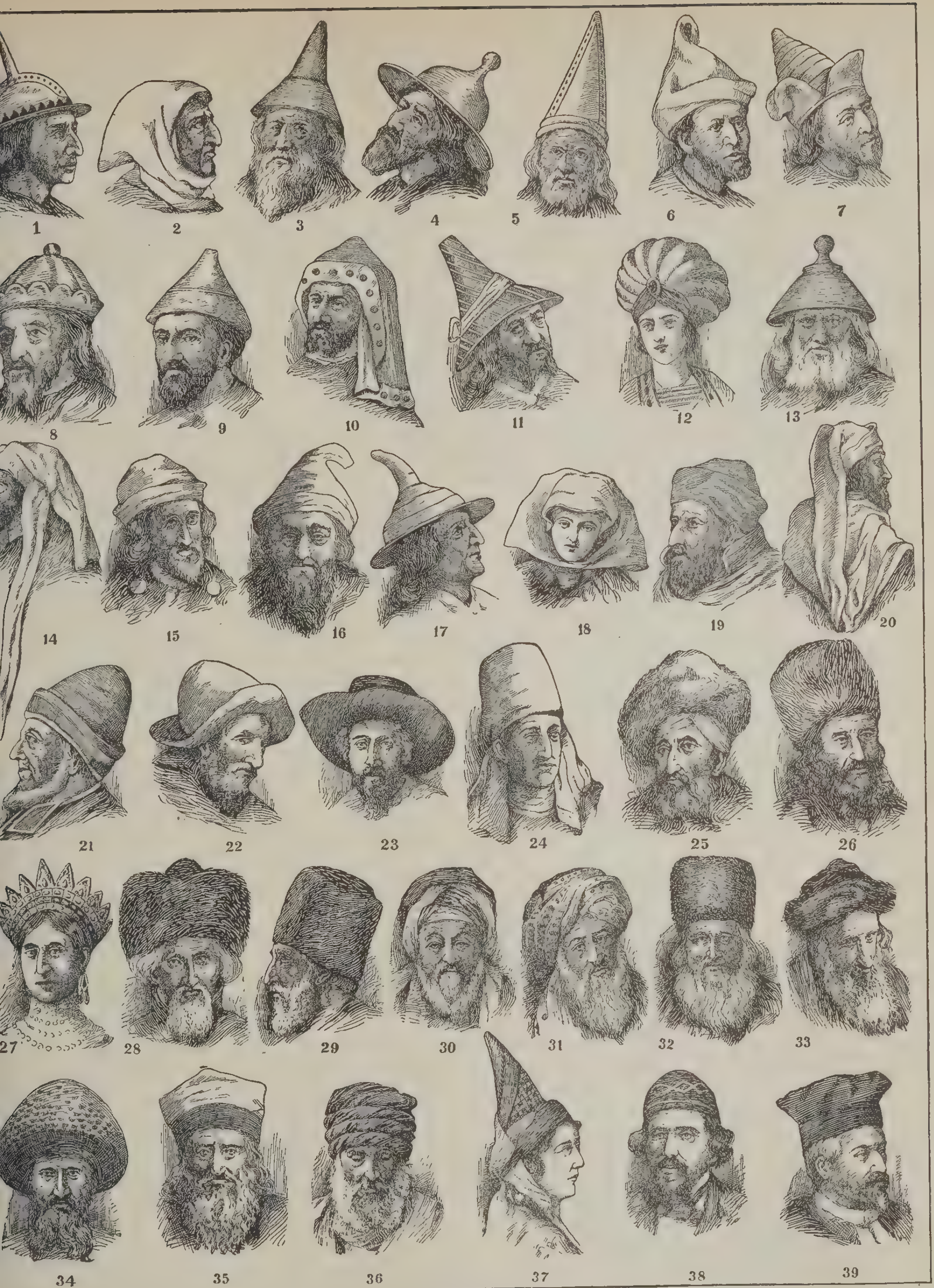
HEAD, COVERING OF. See Bareheadedness.

HEAD-DRESS: Covering or ornament for the head. Very little information is obtainable as to the adornment and covering for the head in use among the Israelites of antiquity. The Old Testament sources contain scarcely anything on this subject; neither do the monuments furnish any material. The Israelites on Sennacherib's marble relief appear with no head-dress, and although the ambassadors of Jehu on the Shalmaneser stele have a head-covering, their costume seems to be Assyrian rather than Israelitish. Only one passage of the older literature is of any significance: I Kings xx. 31 mentions "ḥabalim" together with "saḳ," both of which are placed around the head. This calls to mind pictures of Syrians on Egyptian monuments, represented wearing a cord around their long, flowing hair, a custom still followed in Arabia. Evidently the costume of the poorest classes is represented; but as it gave absolutely no protection against the heat of the sun to which a worker in the fields is so often exposed, there is little probability that it remained unchanged very long, although it may have been the most ancient fashion.

The Israelites most probably had a head-dress similar to that worn by the Bedouins. This consists of a keffieh folded into a triangle, and placed on the head with the middle ends hanging over the neck to protect it, while the other two are knotted together under the chin. A thick woolen cord ("'aḳal") holds the cloth firmly on the head. In later times the Israelites, both men and women, adopted a turban-like head-dress more like that of the fellahs of to-day. The latter wear a little cap ("ṭaḳiyah"), usually made of cotton cloth folded doubly or triply, which is supposed to shield the other parts of the head-covering from perspiration. With boys this often forms the only head-covering. Under this cap are placed one, often two, felt caps ("lubbadah"), and the national head-dress of the Turks, the red tarboosh. Around this, finally, is wound either an unbleached cotton cloth with red stripes and fringe, a gaily flowered "mandil," a red- and yellow-striped keffieh, a black cashmere scarf, a piece of white muslin, or a colored cloth. Such a covering not only keeps off the scorching rays of the sun, but it also furnishes a convenient pillow on occasion, and is not seldom used by the fellahs for preserving important documents.

That the head-dress of the Israelites must have been of this kind is shown by the noun "ẓanif" and by the verb "ḥabash" (to wind; comp. Ezek. xvi. 10; Ex. xxix. 9; Jonah ii. 6 [A.V. 5]). "Ẓanaf" means "to roll like a ball" (Isa. xxii. 18). As to the form of such turbans nothing is known; perhaps they varied according to the different classes of society, as was customary with the Assyrians and Babylonians, whose fashions may have influenced the costume of the Israelites. How the high priest's miter ("miẓnefet"; Ex. xxviii. 37, xxix. 6) differed from the ẓanif is not clear; perhaps it was pointed like the head-covering worn by Assyrian kings; the turban ("migba'ah") of an ordinary priest probably had a conical form. Nothing is known concerning the "'aṭarah" (II Sam. xii. 30; Ezek. xvi. 12) or the "keter" (Esth. i. 11, ii. 17, vi. 8; comp. De Lagarde, "Gesammelte Abhandlungen," pp. 207, 213–215; *idem*, "Armenische Studien," pp. 67, 2003).

The bridegroom was distinguished by his head-dress ("pe'er"; Isa. lxi. 3; Ezek. xxiv. 17, 23), which was, perhaps, of cloth wound round the head and worn over the ẓanif (comp. Ex. xxxix. 28). Veils were used only by the women, and even by them only on certain occasions, the strict separation of



Jewish Head-Dress at Various Periods.

England (13th cent.). 3-5. Germany (13th cent.). 6-8. France (13th cent.). 9. Rhine Provinces (13th cent.). 10. Constance (1417).
11. Holland (15th cent.). 12. Italy (15th cent.). 13, 14. Germany (15th cent.). 15-17. Rhine Provinces (15th cent.). 18, 19. Worms (16th
cent.). 20. Germany (16th cent.). 21. Worms: "Judenbischof" (17th cent.). 22. Swabia (17th cent.). 23. Frankfort-on-the-Main (1630).
24, 25. Poland (1765). 26, 27. Warsaw (1825). 28. Cracow (17th to 18th cent.). 29. Podolia (1750). 30. Tunis (1800). 31. Morocco (1800).
32. Moravia (1800). 33. Russia (modern). 34. Caucasus (modern). 35. Russia: Karaite (modern). 36, 37. Tunis (modern). 38. Russia;
"Yarmulka" (modern). 39. England: rabbinical (modern).

men and women, customary in Mohammedan countries, being foreign to Jewish antiquity. The bride was veiled when she was led to the bridegroom (Gen. xxiv. 65; comp. xxix. 22 *et seq.*). In later times, however, veils and gauzy garments found their way into the wardrobes of Jewish women (comp. Isa. iii. 16 *et seq.*). That the Israelitish men sometimes wore a veil, as do men among the Arabs occasionally, can not be proved by Ex. xxxiv. 33 *et seq.* See Veil.

E. G. H. W. N.

HEALTH LAWS: The preservation of physical well-being is looked upon in Judaism as a religious command. "And live through them, but not die through them" (Yoma 85b, based on Lev. xviii. 5), was the principle applied to all the laws of the Bible, from which the Rabbis deduced that in case of danger to life all laws except those against idolatry, adultery, and murder might be violated (Pes. 25a; Maimonides, "Yad," Yesode ha-Torah, v. 7). The neglect of one's health was regarded as a sin; and the Nazarite who vowed to abstain from wine was considered a sinner, as well as he who fasted or underwent other penance without reason (Ned. 10a; Ta'an. 11b; see Abstinence; Asceticism). Purity, which is the aim of most of the Biblical sanitary laws, was to be not only physical, but also moral and religious.

There was not a distinct department of public health in the government of the ancient Jews. The charge of infectious diseases, such as leprosy, and of epidemics of all kinds, was delegated to the priests, who acted as the physicians (see Leprosy). The Talmud mentions the office of a physician in the Temple, whose duty it was to look after the health of the priests (Sheḳ. v. 12). In later times every town counted among its permanent officials a physician who supervised the circumcision of children and looked after the communal well-being. A scholar was forbidden to live in a city where there was no physician (Sanh. 17b; "Yad," De'ot, iv. 23).

The Rabbis have various laws regulating diet. They enjoin also divers precautions, many of which go to improve the physical well-being of the community. Special emphasis was laid upon early breakfasts, so that R. Akiba included this advice in his last will to his children (Pes. 112a; B. M. 107b). No one should force himself to eat; he should wait until he is really hungry (Ber. 62b), not hurry his meal (*ib.* 54a), and not talk while eating (Ta'an. 5b). The Rabbis even prescribed the kind of food men should eat, and that from which they should abstain; wheat bread, fat meat, and old wine being recommended as the most wholesome (Pes. 42a). Salt and hot soup are pronounced to be essentials of a meal (Ber. 44a). "After all solid food eat salt, and after all beverages drink water," is the advice of the Rabbis (*ib.* 40a).

Removal of Nuisance.

For domestic sanitation the commandments given in the Bible direct the covering of the blood of a fowl or of a wild beast with dust (Lev. xvii. 13), and the covering of excreta with earth and the appointing of a special place outside of the camp for depositing the excreta (Deut. xxiii. 12–15). The Rabbis forbid the erection of tanneries or the establishment of cemeteries within fifty cubits of the city limits. To deposit carcasses within that distance was also forbidden. Tanneries even beyond that limit could be built only to the east of the town, so that the west wind might dispel the bad odors arising therefrom. The thrashing-floor must also be removed fifty cubits from the city, on account of the chaff and the dust coming from it (B. B. 24b, 25a; "Yad," Shekenim, x. 2, 3; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 155, 22–23). It was suggested by some scholars (following Ḳimḥi) that perpetual fires were kept up in the valley of Hinnom, outside of the gates of Jerusalem, for the purpose of consuming the refuse of the city, thus disposing of all the offal, in order to preserve the health of the city.

In order to prevent the spread of leprosy, a complete system of quarantine laws was developed in the Levitical code (see Leprosy).

The numerous laws of purity scattered throughout the Bible, especially in Leviticus and Numbers, were probably not intended primarily as health laws. The Rabbis built up a complete system with regard to things clean and unclean upon these laws, which occupy a whole section of the Mishnah (Ṭohorot; see Purity). All these laws may be conveniently divided into two classes: (1) those which govern cases of impurity created in the body of a person, as leprosy, unclean flux of man or of woman, menstruation, etc.; and (2) those which govern cases of impurity caused by contact with unclean objects, as contact with a dead body or with a person of the former class. By the careful isolation of such persons and objects and by the complete system of baths and ablutions provided by the Law for their cleansing, the chances of the propagation of infectious diseases were much diminished.

Importance of Health Laws.

The Rabbis regarded the laws of health as of greater importance than those which were of a mere ritualistic character. "You have to be more careful in cases where danger is involved than in those which involve a mere matter of ritual" (Ḥul. 10a). On account of "sakkanah" (danger) it was forbidden to eat the meat of an animal that had eaten poison, or to eat meat and fish together, or to drink water left uncovered overnight (see Dietary Laws). It was considered dangerous to drink water at the beginning of the seasons ("teḳufah"). In many places it was customary to place a piece of iron on all articles of food at that period. This was supposed to remove the danger (Shulḥan 'Aruk, Yoreh De'ah, 116, 5, Isserles' gloss; ShaK and ṬaZ, *ad loc.*). In time of plague the Rabbis recommended staying at home and avoiding the society of men (B. Ḳ. 60b). Perspiration was considered especially dangerous (סם המות); and it was therefore forbidden to touch, during meals, any part of the body which is usually covered, or to hold bread under the arm, where the perspiration is usually profuse. Coins should not be placed in the mouth, as there is the apprehension that they have been touched by persons suffering from contagious diseases. Articles of food should not be placed under a bed, because something impure might fall on them (Yer. Ter. viii. 3; "Yad," Roẓeaḥ, xii. 4, 5; Shulḥan 'Aruk, Yoreh De'ah, 116, 4, 8). It was also forbidden to eat from unclean vessels or from vessels that had been used for unseemly purposes, or to eat with dirty hands. These and many other laws are derived by the Rabbis from the expression, "And ye shall not make your souls abominable" (Lev. xx. 25; comp. Mak. 16b; Shab. 82a; "Yad," De'ot, iv. 2; Shulḥan 'Aruk, Oraḥ Ḥayyim, 116, 3, 9, 11, 17).

The washing of the hands and of the face in the morning and, according to some, in the evening also, and the washing of the hands after relieving nature, were considered important by the Rabbis, so that a special blessing was pronounced after each ablution (Shulḥan 'Aruk, Oraḥ Ḥayyim, 116, 4, 6, 7). The rules concerning the washing of the hands before meals occupy a considerable portion of the ceremonial law (*ib.* 158–165), and minute regulations were prescribed as to the manner of pouring the water, the size of the vessel employed, and the kind of water to be used. The custom of washing the hands during and after meals, although mentioned by the Rabbis, was not universally followed (Ḥul. 105a *et al.*; "Yad," Berakot, vi.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 158–165). The system of baths and ablutions, which forms a large portion of the Jewish laws of cleanliness, and which is still observed to a large extent by pious Jews, has had a marked influence on the physical health of the Jews, so that in epidemics they have frequently been immune (see Ablution; Baths).

Provisions were also made by later rabbis with regard to sleeping. They warned against eating heavy meals immediately before going to bed, and approved of lying first on the left and then on the right side, this being considered good for digestion ("Yad," De'ot, iv. 5; Ḳiẓẓur Shulḥan 'Aruk, 7, and especially 32; Ḥayye Adam, 35, 5).

Maimonides lays down certain regulations by which a man should be guided at sexual intercourse in order to preserve his physical well-being; and he promises him who will comply with these precepts that he will always be well, will never need to consult a physician, and will live to a good old age ("Yad," *l.c.* 19, 20; Shulḥan 'Aruk, Oraḥ Ḥayyim, 240, 14, 15).

There are some laws whose purpose it is to prevent any cause of injury to others as well as to oneself (see Damage). One who builds a new house must erect a battlement ("ma'aḳeh") around the roof, so that no person shall fall from it (Deut. xxii. 8). The battlement must be at least ten "ṭefaḥim" (fist-breadths) in height, and must be well constructed, so that one may lean upon it without apprehension (see House). To guard against injury one must not leave a well or a pit on one's premises uncovered, nor must one keep a vicious dog or a broken ladder (B. Ḳ. 15a). It is forbidden to walk alone at night; to stand under a wall that is likely to fall; to walk upon a poorly constructed bridge; to enter a ruin; or to drink in the dark from a well, lest some poisonous animal lurk in the water. He who defies the Law, saying, "It is no one's affair if I wish to expose myself to danger," is punishable with stripes; for life is considered as belonging to God and not to man ("Yad," Roẓeaḥ, xi.; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 427, 9, 10; comp. "Be'er ha-Golah" *ad loc.*; Shulḥan 'Aruk, Yoreh De'ah, 116, 5, Isserles' gloss; see Conflict of Laws; Law, Civil.

Bibliography: Hastings, *Dict. Bible*, s.v. *Medicine*; Saalschütz, *Das Mosaische Recht*, ch. xxii.–xxvi., Berlin, 1853; Bloch, *Das Polizeirecht*, Budapest, 1879; Rabinowitz, *Mebo ha-Talmud* (transl. from the French), pp. 139–162, Wilna, 1894; De Sola, *Sanatory Institutions of the Hebrews*.

s. s. J. H. G.

HEARSAY EVIDENCE. See Evidence.

HEART (Hebr. "leb," or "lebab").—**Biblical Data:** The seat of the emotional and intellectual life. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. iv. 23), refers to the moral and spiritual as well as the physical life. Animals have simply a sentient heart without personal consciousness or reason. This is what is meant when it is said that a beast's heart was given to Nebuchadnezzar (Dan. iv. 13 [A. V. 16]). Delitzsch ("System der Biblischen Psychologie," p. 252) calls attention to the fact that the Arabic Ḥamasa (p. 513) says explicitly that the brute is without heart ("bi-ghair lubb").

The three special functions, knowing, feeling, and willing, ascribed by modern psychologists to the mind, were attributed to the heart by the Biblical writers (comp. Assyrian "libbu" = "heart," in Delitzsch, "Assyrisches Handwörterb." p. 367). In the Book of Daniel intellectual functions are ascribed not to the head only (Dan. ii. 28; iv. 2, 7, 10 [A. V. 5, 10, 13]; vii. 1, 15), but also to the heart (*ib.* ii. 30).

The heart as the seat of thought is referred to in "maḥshebot libbo" (thoughts of his heart; Ps. xxxiii. 11) and in "morashe lebabi" (possessions or thoughts of my heart; Job xvii. 11). So "amar beleb" (Obad. i. 3), "amar el leb" (Gen. viii. 21), "dibber 'im leb" (Eccl. i. 16) (= "to speak to the heart" or "to oneself"), mean "to think." The heart knows and perceives (Deut. xxix. 3 [A. V. 4]); it remembers and forgets (I Sam. xxi. 13 [A. V. 12]; Deut. iv. 9). "A dead man out of heart" (A. V. "mind"; Ps. xxxi. 13 [A. V. 12]) means a dead man forgotten. The man of understanding is called "ish [plur. "anshe"] lebab" = "the man of heart" (Job xxxiv. 10, 34), and the man without understanding "ḥasar leb" (Prov. x. 13) or "en leb" (Jer. v. 21), "the man void of heart" or "without heart."

Its Psychical Aspects.

That the heart is the seat of emotion is the generally accepted opinion of all investigators into the psychology of the Bible, though Carl Grüneisen ("Der Ahnenkultus und die Urreligion Israels," p. 39) denies it. All modes of feeling, from the lowest physical forms, as hunger and thirst, to the highest spiritual forms, as reverence and remorse, are attributed by the Hebrews to the heart (comp. Gen. xviii. 5; Judges xix. 5; Ps. cii. 5 [A. V. 4]); so joy and gladness, sorrow and grief, fear and reverence (Zeph. iii. 14; Isa. lxvi. 14; Ps. xiii. 3 [A. V. 2]; Deut. xx. 3, 7, 8; Jer. xxxii. 40). Still the term "nefesh" (soul) is more frequently used with reference to the appetites.

The heart is also the seat of volition. It is self-directing and self-determining. All conscious re-solves emanate from that source (comp. "mela'o libbo" [Esth. vii. 5]; "nadab libbo oto" [Ex. xxxv. 29]; "nesa'o libbo" [Ex. xxxv. 21]; and "natan libbo" [Eccl. i. 13]). When the words "heart" and "soul" are used in connection with each other (Deut. vi. 5), they are not used merely as synonymous terms in order to add force to the expression, for the phrase "with all your heart" denotes the love of conscious resolve, in which the whole being consents, and which must at once become a natural inclination (see Cremer, "Biblico-Theological Lexicon," *s.v.* *καρδία*, transl. by William Urwick, p. 347).

Is the Seat of Volition.

It is in the heart that the heart becomes conscious of itself and of its own operations. It recognizes its own suffering. It is the seat of self-consciousness: "the heart knoweth its [A.V. "his"] own bitterness" (Prov. xiv. 10). As the whole physical and psychical life is centralized in the heart, so the whole moral life springs from and issues out of it. This is clear from such expressions as "shalem" and "tam" (perfect), "ṭahor" (pure), "ṭob" (good), and "yashar" (upright), used in connection with the heart. The Biblical writers speak of the false heart, the stubborn and obstreperous heart, and the heart distant from God (Ps. ci. 4; Jer. v. 23; Isa. xxix. 13). The hypocrite is the man with a double or divided heart: where one would say "two-faced," the Psalmist says "two-hearted" ("beleb waleb"; Ps. xii. 3 [A.V. 2]). Lazarus ("The Ethics of Judaism," Engl. transl., ii. 60, note) observes that "the Talmudic 'libbo' rarely reaches the inclusive meaning of the Hebrew 'leb,' which comprises the whole psychic phenomena. As a rule, the Talmudic expression approaches the modern 'heart,' primarily indicating inner conviction as contrasted with external deed" (see Sanh. 106b; Ber. 20a, Munich MS.). There is an interesting discussion between Rabbi Eliezer and Rabbi Joshua as to whether the heart or the head should be regarded as the seat of wisdom (Yalḳ., Prov. 929).

Maimonides, in discussing the term "leb," says that it is a word used homonymously, primarily signifying the organ of life and then coming to mean "center," "thought," "resolution," "will," "intellect" ("Moreh Nebukim," i. 39). See Bible Exegesis, § 15.

"Leb" is used figuratively for the center or innermost part of objects other than the human body, in expressions such as "the heart of the sea" (Ex. xv. 8; Jonah ii. 3); "the heart of heaven" (Deut. iv. 11; A.V. "midst"); "the heart [A.V. "midst"] of an oak-tree" (II Sam. xviii. 14). In this use "heart" has gone over into the English language as a Hebraism when mention is made of the "heart" or "core" (Latin "cor") of a subject or object, meaning its central or innermost part, its central idea or essence. "She'er" (flesh) and "leb" (heart) are used conjointly to designate the whole inner and outer life of man (Ps. lxxiii. 26).

Bibliography: Franz Delitzsch, *System der Biblischen Psychologie*, 2d ed., § 12, pp. 248-265; Charles A. Briggs, *A Study of the Use of Leb and Lebab in the Old Testament*, in *Kohut Memorial Volume*, pp. 44, 105; J. T. Beck, *Umriss der Biblischen Seelenlehre*, 1843, Eng. transl., 1877, § iii., pp. 78-148; D. R. Goodwin, in *Jour. Bib. Lit.* i. 67-72; Hamburger, *R. B. T.*; *Protestantische Real-Encyc.*; Schenkel, *Bibel Lexicon*; Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible.*

K. T. S.

——**In Apocryphal and Rabbinical Literature:** Καρδία in the Apocrypha, and לבב, לבא, לב in rabbinical literature, have the various meanings of the Biblical term לב = "heart."

1. **As the Seat of the Physical Organism:** Compare Tobit vi. 4-7, and the numerous references in Talmud and Midrash, especially the treatise Ḥullin, which treats largely of the traditional manner of slaughtering animals for ordinary use.

2. **As the Seat of All Morality and of All Moral and Spiritual Functions:** The heart being the center of personal life, and in fact of man's collective energies, as well as the laboratory for the appropriation and assimilation of every influence, the moral and religious conditions of man wholly depend upon it. For example, in II Esdras (ix. 31) occurs, "I sow my law in you [in your hearts] and it shall bring fruit in you, and ye shall be honored in it forever." II Macc. ii. 3 reads: "And with other such speeches exhorted he them, that the law should not depart from their hearts." "Yes, therefore, Thou hast given us a heart that we may fear You and call upon Your name" (Baruch iii. 7; comp. Tobit i. 12). That God "requires the service of the heart" is a favorite saying of the Rabbis.

As in the Bible (Gen. vi. 5, viii. 21), the seat of good and evil impulses alike is neither the body nor the soul, but rather the heart (not, of course, the physical organ, but the willing and thinking self); thus the Rabbis frequently use "yeẓer" to interpret the Biblical term לב. "Esau speaks in his heart" is rendered in Gen. R. lxvii., "The wicked are in the power of their heart, but the righteous have their heart in their power." In Num. R. xvi. it is said, in reference to the report of the spies, "The heart and the eyes are the cause of their sin." "The evil desire is living in the heart" (Ber. 61a). The heart is the organ of conscience. Thus the Septuagint translates Ecclus. (Sirach) xlii. 18, "The heart He searcheth," with *συνείδησις* = "conscience" (comp. Wisdom xvii. 11).

The heart is also the seat of feeling, of courage, of hatred, of pride, and of deceit. "As the heart is first to feel sorrow, so it is also first to feel joy" (Ex. R. xix.; comp. Prov. xiv. 10). "Set thy heart aright, and constantly endure" (Ecclus. [Sirach] ii. 2). "Do not approach righteousness with a divided heart" (Enoch xci. 4). "My son, love your brethren, and do not turn from them with a proud heart" (Tobit iv. 13). "With his lips the enemy talketh sweetly, but in his heart he planneth to throw thee into a pit" (Ecclus. [Sirach] xii. 16).

There is a famous reference in "Cuzari," ii. 36 *et seq.*, to the effect that Israel occupies the position among the nations which the heart occupies among the organs of the human body. For the heart is most exposed to the ills of the flesh, and most sensitive to all changes of temperament, hatred and love, fear and vengeance, etc.

3. **As the Seat of the Intellect and the Will:** "Do not follow thy desires to walk in the ways of thy heart" (Ecclus. [Sirach] v. 2; comp. *ib.* iii. 24, 25; Baruch ii. 30, 31). In Eccl. R. i. 1 the Biblical passage I Kings iii. 5 *et seq.* is referred to, where Solomon, in answer to Yhwh's request that he shall ask for something, asks for an under-

standing (hearing) heart. The Midrash renders "an understanding heart" by "wisdom"; and there it is said that God gives Solomon "wisdom and understanding." "The heart of the ancients was as large as the gate of Ulam, the heart of the later ones as the gate of Hekal; and ours is like the eye of a needle" ('Er. 53a). This refers not to the actual size of the physical heart, but to difference in mental attainments.

Bibliography: E. Kautzsch, *Die Apokryphen und Pseudepigraphen des Alten Testaments*; Deane, *Pseudepigrapha*; Porter, *The Yeçer Hara*, in *Yale Bicentennial Publications*; Wahl's *Wörterb.*

E. C. A. G.

HEATHEN. See Gentile.

HEATHENISM. See Worship, Idol.

HEAVE-OFFERING: Present made to the Tabernacle or Temple for the use of the priests. תרומה (from רום, "to lift," that is, to set apart for a special purpose from a larger quantity, either voluntarily or under compulsion) originally connoted any tax paid or gift made to a superior officer. This meaning is still apparent in the phrase איש תרומות (Prov. xxxiv. 4); but as the taxes levied and the contributions expected in Israel were mostly for the maintenance of the Temple and the priesthood, the word acquired technically the meaning of an obligatory or voluntary contribution for the uses of the sanctuary or of the sacred persons therewith connected. The transition from the general to the specific sense is noticeable in the use of the term in Ezek. xlv. 13 (comp. xx. 40, xlviii. 12; Mal. iii. 8). Where voluntary contributions are intended, the English versions prefer the rendering "offering," "oblation," or "tribute." Of such "offerings" made by the people those of precious metals and of material for the Tabernacle (Ex. xxv. 2-3; xxxv. 5; xxxvi. 3, 6) are mentioned. The gifts of the Persian court carried by Ezra to Jerusalem are also designated by "[heave-] offering" (Ezra viii. 25), as are the fine bullocks and other sacrificial animals given for special occasions by the king and the princes (II Chron. xxx. 24, xxxv. 7-9). Even that part of the "devoted" prey taken from the Midianites which was distributed among the priests and Levites is called a "[heave-] offering" (Num. xxxi.).

Various Classes.

The following comprise the prescribed heave-offerings: (1) The tribute of half a shekel (Ex. xxx. 13, xxxviii. 26). This was levied from all male Israelites that were of age (comp. Matt. xvii. 24). Neh. x. 32-33 fixes the amount at one-third of a shekel. This discrepancy has given rise to the theory that Ex. xxx. 13 is a later addition to P (see Schürer, "Gesch." ii. 258, Leipsic, 1898). (2) Ḥallah (see Num. xv. 19-21; Neh. x. 38). (3) "Ḥallot," the cakes prepared for the sacrifice of peace-offerings. Of these one shall be a "heave-offering," and shall belong to the priest that sprinkles the blood of the peace-offerings (Lev. vii. 14). A similar share of the cakes and the wafers forming part of the Nazarite's offering appertained to the priest (Num. vi. 19, 20). (4) The heave-offering of the tithe ("terumat ha-ma'aser"): the tithe of their tithe which the Levites surrendered to the priests (Num. xviii. 26). There is no mention of this in Deuteronomy. The critical school accounts for this silence by the fact that in Deuteronomy priests and Levites are not distinguished. (5) The heave-offering for the priests ("terumat ha-kohanim"): taxes paid to the priests from the yield of the fields, olive-groves, and vineyards (Neh. xiii. 5; Num. xviii. 11-13; Deut. xviii. 4 [from wool also]).

Tithe and heave-offering are occasionally mentioned together (II Chron. xxxi. 10-14; Neh. x. 39; Mal. iii. 5). In such cases that portion of the agricultural produce reserved for the priest is so designated, and this was permitted to be eaten only by priests in a state of Levitical purity, or by members of their family (see Lev. xxii. 12; Maimonides, "Yad," Terumot, vii.).

Rabbinic Distinctions.

The Mishnah (Seder Berakot) includes a tract entitled "Terumot," dealing with the laws regulating the heave-offerings. On the same subject there are the corresponding Tosefta and the Gemara of the Jerusalem Talmud. According to these, only the proprietor was empowered to "set apart" the "terumah." This excluded minors, deaf-mutes, those not in full possession of their mental faculties, and non-Jews, the last-named even if deputed to act for the proprietor (i. 1). Olives could not be "set apart" for oil, nor grapes for wine. The "corners of the field" ("pe'ah"), that which had been "forgotten" ("shikḥah"), and the "gleanings" ("leḳeṭ"), as well as that which had no owner ("hefḳer"), were exempt (i. 5). The same exemption applied to the first tithe ("ma'aser rishon"), from which the heave-offering had already been "lifted" (therefore not "terumah gedolah"; see below), and to the second tithe, the holy part that had been redeemed ("heḳdesh she-nifdah"). Nor was it lawful to substitute "free" for "bound" fruit (*i.e.*, fruit subject to the tithe); nor "fixed" for "movable" produce; nor new for old or old for new; nor fruits grown in Palestine for those grown outside (i. 5). Regulations are given to prevent the act of setting apart by persons not conducting themselves decently, or by persons in improper condition (i. 6).

The heave-offering must not be counted by measure, nor by weight, nor by number, but must be set apart by estimate from a given quantity. The different kinds of cereals and fruit must be kept distinct; one can not serve in lieu of another (ii. 4). In places where a priest resided the heave-offering was to be taken from the best; where no priest was at hand, such produce as would not perish was assigned (ii. 4). Whole small onions should be taken, and not the halves of big onions (ii. 5). "Kil'ayim" (incompatible kinds of plants) could not be substituted, even where one was better than the other. Where the mixing of plants was not to be apprehended the better could be used for the worse, but never the reverse (ii. 6). Mistakes of assignment (for instance, wine for vinegar) were to be rectified (iii. 1). The proportion fixed is, for a generous man ("a man with a good eye"), $\frac{1}{40}$ ($\frac{1}{30}$ according to Bet Shammai); for a fair man, $\frac{1}{50}$; for a stingy man, $\frac{1}{60}$. Whoever, without right, inadvertently partook of the terumah was required to pay the full value and one-fifth more (vi. 1-3). Intentional violation was one of the great crimes (Ker. i. 1).

The "terumah gedolah" (the great heave-offering; see "Yad," Terumah, iii. 1), by which name the taxes based on Deut. xviii. 15 *et seq.* are known (Ḥul. 137a), had precedence of any other tax, the "bikkurim" (First-Fruits) alone excepted (iii. 6). For the terumah not only were the seven "minim" (plants of Palestine) chosen, but also onions, cucumbers, melons (ii. 5, iii. 1), "tiltan" (תלתן, *Trigonella Fœnum-græcum*, fenugreek [curly plant]; x. 5), and various other vegetables. Extensive rules are given which specify the conditions under which cereals and plants that had been set apart retain or lose their sacred character, including cases of possible admixture with non-sanctified fruit. These rules also indicate the disposition to be made of terumah so profaned.

Bibliography: Maimonides, *Yad, Terumot*; the various commentaries to the *Mishnah*.

E. G. H.

HEAVEN (Hebr. "shamayim" [the heavens], from "shama" [the high place]): Chiefly, the upper part of the universe in contradistinction to the earth (Gen. i. 1); the region in which sun, moon, and stars are placed (Gen. i. 17). It is stretched out as a curtain (Isa. xl. 22), and is founded upon the mountains as on pillars sunk into the waters of the earth (II Sam. xxii. 8; Prov. viii. 27–29). It is the dwelling-place of God, from which He looks down upon all the inhabitants of the earth (Ps. xi. 4; xxxiii. 13, 14), though the heavens and heaven's heaven do not contain Him (Isa. lxvi. 1; I Kings viii. 27). It is the dwelling-place also of the angels (Gen. xxi. 17, xxii. 11, xxviii. 12). From heaven comes the rain, the hail, and the lightning (Gen. viii. 2, xix. 24; Ex. ix. 23; Deut. xi. 11; Job xxxviii. 37). Yhwh, the God of Israel, is eminently the God of heaven (Gen. xxiv. 3); the "possessor of heaven and earth"—of the world above and the world below (Gen. xiv. 19); "Lord of [the] hosts [of heaven]" (I Kings xviii. 15; Isa. xxvi. 21; comp. Gen. ii. 1, and elsewhere). Toward heaven as the seat of God the hands are stretched forth in prayer (I Kings viii. 22, 30 *et seq.*; II Chron. xxx. 27; comp. Ex. ix. 29, 33), because there the prayer is heard. Hence the expression "prayed before the God of heaven" (Neh. i. 4 *et seq.*, ii. 4). During the Persian rule, and possibly under Persian influence, the name "God of heaven" becomes quite frequent (Ezra i. 2, vi. 9, vii. 21; Neh. ii. 20; Dan. ii. 19, 37; iv. 34 ["the Lord of heaven," Hebr.]; Tobit x. 11, and elsewhere).

The conception of a plurality of heavens was evidently familiar to the ancient Hebrews (see Deut. x. 14; I Kings xviii. 15; Ps. cxlviii. 4; comp. Ḥag. 12a); while rabbinical and Apocryphal literature speaks of seven or of ten heavens (see Jew. Encyc. i. 591, *s.v.* Angelology; Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," ii. 121; Charles, "Book of the Secrets of Enoch," 1896, pp. xxx. *et seq.*). In the third of the seven, or the seventh of the ten, heavens paradise was placed, and within it the treasures of life and of righteousness for the soul (Ḥag. 12b–13a; Slavonic Enoch, viii. 1; II Cor. xii. 2 *et seq.*; Matt. vii. 19–20; Ex. R. xxxi. 4).

Inasmuch as "heaven" stands for the seat of God, whither prayer is directed, and where the destinies of men are decided, it came to be used as an equivalent for "God" (comp. "Maḳom" = "the Place," or "Marom" = "the Height," as equivalent to "God"; see Dan. iv. 23; Book of Jubilees, xxvi. 18; the rabbinical "min ha-shamayim" = "from heaven it is decreed," 'Ab. Zarah 18a; Ḥul. 7b; Gen. R. lxxix. 6; "bi-yede shamayim" = "by the hands of heaven," Ber. 33b; and "ha-shamayim beni le-benak" = "destiny stands between me and thee," Ned. xi. 12; I Macc. iii. 18 *et seq.*; iv. 10, 24, 40; xii. 15; II Macc. iii. 15, ix. 20; III Macc. vi. 17, 33; Assumptio Mosis, iii. 8; Matt. xxi. 25). In rabbinical terminology, especially, "shamayim," without the article, became the regular expression for the name of God, which was, from motives of reverence, avoided as far as possible; hence the words "mora" or "yir'at shamayim" = "fear of heaven" (Abot i. 3; Ber. 6b); "shem shamayim" = "the name of heaven" (Abot i. 12, ii. 2, iv. 11, and elsewhere); and "malkut shamayim" = "kingdom of heaven." This last expression is used in the sense of "sovereignty of God," as in the phrase "meḳabbel 'ol malkut shamayim" = "to accept the yoke of God's kingdom"—that is, by a solemn profession to acknowledge Israel's God as the only King and Ruler (Ber. ii. 1). With reference to the Messianic age, it applies to the time when God will be the sole King on earth, in opposition to the kings of worldly powers (Pesiḳ. 51a; Cant. R. ii. 12); whence Matthew's "kingdom of heaven" (Matt. iii. 2, and elsewhere), where the other gospels have "kingdom of God."

Bibliography: Dalman, *Die Worte Jesu*, 1898, pp. 75 *et seq.*

K.

HEBER (חבר): **1.** Grandson of Asher and founder of the family of the Heberites (Gen. xlvi. 17; Num. xxvi. 45). **2.** Heber the Kenite, husband of Jael (Judges iv. 11–17, v. 24). At the time of the war between Barak and Jabin, King of Hazor, Heber the Kenite separated himself from his family and pitched his tent in the plain of Zaanaim ([A.V. "Zaanannim"] *ib.* iv. 11). He was at peace with both contending parties (*ib.* 17).

E. G. H. M. Sel.

HEBRA (more correctly **Ḥabura**) **ḲADDISHA**: Name for a charitable society which cares for the sick, especially for the dying, and buries the dead. The name "ḥebra ḳaddisha" (holy society) seems to have been used originally for congregations and religious societies generally. The old prayer for the welfare of the congregation ("Yeḳum Purḳan"), which is still recited in Ashkenazic synagogues on Sabbath morning, includes the prayer for teachers and masters forming "holy associations," *i.e.*, academies ("ḥaburata ḳaddishata"), both in Palestine and in Babylonia. This prayer, the date of which is uncertain, must have been written in Babylonia before the eleventh century. In Lemberg about 1700 there was a Holy Society of Morning Watchers, men who attended vigils every day (Buber, "Anshe Shem," p. 217, Cracow, 1895). In Moisling, near Lübeck, about the same time, there was a Ḥebra Ḳaddisha Talmud Torah, whose object was the study of religious literature (Carlebach, “Gesch. der Juden in Lübeck,” p. 29, Lübeck, n.d.). In Remagen there is a society for the promotion of manual labor among the Jewish youth, founded in 1837, and called “Chebroh Kadischoh” (“Allg. Zeit. des Jud.” 1903, No. 42). Zalman Fischhof, in his “Zemirot Yisrael,” Frankfort-on-the-Main, 1711, calls Judah he-Ḥasid the “leader of the entire ḥebra ḳaddisha” (S. T. Rabbinowitz, in “Keneset Yisrael,” i. 77).

Historical Development.

Since ancient times the burial of the dead has been regarded by the Jews as a religious duty of the highest importance (see Burial). That organized societies on the lines of the modern ḥebra ḳaddisha existed in remote times would appear to be indicated in the following Talmudic passage. Rab Hamnuna arrived at a certain place and heard that some one had died. Observing that the people of the city continued to follow their occupations, notwithstanding the fact that the duty of burying the dead took precedence of everything else, he threatened them with excommunication; but when they explained that there were burial societies in the city, he said that under such conditions work is permitted (M. Ḳ. 27b). Similarly, the Jerusalem Talmud declares that when the body is handed over to the carriers of the dead the relatives may break their fast, which begins at the moment of the death (Yer. Ber. iii. 1). On the basis of this decision the codes since Naḥmanides (13th cent.) have formulated the law that in places where officials are charged with the burying of the dead the relatives have done their duty as soon as the body has been delivered to the officials (Naḥmanides, “Torat ha-Adam, Ṭur Yoreh De‘ah,” 341, 343, 383; comp. Shulḥan ‘Aruk, Yoreh De‘ah, *ad loc.*).

Oldest Mention.

Another Talmudic passage (Shab. 106a) says that if a member of a society (“ḥaburah”) dies, all the members of that society shall mourn. It is doubtful, however, whether these societies were organized for the special purpose of taking care of the dead. The context, and the absence of all laws regulating such societies, tend to lead to the supposition that these ḥaburot were fraternities dating from the time of the Essenes (Philo, ed. Mangey, ii. 632; Schürer, “Gesch.” 3d ed., ii. 563; see Ḥaber). The oldest mention of societies for burying the dead is found in a responsum (No. 75) of Nissim ben Reuben of Barcelona (14th cent.), who discusses a case in which legacies were left to various charitable societies, among them the “ḳabbarim” (grave-diggers). An often-quoted tradition attributes to Löw ben Bezaleel, chief rabbi of Prague (d. 1609), the organization (1593) of the first ḥebra ḳaddisha (Lieben, “Gal ‘Ed,” p. 4, Prague, 1856; “Il Vessillo Israelitico,” 1894, p. 395; “Allg. Zeit. des Jud.” 1865, p. 102). A. Kohn, in Wertheimer's “Jahrbuch,” i. 28, Vienna, 1854, says that Eliezer Ashkenazi founded the ḥebra at Prague in 1562; and G. Wolf thinks that the expulsion of the Jews from Prague in 1561, at which time the sick were allowed to remain, led to the organization of a society for the care of the infirm (“Allg. Zeit. des Jud.” 1888, p. 237).

At all events, historical reports of the existence of these societies date back to the beginning of the seventeenth century. Even the books of prayers to be recited at the bedside of the dying seem to prove the existence of these societies. The earliest of these books is the “Ma‘abar Yabboḳ” of Aaron Berechiah of Modena (Venice, 1626). On the blank pages of a copy of Leon Modena's “Ẓori la-Nefesh u-Marpe la-‘Eẓem” (*ib.* 1619), Steinschneider found the roster of the members of such a society, giving their turns for duty, and beginning with 1646 (“Hebr. Bibl.” xvii. 126). Jospe Hahn of Frankfort-on-the-Main, in his “Yosif Omeẓ” (§ 870), reports that his congregation had a society for the care of the sick (“gomel ḥesed”) as early as the seventeenth century (Horovitz, “Frankfurter Rabbinen,” ii. 12). The ḥebra ḳaddisha of Hildesheim was founded in 1668 (“Allg. Zeit. des Jud.” Sept. 15, 1893); that of Breslau dated its oldest constitution from 1726; that of Vienna, from 1764; that of Copenhagen, from 1767. The “Book of the Society of Mercy” (“Ḥebrat Raḥamim”) of the congregation of Mantua, dated 1579 (Almanzi MSS., Cat. p. 13), may be something similar.

Organization.

The membership of the ḥebra was limited to males over the age of thirteen (see Bar Miẓwah), but children might be admitted as contributing members. It was, in fact, customary for wealthier members of the community to enroll their children in the ḥebra at the time of birth. Women formed their own societies to attend the dying and wash the dead; these were usually called “Nashim Ẓadḳaniyyot” (pious women). The members of the ḥebra and their families enjoyed certain benefits after death; they were buried in that part of the cemetery reserved for privileged people, and their funeral expenses were lower. The officers of the ḥebra were elected annually, generally during the week of the Feast of Sukkot; but the president, chosen from the trustees, was changed every month. In some cities, as Breslau and Düsseldorf, there was a board of eighteen (that number being chosen because it is the numerical value of חי = “living”), who were always ready to attend the bedside of a dying member and remain with him to the last; to recite with him the confession of sins, if he were conscious; to pray during his agony; and finally to recite the Shema‘ at the moment of death. When breathing had ceased for a certain time, they laid the body on the bare floor, arranged for the burial, and then washed the body, during which ceremony they recited Biblical passages. Among the Sephardim this is done by a similar society called the “Lavadores” (“Jew. Chron.” Dec. 28, 1900; Jan. 23, 1903). The various functions connected with washing the body and attiring it in shrouds were distributed according to the age and the standing of the members; thus, the president of the society had the privilege of putting the linen cap on the head of the corpse. Every year the society observed a fast-day, on which, after the morning service, the members visited the cemetery, where the rabbi preached a sermon on charity; in the evening they held a banquet (“ḥebrah se‘uddah”) Various days are chosen for this reunion, although the 7th of Adar, the traditional date of Moses' death, seems to be the most popular date. Presburg observes this fast-day on the 22d of the 'Omer days (17th of Iyyar); Prague, on the eve of the new moon of Shebaṭ; Kiev, on the 15th of Kislew. The members of the ḥebra had certain privileges at the synagogue: they distributed the honors on Hosha'na Rabbah, and on the eve of Simḥat Torah the president was escorted to the synagogue under a canopy by torch-bearers (Mapu, "Ha-'Ayiṭ Ẓabua'," iii. 54). Not infrequently friction occurred between the ḥebra and the congregation; this has been especially the case in modern times, when the congregations have been inclined to Liberalism, and the ḥebra has been the center of Orthodoxy. On one occasion in Fürth the civil authorities were compelled to interfere ("Allg. Zeit. des Jud." 1841, pp. 337 *et seq.*). In the congregations of to-day, however, especially in large cities, the voluntary performance of the duties to the dead is no longer common, and the functions of the ḥebra have become attached to certain of the communal offices or are performed by paid workers. See CEMETERY.

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A. D.

ḤEBRAH SE'UDAH. See ḤEBRA ḲADDISHA.

HEBRAISTS, CHRISTIAN: The work of Christian scholars in the field of Hebrew literature demands special treatment, not only as part of the history of Jewish literature itself, but also as an indication of the relation which existed between Jews and Christians at various epochs. The neglect by Christians of this study has given rise to many of the false ideas in regard to the Jews and their history which have been current down to the present day. The early fathers of the Christian Church recognized the necessity of understanding the ideas of the mother Synagogue, and got their knowledge of Hebrew traditions (*i.e.*, the Haggadah) from their Jewish teachers. This is seen especially in the exegesis of Justin Martyr, Aphraates, Ephraem Syrus, and Origen. Jerome's teachers are even mentioned by name—*e.g.*, Bar Ḥanina (Hananiah). This knowledge, however, gradually grew less and less as the separation between Church and Synagogue became wider.

What was known of Jewish literature came to the scholastics entirely through translations, as can be seen in the works of Albertus Magnus. That The Venerable Bede (673–735) knew anything of Hebrew may be doubted, despite the testimony of Hody in his "De Bibliorum Textibus" (1705). The same may be said of Alcuin (b. 735); but the "Magister Andreas, natione Anglus" mentioned by Roger Bacon, and identified by S. R. Hirsch with an Augustinian monk who lived about 1150, must at least have been able to read the Bible in the Hebrew original. Bacon himself (b. *c.* 1210) was "a tolerable Hebrew scholar." It was not, however, until the end of the fifteenth century that the Renaissance and the Reformation, while awakening a new interest in the classics, brought about a return to the original text of Scripture and an attempt to understand the later literature of the Jews. Hieronymus Buclidius, the friend of Erasmus, gave more than 20,000 francs to establish a Hebrew chair at Louvain; Francis I. called to the chair of Hebrew at the Collège de France Elijah Levita, the friend of Cardinal Ægidius of Viterbo. Cardinal Grimani and other dignitaries, both of the state and of the Church, studied Hebrew and the Cabala with Jewish teachers; even the warrior Guido Rangoni attempted the Hebrew language with the aid of Jacob Mantino (1526).

In the Renaissance.

Pico de la Mirandola (d. 1494) was the first to collect Hebrew manuscripts, and Reuchlin was the first to write a modern grammar of the Hebrew language. But interest still centered wholly around the Bible and the expository literature immediately connected therewith. During the whole of the sixteenth century it was Hebrew grammar and Jewish exegesis that claimed attention. Christian scholars were not ashamed to sit at the feet of Jewish teachers. Sebastian Münster (d. 1552) was known as a grammarian; Pellicanus (d. 1556) and Pagninus (d. 1541), as lexicographers; Bomberg (d. 1549), as a printer of Hebrew books. Arius Montanus (d. 1598) edited the Masorah and the "Travels of Benjamin of Tudela." Widmanstadt (1523), living in a colony of Spanish Jewish refugees in Naples, studied Hebrew with David ibn Yaḥya and Baruch of Benevento, and collected the Hebrew manuscripts which formed the basis of the Hebrew division of the Royal Library at Munich. Vatablé (d. 1547) made use of Rashi's commentary. Conrad Gesner (d. 1565) was the first Christian to compile a catalogue of Hebrew books; Christmann (d. 1613) busied himself with the Jewish calendar, and Drusius (d. 1616) with the ethical writings of the Jews.

Seventeenth Century.

Johannes Buxtorf (d. 1629) marks a turning-point in the study of Jewish literature by Christians. He not only studied the Targum and the Talmud, but endeavored to understand Jewish history, and he was the first real bibliographer. Even women showed an interest in the subject—Anna Maria Schurman, the "star of the century," in Holland; Dorothea Moore in England; Queen Christina of Sweden (d. 1689); Maria Dorothea, consort of the Duke of Saxe-Weimar; Elizabeth, daughter of Frederick of the Palatinate; Maria Eleanora, wife of Charles Ludwig of the Palatinate; Antonia, daughter of Duke Eberhard of Württemberg. Through the influence of Buxtorf a serious attempt was made to understand the post-Biblical literature, and many of the most important works were translated into Latin. In this connection the following names may be mentioned: Coccejus (d. 1667); L'Empereur (d. 1648); Lightfoot (d. 1675); Leusden (d. 1699); and especially Surenhuis (1698), who gave a complete translation of the Mishnah; Jewish theology was studied by Carpzov (d. 1699), Wagenseil (1705; whose letters show the care he took to gather information from both Jews and Jewesses), and Rittangel (1641); antiquities, by Bochart (d. 1667), Hottinger (d. 1667), Hyde (d. 1700), Trigland (d. 1705), Breithaupt (1707), and Schudt (d. 1722). It was a time in which the Christian theologian studied Hebrew and rabbinics before taking up his specific theological study. Hackspan (d. 1659) wrote upon the value to the theologian of studying the works of the Rabbis. Their writings on the Bible were read by Schickard (1635), Hody (d. 1706), and Richard Simon (d. 1712), while catalogues of Hebrew collections were published by Plantavitius (d. 1651), Le Long (d. 1721), and Montfaucon (d. 1741). Hottinger gave this literature a place in his "Bibliotheca Orientalis"; Otho (1672) wrote a biographical lexicon of the Mishnah teachers; and Bartolocci's "Bibliotheca Rabbinica" (1675) was a worthy continuation of these bibliographical labors.

The first half of the eighteenth century contains the names of three important scholars. Basnage (d. 1725), though he knew no Hebrew, may be mentioned here for the reason that his "Histoire et la Religion des Juifs" was the first attempt at a complete presentation of this history. The "Entdecktes Judenthum" of Eisenmenger (d. 1704) exhibits a mass of Jewish learning; but its anti-Jewish tendency largely vitiated the service it might have rendered.

Eighteenth Century.

Far ahead of these two stands Johann Christian Wolf (d. 1739), who, with the help of the Oppenheimer library, was able to produce his "Bibliotheca Hebræa," which laid the foundation for all later works in Hebrew bibliography. In addition to these, Bodenschatz (d. 1797) deserves mention. He, though not a scholarly Hebraist, gave an unbiased and accurate account of Jewish ceremonials. By the side of these stand Bashuysen (d. 1750), the translator and printer of Hebrew books; Reland (d. 1718), the first to use Talmudic material for the study of the geography of Palestine; the bibliographers Unger (d. 1719) and Gagnier (d. 1720), who gave Wolf his information regarding the manuscripts in the Bodleian; J. H. Michaelis (d. 1738) and Mai (d. 1732), who compiled a catalogue of the Uffenbach library; Baratier (d. 1740), the youthful prodigy, who wrote on Benjamin of Tudela; Mill (d. 1756), who treated rabbinical exegesis; and Wähner (1762), who described Hebrew antiquities. Ugolini (1744) is said to have been a converted Jew, and therefore finds no place here. Especial mention should be made of Ezra Stiles, the learned president of Yale College (1778), certainly the most learned Christian student of post-Biblical Jewish literature that America has produced.

Toward the end of the eighteenth century such friends of Hebrew literature became ever rarer. The rise of Biblical criticism and of the study of other Semitic languages engaged the whole interest of Semitic scholars.

Early Nineteenth Century.

Even Rabe, the translator of the Mishnah into German (d. 1798), Semmler, Michaelis, Tychsen (d. 1815), and Sylvestre de Sacy (d. 1838) can hardly be mentioned by the side of the humanists of previous centuries. Interest in the text of the Bible caused some work to be done in the collecting of Hebrew manuscripts, especially by Kennicott in England (1776–80) and De Rossi in Italy (1784–88). The last-named made a most valuable collection of Hebrew manuscripts; and by his side may be mentioned Pasinus in Turin (d. 1749), Biscioni in Florence (d. 1752), Assemani in Rome (d. 1756), and Ury in Oxford (d. 1787).

The downward trend continued in the first half of the nineteenth century; Jewish literature became less and less a subject of investigation by Christians; and when it was studied it was generally for the purpose of forging weapons against the people whose literature it was. This is seen in such works as A. T. Hartmann's "Thesaurus Linguæ Hebr. e Mischna Augendus" (1825), in Winer's "Biblisches Realwörterbuch," and even in the works of Hitzig and Ewald. There was no understanding even of the period of Jewish history during which Christianity arose and developed; and David Strauss's complaint in regard to this was only too well founded. During the second half of the nineteenth century, however, the idea gained currency that there was something to be learned by going back to the sources of this history; but only a very few of the universities made a place for this study in their curricula. At the beginning of the eighteenth century David Rudolph of Liegnitz included "Rabbinisch und Chaldäisch" among the Oriental languages which he taught at Heidelberg; but he had few imitators; and in the nineteenth century, apart from a few stray courses, such as Kautzsch's on D. Ḳimḥi at Tübingen, Lagarde's on Al-Ḥarizi at Göttingen, and Strack's on the Mishnah at Berlin, the whole of rabbinic literature was ignored by European universities.

At the Universities.

Honorable exceptions in this respect were furnished in the universities of Oxford (where A. Cowley is sublibrarian of the Bodleian Library) and Cambridge (which has produced such scholars as W. H. Lowe, Matthews, and C. Taylor) in England, and in Columbia University, the University of California, the University of Chicago, Harvard University, and Johns Hopkins University, in America. The Jews have been allowed to work out by themselves the new Jewish science ("Jüdische Wissenschaft"), little attention being paid to that work by others.

In more recent times a few Christian scholars have given Jewish literature their attention. Abbé Pietro Perreau has done good service by his many articles on the literature of the Jews in the Middle Ages and by the assistance he has given to scholars from the Hebrew manuscripts at Parma; Martin Hartmann has translated and commentated the "Meteḳ Sefatayim" of Immanuel Frances (Berlin, 1894); Thomas Robinson has collected some good material in his "The Evangelists and the Mishna" (1859). August Wünsche, in his "Erläuterung der Evangelien aus Midrasch und Talmud" (1878), enlarged the scope of the inquiry begun by Lightfoot; and his translations from the Midrash opened up the stores of ancient Jewish exegesis. Weber's "System der Altsynagogalen Palästinischen Theologie" (1880) was, with all its failings, an honest attempt to understand the theology of the Synagogue, and it has been worthily followed by Bousset in his "Religion des Judenthums im Neutestamentlichen Zeitalter" (1903). Dom Pedro, King of Brazil, should also be mentioned for his publication of Provençal Jewish poetry.

Present Day.

The Institutum Judaicum in Leipsic, founded by Franz Delitzsch, and a similar society bearing the same name in Berlin and founded by Hermann Strack, have attempted, by their various publications, to diffuse in the Christian world a knowledge of Jewish writings. Gustav Dalman has shown by his philological works on Talmudic grammar and lexicography that he is at home in the rabbinic writings. Hermann Strack in Berlin demands special mention not only for his publications dealing with the literature of the Mishnah and the Talmud, but also on account of the fearless manner in which he has combated anti-Semitic prejudice, drawing his material directly from the original sources. Carl Siegfried, in his yearly reports in the "Theologischer Jahresbericht," for many years called attention to publications on Jewish subjects, and the mention of such works in the "Orientalische Bibliographie" has served to bring them more closely to the attention of Christian scholars. The roll of Christian Hebraists in England includes the names of J. W. Etheridge, the author of a popular "Introduction to [post-Biblical] Hebrew Literature" (1856); Thomas Chenery, translator of "Legends from the Midrash" (1877), and editor of Al-Ḥarizi's translation of Ḥariri; and W. H. Lowe, who edited the Palestinian recension of the Mishnah.

In spite, however, of these facts and of the warning given by Lagarde ("Symmicta," ii. 147; "Mittheilungen," ii. 165), that in order to understand the Bible text itself a deep study of the Halakah is necessary, Christian writers on the life of Jesus continue their disregard of the primary sources. This may be seen in Hausrath's "Neutestamentliche Zeitgeschichte" ("Kaufmann Gedenkbuch," p. 659), and even in Schürer ("Gesch."), who, though making a great advance upon previous efforts, still relies upon second-hand sources for many of the pictures that he draws (see Abrahams in "J. Q. R." xi. 628). Adolph Harnack, who, in his "Dogmengeschichte" (3d ed.), endeavors to do some justice to the rabbis of old, falls, in his "Wesen des Christenthums" (1900), into many old errors through his ignorance of the Jewish literature of the period of which he treats, at the same time disregarding entirely the literature and history of the Jews during the last eighteen hundred years (Felix Perles, "Was Lehrt Uns Harnack?" Frankfort-on-the-Main, 1902).

The following list of Christian Hebraists has been compiled upon the basis of Steinschneider's article mentioned in the bibliography below. Christian students of the Bible have not been included, as they may be found in other articles·

Aarhus, Peter Sim. (c. 1711; Hafen ?).
Abicht, Jo. Ge. (d. 1740; Wittenberg).
Adam, Eston (Benedictine; d. 1397; Hereford).
Adler, Jac. Ge. Chr. (d. 1805; Copenhagen).
Ægidius de Viterbo (1471-1532; Italy).
Alfonso de Leon Zamora (16th cent.).
Allixius, Petrus (17th cent.; Alençon).
Alting, Jacob (17th cent.; Gröningen).
Anchersen, Matth. (d. 1741; Jutland).
Anslus, Gerebrard (17th cent.).
Arias Montanus (Benedictine; d. 1598; Seville).
Armengaud (?), Blasius (d. 1314; Montpellier).
Arnd, Joshua (c. 1626; Güstrow).
Arnoldus, Michael (c. 1680; Holland).
Asp, Matth. (1696-1763; Upsala).
Assemani, Simon (d. 1821; Padua).
Aubry, Esaias (c. 1730; Berlin ?).
Bacon, Roger (1214-94; Oxford).
Baldi, Bernardino (1553-1617; Urbino).
Baratier, Jo. Phil. (1721-40; Schwabach).
Barozzi, Franc. (d. 1587; Italy).
Bartolocci, Jul. (1613-87; Rome).
Bashuysen, Henr. Jac. van (1679-1750; Hanau).
Baynus, Rudolphus (c. 1554; Paris).
Beckmann, Jo. Christ. (c. 1677; Frankfort-on-the-Oder)
Becks, Matth. Frid. (1649-1701; Augsburg).
Bedwell, William (1561-1632; London).
Beelen, Joh. Theodor (c. 1841; Amsterdam).
Beke, Matth. (c. 1708; Amsterdam).
Bellermann, Jo. Joachim (1754-1842; Erfurt).
Bengel (?), Eric (c. 1692; Sweden).
Bernard, Edward (1638 96; Oxford).
Bircherode, Jan. (1623-86; Copenhagen).
Biscioni, Anton. Maria (1674-1756; Florence).
Bleibtreu, Phil. Jo. (c. 1699; Frankfort-on-the-Main).
Bodecker, Stephan (Bishop; c. 1438; Brandenburg).
Bohlius, Sam. (1611-89; Rostock).
Borel, Adam, Jun. (1603-67; Zealand).
Böschenstein (?), Jo. (b. 1472; Austria).
Bourdelot (c. 1619; Paris).
Breithaupt, Joh. Fred. (1639-1713; Gotha).
Brighenti, Gio. Ant. (d. 1702; Verona).
Broughton, Hugh (1549-1612; Tottenham).
Buddaeus, Jo. Fr. (1667-1729; Halle ?).
Burgonovo, Archangelus (Minorite; 16th cent.; Pozzo)
Buxtorf, Johannes I. (1564-1629; Basel).
Buxtorf, Johannes II. (1599-1664; Basel).
Buxtorf, Johannes Jakob (1645-1705; Basel).
Buxtorf, Johannes Jakob (1663-1732; Basel).
Cademannus, Jos. Rud. (d. 1720; Pegau).
Campen, Joh. van (1490-1538; Freiburg-im-Breisgau).
Caninius, Angelus (1521-57; Paris).
Cappellan, Claud. (d. 1667; Paris).
Carpzov, Johann (Benedictine; 1639-99; Leipsic).
Cartwright, Christ. (1602-58; York).
Castell, Edmund (1606-85; Higham).
Castro, Joh. Rodriguez de (1739-96; Madrid).
Cellarius (?), Jo. (c. 1518).
Chenery, Thomas (1826-84; London).
Chevalier, Ant. Rud. (1507-72; Germany).
Chiarini, Luigi (Abbé; 1789-1832; Warsaw).
Christmann, Jac. (1554-1613; Heidelberg).
Chytraeus, D. (c. 1551).
Ciselius, Phil. (c. 1696; Franeker).
Clanner (J. G. ?) (c. 1726 ?).
Clark, Sam. (c. 1657; Oxford).
Clavering, Rob (Bishop; 1671-1747; Peterborough).
Clodius, Jo. Chr. (d. 1633; Leipsic).
Cluverus, Jo. (17th cent.).
Cnollen, Adam Andreas (1674-1714; Fürth).
Cnollen, Jos. Nicol. (brother of preceding).
Coccejus (Koch), Jo. (1603-69; Leyden).
Coddaeus, Giul. (1575-1630; Leyden).
Collin, C. E. (c. 1705; Giessen).
Collins, G. (c. 1890; Oxford).
Costus, Petrus (c. 1554).
Cotta, Jo. Fr. (1701-79; Tübingen).
Cramer, Jo. Jac. (1673-1702; Zurich).
Cramer, Jo. Rud. (1678-1731; Zurich).
Crenius, Thom. (1648-1728; Leyden).
Crocius, Lud. Mich. (c. 1673).
Croius (?), Jo. (18th cent.; Oxford).
Dachs, Fried. Bernh. (c. 1726; Utrecht).
Dalmaki, Laurentius (c. 1643; Hungary).
Danz, Jo. Andr. (1654-1728; Jena).
Dassovius, Theod. (d. 1721; Wittenberg; Kiel).
Disma, P. (c. 1757; Italy).
Dithmar, Just. Christ. (c. 1706; Holland ?).
Donatus, Franc. (d. 1635; Rome).
Dove, John (c. 1746; London).
Drusius (Driesch), Jo. I. (1550-1616; Leyden).
Drusius, Jo. II. (son of preceding; 1588-1609; Chichester).
Ebertus, Jac. (1549-1614; Frankfort-on-the-Oder).
Ebertus, Theod. (d. 1630; Frankfort-on-the-Oder).
Eggers, Jo. (c. 1719; Basel: Leyden).

Einem, Jo. Justus von (*c.* 1738; Germany).
Eisenmenger, Joh. And. (1654–1704; Heidelberg).
Empereur, Constantin l' (1570–1648; Leyden).
Etheridge, J. W. (*c.* 1856; Penzance).
Fabricius, Ern. Christ. (*c.* 1792).
Fabricius, Fred. (1642–1703; Wittenberg).
Fagius (Buchlin), Paulus (1504–49; Cambridge).
Faust, Jo. Friedr. (*c.* 1706; Germany).
Ferrand, Lud. (*c.* 1640–1700; Paris).
Figueiro, Petrusa (*c.* 1615).
Fourmont, Etienne, the elder (1683–1745; Paris).
Franciscus, Maria (Capuchin).
Franck, Sebastian (*c.* 1537; Ulm).
Frey, Jo. Ludw. (1682–1759; Basel).
Frommann, Erh. Andr. (1722–74; Klosterbergen).
Fronmüller, Conrad (*c.* 1679; Altdorf?).
Fuller, Nicol. (1557–1626; Salisbury).
Gaffarellus, Jac. (1601–81).
Gagnier, Jos. (1670–1740; Oxford).
Galatinus, Petrus (*c.* 1518).
Galle, Joh. (*c.* 1711; Upsala).
Gaudia, Barthol. Valverdio (Spain).
Gaulmyn, Gilb. (d. 1667; France).
Gejerus, Martin (1614–80; Freiberg).
Genebrard, Gilb. (1537–97; Samur).
Gentius, Geo. (1618–87; Freiberg).
Georgios, Chrysococca (1340–56? Greece).
Germberg, Herm. (1604).
Giggeius, Ant. (d. 1632; Milan).
Gill, John (1697–1771; London).
Graser, Conrad (d. 1613; Germany).
Groddeck, Gabr. (1672–1709; Danzig).
Guidacerius (Guidacier), Agathius (*c.* 1540).
Guisius, Gul. (1653-90; Oxford).
Hackspan, Theodor (1607–59; Altdorf).
Haller, Albert (1708–77; Bern).
Hanel, Melchior (*c.* 1661; Prague).
Hannecken, Meno (1595–1677; Marburg).
Hardt, Anton Jul. van der (1707–85; Helmstädt).
Hardt, Herm. van der (1660–1746; Helmstädt).
Hartmann, Ant. Theodor (1774–1838; Rostock).
Hartmann, Jo. Phil. (*c.* 1708).
Hartmann, Martin (1851; living; Berlin).
Havemann, Chris. (17th cent.).
Hebenstreit, Johann Chr. (1686–1756; Leipsic).
Helenius, Engelbart (*c.* 1727; Sweden).
Helwig, Christopher (1581–1617; Giessen).
Hepburn, Jo. Bonaventura (1573–1621; Scotland).
Hilpert, Jo. (*c.* 1651).
Hinckelmann, Alr. (1652-95; Hamburg).
Hirt, Jo. Frid. (1719–84; Wittenberg).
Hochsteter, Andreas Adam (1668–1717; Tübingen).
Holten, Albert (*c.* 1675; Tübingen).
Hommel, Car. Ferd. (1722–81; Leipsic).
Honorius (Monk; 1452).
Hottinger, Jo. Henr. I. (1620–67; Heidelberg).
Hottinger, Jo. Henr. II. (*c.* 1704).
Houting, Henr. (*c.* 1695).
Hufnagel, G. F. (*c.* 1795).
Huldrich, Jo. Jac. (1683–1731).
Hulsius, Ant. (d. 1685; Holland).
Husen, Franc. (*c.* 1676).
Hyde, Thomas (1631–1703; Oxford).
Ikenius, Conrad (1689–1753; Bremen).
Imbonatus, Car. Jos. (d. 1696; Rome).
Jacobs, Henry (1608–52; Oxford).
Janvier, Renatus Ambros. (1613–82; Paris).
Johannes Lucæ (1406; Italy).
Justinianus, Augustin (1470–1531; "Episcopus Nebiensis").
Keller, Gottl. Wilh. (17th cent.: Jena [?]).
Kircher, Athanasius (Jesuit: 1602–80; Rome).
Knorr, Christian, Baron de Rosenroth (1636–89; Sulzbach).
Koccher, Herrm. Fried. (*c.* 1783; Jena).
König, Friedrich Eduard (1846; Reichenbach).
König, Sam. (1670–1750; Bern).
Köppen, Nic. (*c.* 1709; Greifswald).
Kosegarten, J. G. L. (1792-1860; Greifswald).
Krafft, Karl (*c.* 1839; Ansbach).
Kraut, Paul (*c.* 1703; Lund).
Kyber, David (16th cent.; Strasburg?).
Lagarde, Paul de (1827–91; Göttingen).
Lakemacher, Joh. Gothofr. (1695–1736; Helmstädt).
Lange, Jo. Joachim (1670–1744; Halle).
Lange, W. (*c.* 1710).
Langens, Henr. (*c.* 1720; Holland).
Lederlin, Jo. Henr. (1672–1737; Strasburg).
Lehmann, Ge. Heinrich (1619–99; Leipsic).
Leib, Chilian (Prior; 1471–1548; Rebdorf).
Le Long, Jac. (1665–1721; Paris).
Lenz, Jo. Leonh. (*c.* 1700; Germany).
Lepusculus, Sebastian (c. 1546; Germany).
Leusden, Joh. (1624–99; Utrecht).
Leydecker, Melchior (1642–1722; Utrecht).
Lightfoot, John (1602–75; Ely).
Lipomanni, Marco (*c.* 1440; Venice).
Loscan, Joh. Frid. (*c.* 1710; Germany).
Losius, Jo. Justus (*c.* 1706; Germany).
Lowe, W. H. (Cambridge).
Ludwig, Christ. L. (b. 1663, Landshut; d. 1732).
Lund, Dan. (b. 1666, Fogdoë; d. 1746, Strengnäs).
McCaul, Alexander (b. 1799, Dublin; d. 1863, London).
Mai, Joh. Hen. (1688–1732; Giessen).
Malamina. Cæsar (*c.* 1774; Florence).
Manfred (?), King (d. 1266; Germany).
Mannetti, Giannozzo (b. 1396, Florence; d. 1459, Naples).
Margoliouth, D. S. (living; Oxford).
Margoliouth, G. (living; London).
Margoliouth, Moses (b. 1820, Suwalki; d. 1881, London).
Marini, Marco (b. 1541, Brescia; d. 1594, Brescia).
Matthias Aquarius (*c.* 1581).
Matthias, Elias (Germany).
Meelführer, Rud. Martin (b. 1670, Ansbach; d. 1729).
Mercer, Jo. (d. 1570; Uzès).
Meyer, Jo. (*c.* 1693; Holland).
Michaelis, Jo. Henr. (b. 1717, Halle; d. 1791, Göttingen).
Midhorp, Joh. (*c.* 1562).
Mieg, Jo. Frid. (b. 1700, Marburg; d. 1788, Heidelberg).
Mill, David (b. 1692, Konigsberg; d. 1756, Utrecht).
Molitor, Christoph. (*c.* 1659; Altdorf).
Montfaucon, Bern (b. 1655, Soulange; d. 1741, Paris).
Moré, Eugène (*c.* 1837; France).
More, Henry (b. 1614, Grantham; d. 1687, Cambridge).
Morin, Etienne (b. 1625, Caen; d. 1700, Amsterdam).
Morin, Jean (b. 1591, Blois; d. 1659, Paris).
Muhl, Henr. (b. 1666, Bremen; d. *c.* 1730, Kiel).
Muhl, Jos. (Holstein).
Muis, Simon de (b. 1587, Orleans; d. 1644, Paris).
Münster, Sebastian (Minorite; b. 1489, Ingelheim; d. 1552, Basel).
Murner, Thomas (Minorite; b. 1475; d. 1537?).
Myerlin, David Fr. (d. 1778; Frankfort-on-the-Main).
Nagel, Jo. Andr. Mich. (1740–1788; Altdorf).
Neale, Thomas (*c.* 1557; England).
Nicholas de Lyra (d. 1340; Paris).
Nigri (Schwartz), Peter (*c.* 1475; Cadana?).
Nork, Fr. (1803–50; Germany [actually Fr. Korn]).
Norrelius, Andr. (*c.* 1720; Upsala).
Novenianus, Phil. (?) (*c.* 1520; Hasfurtensis?).
Odhelius, Laur. (d. 1691; Upsala).
Opfergeld, Friedrich (1668–1746; Breslau).
Opitius, Paul Friedr. (1684–1745; Kiel).
Osterbröck, Aaggaens.
Otho, Jo. Henr. (d. 1719; Lausanne).
Ouserl, Phil. (*c.* 1714; Frankfort-on-the-Main).
Owmann, Mart. Jac. (*c.* 1705; Germany).
Pagninus, Xanthus (b. 1470, Lucca; d. 1536, Lyons).
Palmroot, Jo. (*c.* 1696; Upsala).
Pasinus, Jos. (b. 1687, Padua; d. 1770, Turin).
Pastritius, Jo.
Pedro, Dom (Emperor of Brazil; 1825–91).
Pellican, Conrad (1478–1556; Zurich).
Peringer, Gustav (b. 1657; Upsala; Stockholm).
Peritz, Ismar J. (living; Syracuse, U. S. A.).
Perreau, Pietro (Abbé; living, Parma).
Pertsch, W. H. F. (*c.* 1720; Jena).
Peter of St. Omer (1296; Paris).
Petit, Pietro Giov. de (d. 1740; Rome).
Petrus de Alexandrica (Augustinian; 1342).
Petrus Montagnana (?) (1478; Italy).
Pfeiffer, Aug. (b. 1640, Lauenburg; d. 1698, Leipsic).
Pico de la Mirandola (d. 1494; Italy).
Picques, L. (*c.* 1670; Paris).
Pistorius, Jo. Nidanus (b. 1544, Nidda; d. 1607, Freiburg-im-Breisgau).
Plantavitius, Jo. (Bishop; 1625–48; Lodève).
Plato of Tivoli (1116; Barcelona).
Pontacus, Arnold (Bishop; d. 1605; Bazas).
Postel, Gul. (b. 1505, Delorie; d. 1581, Paris).
Prache, Hilaric (b. 1614, Teutschel; d. 1679, London).
Prideaux, Humphrey (Dean; b. 1648, Padstow; d. 1724, Norwich).

Quinquaboreus (Cinqarbre), Johannes (d. 1587; Paris).
Rabe, Joh. Jac. (1710–98; Onolzbach).
Rapheleng, Franc. (b. 1539; Lannoy).
Raymund (?), Martin (Monk; *c.* 1286).
Raymund de Peñaforte (Dominican; 1175–1275; Barcelona).
Reinneccius, Chr. (b. 1668, Grossmühlingen; d. 1752, Weiscufels).
Reiske, Joh. Jacob (b. 1716, Zoerlug; d. 1774, Leipsic).
Reland, Adrian (b. 1676, Ryp; d. 1718, Utrecht).
Rendtorf, Jo. (Hamburg).
Reuchlin, Jo. (b. 1455, Pforzheim; d. 1522, Stuttgart).
Rezzonius, Franc. (b. 1731, Como; d. 1780).
Rhenferdius, Jac. (b. 1654, Mühlheim; d. 1712, Franeker).
Ritmeier, Chr. Henr. (*c.* 1697).
Rivinius, Tileman Andreas (b. 1601, Halle; d. 1656, Leipsic).
Robustellus, Jo. (1655; Rome).
Rönnow, Magn. (d. 1690).
Rossi, Giov. Bern. de (1742–1831; Parma).
Sacy, Isaac Silvestre de (1758–1838; Paris).
Salchli (?), Jo. Jac. (b. 1694, Eggwil; d. 1774, Bern).
Sartorius, Jo. (b. 1656, Eperies; d. 1729, Danzig).
Saubert, Jo. (1638–88; Helmstädt).
Scheidt, Balth. (1614–70; Strasburg).
Scherping, Jacob (*c.* 1737; Stockholm).
Scherzer, Jo. Adam (b. 1628, Eger; d. 1683, Leipsic).
Schickard, Wilh. (b. 1592, Heerenberg; d. 1635, Tübingen).
Schindler, Valentin (d. 1604; Wittenberg; Helmstädt).
Schmidt, Sebastian (*c.* 1656; Strasburg).
Schnelle, Sebald (1621–51; Nuremberg).
Schoettgen, Jo. Christ. (1687–1751).
Scholl, J. C. F. (Tübingen).
Schotanus, Christ. (b. 1603, Scheng; d. 1671, Franeker).
Schramm, Jonas Conr. (*c.* 1700; Helmstädt).
Schreckenfuchs, Erasmus Oswald (1511–75; Tübingen).
Schroeder, Jo. Joachim (1680–1756; Marburg).
Schulten, Car. (*c.* 1725; Lund).
Schulten, Heinrich Albert (1749–93; Holland).
Schulten, Jo. Jac. (1716–78; Holland).
Schultens, Albert (1686–1750; Holland).
Schwenter, Daniel (1585–1636; Nuremberg).
Scotus, Jo. Duns (d. 1308).
Sebastianus, Aug. Nouzanus (*c.* 1532; Marburg).
Seidel, Casp. (*c.* 1638; Hamburg).
Seiferheld, J. L. (18th cent.).
Seyfried, Christ. (*c.* 1664).
Seyfried, Henr. (*c.* 1663; Altdorf).
Sgambatus, Scipio (*c.* 1703; Italy).
Sheringham, Rob. (b. 1602, Gnestwick; d. 1678, Cambridge).
Siegfried, Carl (b. 1830, Magdeburg; d. 1902, Jena).
Smith, Thomas (b. 1638, London; d. 1710).
Sommer, Gottfr. Chris. (*c.* 1734; Gotha).
Sonneschmid, Jo. Just. (*c.* 1719; Jena?).
Spalding, G. L. (b. 1762, Barth; d. 1811, Friedrichsfelde).
Sprecher, Jo. Died. (*c.* 1703; Helmstädt).
Springer, Daniel (1656–1708; Breslau).
Staemmen, Christoph. van (*c.* 1661; Preza-Holsatus?).
Starke, Heinrich Benedict (b. 1672, Engelen; d. 1717, Leipsic).
Steinmetz, Joh. Andr. (b. 1689, Gr. Knicymtzd; d. 1762).
Strack, Herrmann L. (living; Berlin).
Stridzberg, Nic. H. (*c.* 1731; Lund).
Struvius, Jo. Jul. (*c.* 1697; Germany).
Surenhuys, Gul. (d. 1729; Amsterdam).
Svetonio, Agost. (Italy).
Taylor, C. (living; Cambridge).
Taylor, Franc. (d. 1660; Cambridge).
Terentius, Jo. (b. 1580, Constance; d. 1630, China).
Theobald (?) (Subprior; 14th cent.; Paris).
Trigland, Jac. (d. 1705; Leyden).
Tychsen, Olaf Ger. (1734–1815; Rostock).
Ulmann, Jo. (*c.* 1663; Strasburg).
Urbanus, Rhegius Henricus (*c.* 1535; Germany).
Ury, Jo. (d. 1796; Oxford).
Uythage, Cn. Corn. (*c.* 1680; Leyden).
Valverdius, Barthol. (Spain).
Varen, Aug. (d. 1684; Rostock).
Vatablé, Fr. (d. 1547; Paris).
Vehe, Matth. (d. 1539; Halle).
Vinding, Jo. Paul (*c.* 1633; Holland?).
Voorst, Dick Cornelis van (b. 1751, Delft; d. 1833, Amsterdam).
Voss, Dionysius (b. 1612, Dordrecht; d. 1633, Amsterdam).
Voysin (Vicinus), Jos. de (*c.* 1635; Paris).
Wagenseil, Jo. Christoph. (1635–1703; Altendorf).
Wakefield, Rob. (d. 1537; Oxford).
Wallin, Georg (*c.* 1722; Holm).
Walter, Jo. (*c.* 1710).
Walther, Christ. (*c.* 1705; Königsberg).
Warner, Levin (d. 1663; Holland).
Weiganmeier, Georg (1555–99; Tübingen).
Wessel, Joh. (b. 1419, Groningen; d. 1489).
Widmanstadt, Jo. Albrecht (b. 1500; d. 1559, Wellingen).
Wilkins, David (b. 1685; d. 1748, Hadleigh).
Winckler, Jo. Fried. (b. 1379, Wertheim; d. 1738, Germany).
Winer, Jo. Ge. Bened. (1789–1858; Leipsic).
Witter, Henr. Bernh. (*c.* 1703; Germany).
Woeldicke, Marcus (1699–1750; Copenhagen).
Wolf (?), Georg (*c.* 1557; Grimma).
Wolf, Jo. Christoph. (1688–1739; Hamburg).
Wolf, Jo. W. (d. 1571; Gera).
Wolph (?), Jo. Hac. (Zurich).
Wotton, William (1666–1720; London).
Wülfer, Jo. (1651–1724; Nuremberg).
Wünsche, August (living; Dresden).
Zanolini, Antonio (*c.* 1747; Padua).
Zeller, Andr. Christoph. (*c.* 1711; Maulbronn).
Zeltner, Ge. Gust. (1672–1738; Altdorf).

FEMALE CHRISTIAN HEBRAISTS.

Alberta Katherina (17th cent.; Bohemia).
Amoena Amalia (wife of Duke Louis; d. 1625, Anhalt).
Anna Sophia, Abbess (*c.* 1658; Quedlinburg).
Anna (Weissbrucker) Urban (16th. cent.).
Antonia, Duchess (d. 1679; Württemberg).
Blesilla (5th cent.).
Calonges, Madame de.
Cibo ———? (wife of Joh. Verano, Duke of Camerino; 1550).
Cornaro, Piscopia Cornelia (Eleonora Lucretia; d. 1684; Venice).
Cramer, Anna Maria (1613–27; Magdeburg).
Dorothea Maria (wife of Duke John; 17th cent.; Saxe-Weimar).
Einsiedel, Marg. Sybilla (wife of Conrad Löser; *c.* 1670; Saxony).
Elisabeth (Abbess of Herfort; d. 1680).
Eustochium, Julia (5th cent.; Rome).
Friesen, Henr. Kath. (17th cent.; Saxony).
Guyenne, De (*c.* 1625; Paris).
Habert, Susanna (d. 1633; France).
Lehmann, Maria Barbara (*c.* 1700; Schnekengrün).
Losa, Isabella (d. 1564; Cordova).
Louise Amoena (Princess; 17th cent.; Anhalt).
Ludolf, Susanna Magdalena (*c.* 1700; Frankfort-on-the-Main).
Marchina, Martha (d. 1646; Naples).
Maria Eleonore (wife of Ludwig Philipp of Pfalz; *c.* 1669).
Maria Elizabeth (daughter of Duke Christian Albrecht; *c.* 1706; Sleswick-Holstein).
Molinaea, Maria (17th cent.).
Molza-Porrino, Tarquinia (d. 1600; Modena).
Paula, Cornelia (d. 408; Rome).
Rohan, Anna, Princess of (*c.* 1634).
Saracena, Ludovica (wife of Marcus Offredus; *c.* 1606; France).
Schurmann, Anna Maria (1607–78; Altona).
Sebutia, Cæcilia (*c.* 1683; Rome).
Sigæa, Aloysa (wife of Alfonso du Guevas; d. 1569; Toledo).
Tanfeld, Elisabeth (d. 1639; London).
Wagenseil, Helena Sybilla (*c.* 1700; Altendorf).

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G.

HEBREW (Hebr. "'Ibri"; Aramaic, "'Ibrai," whence the Greek 'Εβραῖος; Latin, "Hebræus"; Norman, "Hebreu"; Eng. "Hebrew").

The Name and Its Use: The expression "Hebrews" is used as a name for Israelites in contrast with Egyptians, or by Egyptians for Israelites, in both the early narratives of the Pentateuch (J and E), but only in the story of Joseph and in that of Moses (Gen. xxxix.–xliii.; Ex. iii.–x.). It is also used in contrast with "Philistines," or by Philistines in speaking of Israelites, in I Samuel, both in the story of Saul and in that of Samuel (Smith, in "International Commentary," *s.v.* "Saul" and "Samuel"). It is further used once in the early legislative document commonly known as "The Book of the Covenant," to differentiate a Hebrew slave from one of any other nationality (Ex. xxi. 2). In Deut. xv. 12, based upon the preceding, it is used both in the masculine and in the feminine. This latter passage is twice quoted by Jeremiah (xxxiv. 9, 14). In Gen. xiv. 13 occurs the expression "Abram the Hebrew," rendered in the Greek *περάτης* = *περαίτης* ("Abram, the man of the region beyond"). It is difficult to determine whether the use of the term "Hebrew" here is due to the contrast of Abram, as typifying a nation, with the foreigners about him, with whom the chapter deals, or whether it is in this case a usage which may be compared with that of the preposition "'eber" in the Book of Nehemiah, where the author, writing from the standpoint of the Far East, and following Babylonian and Persian usage, designates Palestine as "the province beyond" the Euphrates.

The Term Used by Foreigners.

It would appear from the passages cited that the Israelites were known to other peoples by the name "Hebrews," and that in the earlier period of their history this name was used by them in contrasting themselves with other nations. This was not their customary or preferred designation of themselves. In the period of prophetic activity preceding the Exile, and in the prophetic, legal, and poetical literatures of the exilic and post-exilic periods, the word does not appear, with the doubtful exception of the passage in Gen. xiv. In the Greek period the ancient use was revived; and Jonah speaks to foreigners of himself as a Hebrew (i. 9). Similarly, in Judith and II Maccabees the word "Hebrew" is used where foreigners are addressed or where foreigners speak of Israelites.

In the prologue to Ecclesiasticus the word is used to designate the Hebrew language in contrast with the Greek. There is a similar use in the New Testament (John v. 2; xix. 13, 17; xx. 16; Acts xxi. 40, xxii. 2, xxvi. 14; Rev. ix. 11, xvi. 16) and in Josephus ("Ant." ii. 1, § 1; iii. 10, § 6); but here it may mean either the old Hebrew or the later Aramaic idiom of Palestine. The word is also used at this period to designate those who conformed to the ancient practises in contrast with the Hellenists, who observed Greek customs (Acts vi. 1; II Cor. xi. 22; Phil. iii. 5).

Derivation and Meaning: "'Ibri" is a gentilic noun, formed by adding the suffix "i" to the word "'eber." The latter is a common preposition in Hebrew, meaning "beyond" or "across." Other derivatives from the same root mean "ford," "pass," and the like. This preposition, alone or in combination with other prepositions, is used to designate the region across or beyond the sea or a river, but especially the region beyond the Jordan—commonly eastward of the Jordan, from the standpoint of a writer in Palestine proper; less often westward of the Jordan, from the standpoint of the trans-Jordanic territory. Frequently, also, it designates the region beyond the Euphrates—commonly eastward, spoken from the standpoint of Palestine, but also westward, from the standpoint of Babylon and Persia.

The word appears, further, as a proper name—that of an ancestor of the Hebrews (see Eber)—in the early Judean document (J), in the later Priestly Code (P), and in the Chronicles. Once the name "Eber" is used as a collective noun, to designate a people or country, in connection with Asshur (Num. xxiv. 24). An early Israelite tradition (Josh. xxiv. 2) interpreted the word "Hebrew" as meaning the people whose ancestors had dwelt in the land beyond the River Euphrates (A. V. "on the other side of the flood").

Similar to this use of "'eber ha-nahar" for "the region beyond the river," is the Assyrian "'ebir nari" and the Minæan "'ibr-naharan." The former of these designates roughly the later Persian province 'Abar-Nahra, the country between the Euphrates and Gaza. What region is designated by the latter is not clear. This interpretation lies also behind the treatment of the eponymous Eber in the Priestly Code (Gen. xi.), and was adopted by later Jewish tradition (Gen. R., and Rashi, *ad loc.*).

Views of Late Writers.

Some late writers interpret the word as meaning "the people from beyond Jordan" (so Wellhausen and Stade). If this latter view be correct, the name "Hebrew" may be supposed to have been originally a general term (comp. Gen. x. 21, 24, where Shem is called the "father of all the children of Eber," and Eber is the father of Peleg and Joktan) to designate the peoples beyond the Jordan. In that case the Habiri or 'Abiri of the El-Amarna tablets, who were overrunning Judea and threatening Jerusalem about 1400 B.C., may have been "Hebrews" (comp. Jastrow in "Jour. Bib. Lit." xi. 218, xii. 61), and the term may designate in general the trans-Jordanic populations (the Ammonites, Moabites, Edomites, etc.); among these at a later date were included the Israelites, who finally became the Hebrews par excellence. Other views propounded in recent times are those of Hommel, that the term designated the land west of the Euphrates, between Borsippa and Ur ("Ancient Hebrew Tradition," Appendix), and of Steiner (in Schenkel's "Bibel-Lexikon"), that "'eber" means, as in Arabic, "a river-bank," and that the Hebrews were the "dwellers in a land of rivers." [None of these views is satisfactory.—T.]

E. G. H. J. P. P.

HEBREW, THE: Jewish weekly; established in San Francisco, Cal., in 1863, by Philo Jacoby, a son of Isaac Jacoby, rabbi of Lauenburg, Pomerania. It is still published by its founder, and is the oldest Jewish paper on the Pacific coast. Rabbis Henry and Bettelheim, and Ernest Jacoby of Chicago, a brother of the founder, have been among its editors. The tendency of the paper in religious matters is conservative.

G. S.

HEBREW EDUCATION SOCIETY OF PHILADELPHIA: Organized July 16, 1848, largely through the efforts of Isaac Leeser; one of the oldest societies of its kind in the United States.

The charter granted by the Pennsylvania legislature April 7, 1849, authorized the establishment of schools for general education, combined with instruction in the Hebrew language and literature; the charter also authorized the establishment of a "superior seminary of learning," with power to grant the usual degrees given by other colleges. A supplementary act, passed May 13, 1866, allowed the admission of its pupils to the Boys' and Girls' High School, Philadelphia. The first school of the society was opened on the upper floors of the Phœnix Hose House on Zane (now Filbert) street. The first session was held on Monday, April 7, 1851.

Early in 1854 the society received a legacy of $20,000 from the estate of Judah Touro; in May following, the purchase of a church building on Seventh street, between Wood and Callowhill streets, was authorized; the school removed into this building in October of the same year. In January, 1889, this building was sold, and the school, now known as Hebrew School No. 1, removed to Keystone Hall, 1204 Germantown avenue. Maimonides College was opened Oct. 28, 1867, and remained in existence until December, 1873. Hebrew School No. 2 was opened March 3, 1878, in the synagogue building of the Holland Schule, Fifth and Catherine streets; it subsequently removed to Wheatley Hall, then to 322 Bainbridge street, and finally to the society's building, Touro Hall, at the southwest corner of Tenth and Carpenter streets.

Hebrew School No. 3 was opened October, 1879, at Marshall street and Girard avenue, and in December following Hebrew School No. 4 was opened at 624 Wayne (now William) street, in the district of Richmond. Hebrew School No. 3 removed to the corner of Fourth and Poplar streets, thence to Seventh street, and in October, 1881, was merged with Hebrew School No. 1 in its new building at 317 North Seventh street, Hebrew School No. 4 becoming known as No. 3.

In 1883, houses on Lark (now Weikel) street were purchased, and school No. 3 removed thither from 624 Wayne street. For some time trade-schools were in operation there, but they have been discontinued.

The principal work of the society is now centered in Touro Hall, where a night-school is kept open the entire year. There are now classes in English, typewriting and stenography, men's and women's garment-cutting, millinery, dressmaking, and cigar-making, a free synagogue for the most sacred holy days, free baths, a reading-room, and a circulating library. The Hebrew Sunday-School Society, the Baron de Hirsch Committee, and the B'nai B'rith Manual Training-School have the free use of the Hebrew Education Society's buildings for their meetings and classes. The permanent fund of the society amounts to $35,000. The annual expense is about $9,500.

Bibliography: *Fifty Years of the Hebrew Education Society*, Philadelphia, 1898.

A. D. Su.

HEBREW GLOBE, THE. See Periodicals.

HEBREW GRAMMAR. See Grammar, Hebrew.

HEBREW INSTITUTE. See New York.

HEBREW INTELLIGENCER. See Periodicals.

HEBREW JOURNAL, THE. See Periodicals.

HEBREW LANGUAGE: The designation "Hebrew language" for the language in which are written the Old Testament (with the exception of Ezra iv. 8–vi. 18; Dan. ii. 4 [after the fourth word]–vii. 38; Jer. x. 11; and a proper name in Gen. xxxi. 47), part of the Apocryphal and pseudepigraphic writings, and the greatest part of later Jewish literature, is first found in Hellenistic literature (Prologue to Ecclesiasticus [Sirach]; Josephus, "Ant." i. 1, § 2; Rev. ix. 11). The same designation is frequently used by Hellenistic authors to denote the Aramaic language spoken at a later time by the "Hebrews," as the Jews were called by non-Jewish writers. In Hebrew literature the term is first met in the Mishnah (Yad. v. 4; Giṭ. ix. 8); Biblical writers use the expression "the language of Canaan" (Isa. xix. 18) or "the Jews' language" (II Kings xviii. 26, 28; comp. Isa. xxxvi. 11, 13; Neh. xiii. 24; comp. also the modern use of "Yiddish"). More frequently, however, the language is called in later Jewish literature "the Holy Tongue," to distinguish it from the Aramaic vernacular or other "profane languages" spoken in later times by the Jews (Targ. Yer. to Gen. xxxi. 11; Soṭah vii. 11). This designation seems to be an abbreviation of "lishan bet ḳudsha" = "the language of the sanctuary" (Targ. pseudo-Jonathan to Gen. xxxi. 47). The Assyrians called Hebrew "the language of the west country" (comp. Hastings, "Dict. Bible," iii. 25).

Name.

The Hebrew language might be appropriately called the Israelitish dialect of Canaanitish, a branch of the Semitic Languages spoken in Palestine and in the Phenician colonies. Almost identical with it is Moabitish, as seen in the stele of Mesha (see Moabite Stone). Closely akin to it was Phenician, and in all probability also the languages of Ammon, Edom, and Philistia. The language used in the Zenjirli inscriptions approaches Hebrew closely.

Relationship and Characteristics.

Phonetically Hebrew occupies a middle place between Arabic, on the one hand, and Aramaic, on the other. Of the original Semitic consonants some appear to have been wholly or partly lost; at least the distinction between certain related but different sounds is not indicated in writing. Thus there is only one character in Hebrew (ח) for the Arabic "ḥa" and "kha," only one (ע) for the Arabic "'ain" and "ghain" (though from transcriptions of proper names in the Septuagint it seems that, like Arabic, it once had the two ע sounds), only one (צ) for the Arabic "ṣad" and "ḍad," and only one (ט) for the Arabic "ṭa" and "ẓa." Like Aramaic, Hebrew has a double pronunciation of the letters ב'ג'ד'כ'פ'ת—explosive and spirant. Like Arabic, it has a double sound of ר (comp. Merx, "Zeitschrift für Assyriologie," xiv. 308). From the פ at the end of the alphabet in certain alphabetic compositions in the Old Testament some assume the existence of the emphatic "p" known in Syriac and Ethiopic. Initial radical ו, as in Aramaic, has largely passed into י. Although

Hebrew has lost some of the original vowels still retained in classical Arabic, that loss has not assumed such proportions as in the case of Aramaic. This is due chiefly to the retention in Hebrew of the pretonic "a" vowel (see Accents in Hebrew). Of case-endings, entirely lost in Aramaic, Hebrew has preserved some remnants, although these have become meaningless.

The passive verb-forms, produced by internal vowel-change, only remnants of which are preserved in the oldest Aramaic, are still full of life in Hebrew. An exception to this is found only in the passive of the first conjugation, which has been largely replaced by a reflexive form. Similarly, in the case of the formation of a jussive mode, Hebrew holds an intermediate position between Aramaic and Arabic. Hebrew has in common with Arabic a prefixal definite article and an inseparable interrogative particle.

Hebrew Syntax and Vocabulary.

Syntactically, Biblical Hebrew remained in a very primitive stage, lacking long and artificially constructed periods. The sentences are short and are connected with one another by the conjunction "and," which particle has various logical meanings. This frequent use of "and" has, however, also developed in Hebrew some very fine and expressive forms of construction, which, though occurring here and there also in cognate dialects, have found their highest development in Hebrew. One of these is the peculiar consecutive use of "and" to connect a series of clauses with an initial clause, which latter defines them temporally. On the whole, the particles in Biblical Hebrew are little developed and frequently ambiguous. In later Hebrew this fault has to a large extent been remedied. As in all Semitic languages, the concrete meanings of the word-stems are more or less apparent and present in the consciousness of the speaker or writer in all the derived word-forms. Hebrew, moreover, admits of almost no compounds, except in proper names. There is a great lack of adjectives and adverbs, especially of the latter; and the so-called tenses are rather modalities of action. All these facts make Hebrew, indeed, a vehicle for narration of great vividness, expressiveness, and beauty, and cause it as a language of poetry, especially of religious poetry, to stand unsurpassed. On the other hand, it is, at least in its Biblical form, ill adapted for the expression of abstract ideas and involved philosophical thought—a deficiency but partially overcome by medieval writers by the invention of abstract terms and adjectival and adverbial forms.

Origin.

In the Middle Ages it was a prevailing opinion that Hebrew was the primitive speech of mankind. This view was based on "etymologies and other data in the early chapters of Genesis [comp. Berliner, "Beiträge zur Hebräischen Grammatik," p. 9; König, "Hebräisch und Semitisch," pp. 113 *et seq.*], which, however, were as plausibly turned by Syriac writers in favor of their own tongue" ("Encyc. Bibl." ii. 1987; comp. Audo, "Syriac Dict." Preface). A similar opinion was expressed by Rab (Sanh. 38b). Medieval Jewish scholars considered Arabic and Aramaic, the only cognate languages known to them, as corruptions of Hebrew. In more recent times, however, two opposing theories have been held. One, whose chief exponent is S. D. Luzzatto, is that Hebrew is derived from Aramaic; the other, whose chief exponent is Olshausen, is that it is derived from Arabic. D. S. Margoliouth ("Lines of Defense of Biblical Tradition," and "Language of the Old Testament," in Hastings, "Dict. Bible," iii. 25 *et seq.*) claims that Hebrew is nothing but a vulgar dialect of Arabic. Not only, however, can the question concerning the relative age of a language whose origin lies in prehistoric times not be answered positively, but the necessity of the question itself is problematical: cognate languages may be parallel developments of one mother tongue instead of being derived from one another. All that can be said is, that by the testimony of the El-Amarna tablets (15th cent. B.C.), which contain Canaanitish or Hebrew glosses, and by the evidence of Egyptian, which contains Canaanitish loan-words borrowed some centuries before those tablets were written, Canaanitish or Hebrew was spoken in Palestine as early as the beginning of the second millennium B.C.

Language of the Patriarchs.

The other question, however, whether the Israelites brought their language with them from their original home or adopted it after the conquest of Palestine, as the Philistines seem to have done, is quite pertinent. From the facts that Abraham was connected with Haran, that Jacob is called an Aramean (Deut. xxvi. 5), and that the language is designated as Canaanitish and, as mentioned above, was spoken in Palestine centuries before the Exodus, one might assume, as some scholars have done, that the Israelites' language in patriarchal times was Aramaic. Hommel ("The Ancient Hebrew Tradition") maintains that Aramaic is a later development; that in patriarchal times Aramaic was but an Arabic dialect; and that originally the Israelites spoke Arabic. From the fact, however, that the Phenicians claimed to have come from the border of the Persian Gulf, where Abraham also is said to have had his home, and from the fact that Assyro-Babylonian is in both phonetics and vocabulary closely connected with Canaanitish, the probability of the Israelites having brought their language along with them is not to be denied.

Since Israel was a conglomeration of tribes, one expects to find their language showing dialectic differences. Such differences are distinctly mentioned in the case of the Ephraimites (Judges xii. 6), who could not pronounce שׁ. In some books expressions occur which show perhaps local coloring, on the basis of which some distinguish a Judaic and an Ephraitic dialect; others, an Ephraitic, a Judaic, and a Simeonic dialect. But there is no certainty that such expressions are not rather characteristics of the individual authors. Differences that may have existed in the pronunciation of the various localities were obliterated by a later leveling vocalization. That such obliteration has taken place in some cases is apparent from the differences in the vocalization of proper names existing between the Masoretic text and the Septuagint.

The literature of Hebrew covers a period of about

3,000 years, from the earliest documents of the Bible down to modern times. In so long a period the language has naturally undergone many changes. One may reckon broadly two phases of linguistic development: (1) the creative period, during the life of the language as the people's speech, and (2) the reproductive period, during its life in literary monuments only.

Biblical Hebrew.

The creative period of Hebrew may be divided into three phases: pre-exilic, post-exilic, and Mishnaic (the justification for including the last-named phase in this period is given below). The limited literature preserved in the Bible and the nature of most of its books, which are the products of schools rather than of individuals, as well as the uncertainty as to the time and place of their composition, make the historical tracing of the development of Biblical Hebrew a hazardous undertaking. In a general way it may be said that the language underwent little change during the first commonwealth; but with the growth of the arts and the development of professions and trade, new expressions had probably to be coined and foreign words borrowed. Accordingly loan-words from Assyrian and Egyptian, from the languages of India and Persia, and perhaps from Greek are successively found. Whether such borrowing was done directly or through the mediation of Phenician can not be ascertained positively. Direct borrowing need be assumed only in the case of Aramaic loan-words. The Arameans were the immediate neighbors of northern Israel from the very beginning. The foreign settlers who were domiciled in Israel after the downfall of the kingdom of the Ten Tribes probably also spoke Aramaic.

The correctness of the view that Aramaic was the international language of anterior Asia as early as the eighth century B.C. is not certain (comp. A. Ehrlich's commentary to II Kings xviii. 26), but there is no doubt that this was the fact after the Babylonian exile. Gradually Aramaic gained predominance in the Persian empire, displacing local forms of speech, and Hebrew, like other languages, had to succumb to its influence and ceased to be spoken. As was to be expected from such close relationship between the two languages, one borrowed from the other during the entire period that Hebrew and later Aramaic were together alive in Palestine. Even the oldest Biblical writings, as the Book of Judges, the Elohistic document, and Isaiah, show Aramaisms (תנה, חדה, טען, שאר, etc.). It is interesting in this connection to notice that the oldest Canaanitish inscription known, the patera of Ba'al Lebanon, contains also an Aramaic loan-word (ראשת).

By the post-exilic writers pre-exilic literature seems to have been recognized as already classic. Their language differs from that of the preceding period in three respects: (1) there is conscious imitation of earlier works (as in Daniel, the late Psalms, Ecclesiasticus [Sirach]); (2) the borrowings from Aramaic increase in volume and Persian words come in (some of the Aramaisms are not taken over bodily, but are translated into Hebrew, *e.g.*, כל עמת in Ecclesiastes); (3) the popular language gains entrance into literature and thus leads Biblical or literary Hebrew into Mishnaic or popular speech.

Mishnaic Hebrew.

As mentioned above, beginning with exilic times Aramaic influence began to be felt in Palestine. Nehemiah complains that the children from mixed marriages are unable to speak Hebrew (Neh. xiii. 24). For some centuries the two languages were spoken side by side, somewhat like Low and High German in certain states of Germany to-day. But as time went on the circle of the Hebrew-speaking population narrowed down, in spite of that language having sole control of the school, the synagogue, and the literature, until Hebrew became exclusively the language of literature and prayer. In the house of the patriarch Judah I. the maid servant still spoke Hebrew (Meg. 18a). The literary monuments of this last phase of living Hebrew have been preserved in tannaitic literature, the chief work of which is the Mishnah.

The "language of the Mishnah" ("Pereḳ Ḳinyan Torah"), or "the language of the sages" ('Ab. Zarah 58b; Ḥul. 137b; Ḳid. 2b), as the language of tannaitic literature is called in later generations, is not an artificial product of the schools, but is the living language of the last centuries of Jewish independence. This has been convincingly shown by S. D. Luzzatto (in "Orient, Lit." 1846, col. 829; 1847, cols. 1 *et seq.*). Mishnaic Hebrew differs from Biblical in the following particulars: in admitting a greater contingent of Aramaic loan-words; in borrowing to a considerable extent (about 300 vocables) from Greek and Latin; in the greater Aramaization of its syntax; in the larger substitution of the reflexive verb-forms for the internal passives; in the loss of the feminine plural forms of the imperfect; in the use of the plural ending "-in" for "-im" and of the plural suffix "-n" for "-m"; in the more definitely temporal use of the tenses; in the wider use of the participle; in the introduction of periphrastic verb-forms; in the substitution of the relative particle for the construct state; in the more definite use of prepositions and conjunctions, and in the augmentation of their number; and frequently in a different use of the gender of nouns. Words are frequently used in their pausal forms outside of pause; Biblical words are used in other than Biblical senses, and new forms are built from Biblical stems. The laws of word-formation are, however, the same as in Biblical Hebrew. A conscious imitation of Biblical language is noticeable in the liturgy only. In the rest of tannaitic literature such imitation is expressly avoided (comp. Ḥul. 137b).

Neo-Hebrew.

The term "New Hebrew" or "Neo-Hebraic," by which post-Biblical Hebrew is usually designated, should properly be used only for the language of the reproductive period, beginning with amoraic literature (early in the third century of the common era) and continuing until the present. This period is of no interest to the student of Hebrew philology, but is of great importance for the study of Hebrew literature. New Hebrew presents a variety of styles differing not only according to periods, but also, and perhaps even in a greater degree, according to the subjects treated. In the treatment of this form of the language, periods and departments of literature must naturally cross one another. In the first place, prose must be separated from poetry. As regards linguistic peculiarities the prose literature may be divided into six groups; the poetical, into five.

Original work in midrashic literature is not the rule: the greatest part of it is compilation from older works. Probably most of these works were originally written in Aramaic and translated by the compiler into Hebrew. This is especially the case in the later Midrashim, while in the earlier compilations considerable Aramaic material has been preserved. The language differs little from that of the haggadic portion of tannaitic literature, and in some cases it has preserved linguistic material from tannaitic times which is not found in any extant tannaitic literature. Words which belong neither to Aramaic, Persian, Greek, nor Latin, although not found in Mishnaic Hebrew, are certainly tannaitic. Here belong also the halakic code (Yad ha-Ḥazaḳah) of Maimonides, the language of which is based on the language of the Mishnah, and the later codes imitating that of Maimonides.

The writers on Talmudic subjects, especially the commentators of the Talmud and the Poseḳim or legal authorities, who adopted Mishnaic Hebrew and avoided Biblical language, imitated to a great extent the Babylonian Talmud, interspersing their Hebrew not infrequently with Aramaic. The necessary lack of esthetic qualities in such a mixture is not very noticeable to one familiar from his youth with the Talmud. But the application of this style of writing to other than Talmudical subjects among medieval German Jews, loaded as it was with tasteless plays upon words and tessellated with Biblical phrases wrongly used, presents an unesthetic result difficult to understand and not very pleasing to a modern reader.

The language used chiefly by writers on philological and Biblical subjects shows in its earliest forms the influence of the Bible and of the payyeṭanim (comp., *e.g.*, Ben Asher, Saadia, "Yosippon," and the Ahimaaz Chronicle). But the payyeṭanic influence soon disappears and leaves a midrashic Hebrew somewhat influenced by the Bible and by philosophic Hebrew. The use of Aramaic elements is very rare.

Philosophic and Rhetorical Hebrew.

The preceding phases contributed little to the increase of the vocabulary. On syntax they had no influence whatsoever. This can not be said of the philosophic phase, which differs so much from the preceding that a new name was applied to it by medieval writers. It has been called "the language of the translators," or "the language of astronomy" ("leshon tekunah"). This phase is a product of the translation of Arabic works on philosophy and science. The insufficiency of the old language for the treatment of scientific subjects was supplied by the creation of new word-forms, especially of abstract terms and adjectives, by giving new meanings to old words, and by borrowing from the Arabic. The new extensions of meanings were modeled on the cognate Arabic; and, the translations being slavishly literal, the Hebrew received the imprint of Arabic syntax. In many cases a familiarity with Arabic is necessary to understand this kind of writing. This style was successfully imitated by philosophical and scientific writers who wrote originally in Hebrew.

Closely akin to this form of language is that which appears in the writings of the Karaites, except that Karaitic literature uses some payyeṭanic word-forms —a legacy of geonic times—and a number of terms peculiar to itself.

The Samaritans also attempted to write Hebrew; but, with one notable exception (comp. the Samaritan Chronicle, published in "R. E. J." xliv. 188 *et seq.*), their Hebrew is only an object of curiosity.

In the last quarter of the eighteenth century a reaction set in against the corrupt style of the German rabbis (see above). The writers of those days desired to influence the people in the direction of estheticism. They therefore introduced a style chiefly based on the Bible, the "rhetorical" style ("meliẓah"), as it is called. This style occurs indeed even earlier, but in very rare cases (comp., *e.g.*, Archevolti, Oliveyra). Since the vocabulary of the Bible, taken in its proper sense, is entirely insufficient to express modern ideas, resort was had to periphrases, whose terms, taken from the Bible, frequently meant something quite different in their original context. As a consequence the style became stilted and bombastic, incapable of giving an exact expression to ideas and things, and forcing the writer to be unnatural and to limit himself to jejune subjects. This style dominated Hebrew literature for three generations.

The necessities of Jewish life in Russia and the rise of national consciousness throughout European Jewry required a better-adapted vehicle of expression than was offered by the rhetorical style; and this demand was supplied by the creation of modern Hebrew. This style combines philological with philosophic Hebrew, eliminating from the latter its Arabic syntax. It has created a number of new terms to express modern ideas and things, drawing upon all phases of Hebrew, and, through the Hebrew writers in Palestine, upon Arabic. Scientific terms for which it has no equivalent it adopts from the modern languages. The periodic structure of the sentence is successfully cultivated.

Poetry.

Later Hebrew poetry may be divided into (1) payyeṭanic or liturgical, frequently having rime but no meter, and (2) metrical, first introduced by Dunash b. Labraṭ. The language of the payyeṭanim may again be subdivided into an earlier and a later period. The earlier period (*c.* 800–1100) presents a language based on the whole on the Bible, but enriched with a multitude of new forms. The number of new noun-formations in the piyyuṭ amount to more than forty. New verbs are formed from nouns and particles; new verb-forms are used for or alongside of older ones; defective stems are treated as biconsonantal, or more correctly as middle-waw stems; the inseparable prepositions are used with the finite verb; new plural forms are used where the older language has only the singular, or the singular is used where the older language has only the plural; masculine nouns are abstracted from older feminine forms, and new feminine forms are built from older masculine forms. Some nouns have double plural endings; the masculine ending is sometimes used where the older language has the feminine, and vice versa.

The later piyyuṭ literature, especially the penitential hymns, abandons a number of payyeṭanic word-forms and uses more Talmudic expressions.

The language used in metrical poetry presents, broadly speaking, three styles: the Spanish, the German, and the Russian. The language of the Spanish school follows the philosophic style and, though chiefly based on the Bible, contains a number of Arabisms in the significations of words, in phraseology and, more rarely, in syntactical constructions. The German style imitates chiefly the rhetorical style, is smoother in construction and purer in diction, but nerveless. The Russian or modern style strives after realism; it can not, therefore, limit itself to Biblical phrases, but uses the resources of all periods, even the latest coining of words.

Revival of Hebrew as a Spoken Language.

The national and realistic tendencies of the present generation have inspired many writers to try to enlarge the vocabulary of the language by the coinage of new terms and to revive Hebrew as a spoken language. Throughout Europe circles were formed that had as their object the cultivation of Hebrew conversation. It was in the nature of conditions that in Europe such efforts could meet with no signal success. It was otherwise in Palestine. There the resurrection of Hebrew as the tongue of the home and of the school has been realized to a considerable degree. See Dictionaries; Grammar, Hebrew; Literature, Hebrew; Poetry, Didactic; Pronunciation of Hebrew; Semitic Languages; Vocalization.

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T. C. L.

HEBREW LEADER, THE: Weekly newspaper; published in New York city by Jonas Bondy, who edited it. The first number was issued in May, 1850, and the last on Dec. 8, 1882. Its theological position was conservative. A distinct feature of the paper was its department of Masonic news.

G. A. M. F.

HEBREW LITERATURE. See Literature, Hebrew.

HEBREW NATIONAL, THE. See Periodicals.

HEBREW OBSERVER, THE (הצופה): Periodical; published in London by Abraham Benisch. The first and only number appeared Jan. 7, 1853.

G. A. M. F.

HEBREW REVIEW, THE: Literary magazine; published at Cincinnati, Ohio, during the years 1881 and 1882 (2 vols.) by the Rabbinical Literary Association of America. The president of the association, Dr. Max Lilienthal, and after his decease the vice-president, Dr. K. Kohler, edited the magazine.

G. A. M. F.

HEBREW REVIEW AND MAGAZINE OF RABBINICAL LITERATURE, THE (גלעד): Journal; published in London by Morris Jacob Raphall from Oct. 3, 1834, to and including Sept., 1835 (2 vols.). The object of the magazine was to foster the study of rabbinical literature.

G. A. M. F.

HEBREW SABBATH-SCHOOL UNION OF AMERICA: Organized at Cincinnati, Ohio, July, 1886, "to provide a uniform system for all Hebrew Sabbath-schools in the United States by promulgating a uniform course of instruction and by training competent teachers." It was the first attempt to secure united effort in the cause of Jewish religious education in the United States. The union has paid special attention to publishing text-books for religious schools; among its publications may be mentioned: "School Edition of the Book of Proverbs," by Adolph and Isaac S. Moses; "The Ethics of the Hebrew Scriptures," by the same authors; "Selections from the Psalms," by M. Mielziner; "How to Organize a Sabbath-School," by Henry Berkowitz; "Guide for Jewish Sabbath-School Teachers," containing papers on instruction in Biblical history by K. Kohler, in post-Biblical history by B. Felsenthal, on religio-moral instruction by David Philipson, and on the teaching of Biblical history in primary classes by Edward N. Calisch. The union has introduced the leaflet system, and has published three series of leaflets on Biblical history, and one series on religious themes, such as "The Love of God," "Our Love for God," "Love and Respect for Parents," "Truth-Speaking," etc. These leaflets are used in over one hundred schools throughout the country. The union has also published a curriculum for Jewish Sabbath-schools (see "Report for 1898," p. 8). Ninety schools are included in the union. It receives a subsidy from the Union of American Hebrew Congregations, and meets in biennial session at the same time as that organization. Its presidents have been M. Loth, S. M.

Winkler, M. Mielziner, and the present (1903) incumbent, David Philipson. The headquarters of the union are in Cincinnati.

A. D. P.

HEBREW STANDARD, THE: Weekly; founded in New York city by J. P. Solomon on Sept. 23, 1881. Solomon has been its sole editor and proprietor. The paper is strongly conservative and of Orthodox tendencies, and has always taken a definite political standpoint, that of the Democratic party. "The Hebrew Standard" was the first attempt at the issue of a cheap, popular Jewish newspaper in the English language.

G. A. M. F.

HEBREW UNION COLLEGE: A rabbinical college founded by Dr. Isaac M. Wise at Cincinnati, Ohio, in 1875. In 1854 Dr. Wise had made an attempt to establish a similar institution under the name of the "Zion College Association." Failing, and being convinced that such a college could be established only through a union of congregations, he agitated for the formation of such a union. In 1872 Henry Adler of Lawrenceburg, Ind., offered $10,000 toward the establishment of a rabbinical college. Thereupon delegates from thirty-four congregations convened at Cincinnati and organized the Union of the American Hebrew Congregations, with the objects of establishing a Hebrew theological institution for the education of rabbis for the Jewish pulpit in America and of promoting Jewish learning. In 1874 the council of this union met at Cleveland, Ohio, and adopted laws to govern the proposed institute, then named "The Hebrew Union College," which was placed under the authority of a board of governors consisting originally of twelve, and later on of twenty-four, members appointed by the council.

Foundation.

Organization.

The college was opened in October, 1875, with one preparatory class. As this class advanced, others were added, until the preparatory department was completed with four classes in 1879. In September of that year the collegiate or rabbinical department was opened with one class, consisting of the graduates from the preparatory department. As this class advanced, each year another was added, until in 1883 the collegiate department also was complete with four classes; in July of that year the first four rabbis were graduated and publicly ordained. In 1896 a Semitic department was added for the benefit of those who, without intending to enter the rabbinate, desired to pursue Semitic studies. To this department, and also to the preparatory department, female and non-Jewish students are admitted.

Dr. Wise was the first president, and retained the office until his death (March 26, 1900), when the senior member of the faculty, Dr. Moses Mielziner, was appointed president. The faculty comprises six professors and several instructors. By its charter the college is authorized to confer academic degrees. Graduates from the preparatory department receive the degree of bachelor of Hebrew letters. The collegiate course of studies leads to the rabbinical diploma, or, in case the student does not intend to accept a rabbinate, to the degree of bachelor of divinity. The postgraduate course leads to the degree of doctor of divinity. The latter degree is also conferred on theological authors in recognition of special merit.

During the first years of its existence the college held its daily sessions in two of the Cincinnati synagogues; but in 1881 a building on West Sixth street was purchased.

Library.

When the college was established its library consisted of a very limited number of Hebrew books. Through donations and purchases it has grown to about 20,000 volumes and pamphlets. Rev. Dr. Samuel Adler of New York bequeathed to the college his very valuable theological library and the sum of $1,000, the yearly interest of which is expended in its enlargement. Another collection of valuable books was presented to the college by the trustees of Temple Emanu-El, New York. During the twenty-seven years of its existence the college has graduated about one hundred rabbis.

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A. M. M.

Dr. Mielziner (the author of this article) died Feb. 18, 1903, and the duties of president were temporarily assumed by Prof. G. Deutsch. On Feb. 26, 1903, Dr. K. Kohler was elected president.

The faculty of Hebrew Union College as at present constituted (1903) includes:

Dr. K. Kohler (president)—theology, Hellenistic literature, history of liturgy, and beginnings of Judaism; Dr. David Philipson—homiletics; Dr. Louis Grossmann—ethics and pedagogics; Dr. G. Deutsch—history and Jewish literature; S. Mannheimer, B.A.—translation of Bible commentators, Hebrew, and Mishnah Abot; Ephraim Feldman, B.D.—history of philosophy and introduction to the Talmud; Dr. Henry Malter—Arabic grammar, Judæo-Arabic philosophy, and Jewish code; Caspar Levias, M.A.—Bible exegesis, Midrash, Hebrew, and Aramaic; Dr. Moses Buttenwieser—Bible exegesis; Dr. Leon Magnes (librarian)—translation of Bible and prayer-book, Biblical history and geography.

A.

HEBREW UNION COLLEGE JOURNAL: Monthly magazine, edited and published by students of Hebrew Union College, Cincinnati, Ohio, in the interests of that institution. The first number appeared in October, 1896. It publishes articles on Jewish literary subjects, occasional sermons delivered to or by the students, and reviews of current literature.

G. A. M. F.

HEBREWS, EPISTLE TO. See New Testament.

HEBRON (חברון): **1.** A city of Asher, properly "Ebron"; called also Abdon.

2. Town in Palestine, about 17 miles southwest of Jerusalem; it has a population of 14,000, including 1,100 Jews—690 Sephardim and 410 Ashkenazim. In 1890 there was a Jewish population of 1,490, but it has been diminishing. Most of the Jews still live in a ghetto surrounded by walls, and known in Spanish as "El Cortijo" (the court). It consists of a maze of narrow and dark passages, into which the doorways open at distances of not more than three feet. In ancient times Hebron was known as "Kirjath-arba," after its reputed founder, Arba, father of the Anakim (Josh. xiv. 15, xxi. 11). But according to modern exegetes the name is equivalent to the "city of the four." The patriarch Abraham resided at Hebron (Gen. xiii. 18, xiv. 13, xviii. 1, xxiii. 2), and purchased a cave known as the "Double Cave," where Sarah was buried. Abraham, Isaac, Jacob, and Leah were afterward buried there (see Burial; Caves in Palestine; Machpelah). Jacob went from Hebron to Egypt (Gen. xxxvii. 14, xlvi. 1); the spies visited the city (Num. xiii. 22). In the time of Joshua, Hoham, King of Hebron, was captured there and put to death by the Israelites. Hebron and its territory were at first given to Caleb (Josh. xiv. 6 *et seq.*, xv. 13; Judges i. 20), and then to the Levites of the family of Kohath; it ultimately became one of the six cities of refuge (Josh. xx. 7). David lived there until the conquest of Jerusalem, and was there anointed as king (II Sam. ii. 1, 11; iii. 2 *et seq.*; v. 1 *et seq.*). Absalom's revolt began there (II Sam. xv. 9 *et seq.*); Rehoboam fortified the city (II Chron. xi. 10).

General View of Hebron.
(From a photograph by the American Colony, Jerusalem.)

Hebron was one of the towns which possessed a Jewish community after the return from Babylon (Neh. xi. 25), but the Idumeans appear to have afterward acquired it, since they were expelled by Judas Maccabeus (I Macc. v. 65). Occupied by the Romans, it was taken by Simon, son of Gioras, one of the leaders of the insurrection; but the Roman general Cerealis retook it by storm, killed the garrison, and burned the city (Munk, "La Palestine," p. 57). Jews did not inhabit Hebron after the destruction of the Temple, nor under the Romans, Byzantines, Arabs, or Crusaders. Benjamin of Tudela found only a single Jew (1171) at St. Abraham, as Hebron was called by the Crusaders. He asserts, however, that the Church of St. Abraham had been a synagogue under the Turkish rule. Forty years later R. Samuel bar Shimshon, who explored Palestine in 1209, makes no mention of Jews in Hebron.

The Modern Community.

Local tradition attributes the foundation of the modern community to Malkiel Ashkenazi (1450?), in whose honor a service is held every year on the anniversary of his death (Azulai, "Shem ha-Gedolim," p. 88). Fifty years afterward, however, it was difficult to form a "minyan" (quorum). The following were chief rabbis of Hebron: Israel Ẓebi (1701–31); Abraham Castel (1757); Aaron Alfandari (1772); Mordecai Ruvio (*c.* 1785); David Melamed (*c.* 1789); Eliakim (end of 18th cent.); Ḥayyim ha-Levi Polacco (*c.* 1840); Hai Cohen (1847–52); Moses Pereira (1852–64); Elia Sliman Mani (1864–78); Raḥamim Joseph Franco (1878–1901); Hezekiah Medini (former chief rabbi of Karasu-Bazar in the Crimea; known as the "Ḥakam Bashi Wakili"; acting chief rabbi since 1901).

Hebron possesses four synagogues within the ghetto and four batte ha-midrash without. The oldest synagogue, that of Abraham Abinu, is supposed to date back three centuries. It was restored in 1738 and enlarged in 1864. The others are Keneset Eliyyah Mani (like the former, Sephardic), and two Ashkenazic. There are three yeshibot, the oldest having been founded by Israel Ẓebi (d. 1731); the second was formed by the union of four older yeshibot. It possesses the library of Vivas, a native of Leghorn, and is very rich in Spanish works. Hebron possesses four Talmud Torahs for Sephardim and one for Ashkenazim. There are three mutual-aid societies and a free dispensary. The Sephardic community is administered by the chief rabbi and a council of seven members; the Ashkenazic by the chief rabbi and a council of three. Most of the Jews are supported by the "ḥaluḳḳah," but there are a few carpenters and shoemakers. Among the antiquities are the Double Cave, revered by the Mohammedans; the ruins of Abraham's house; the tombs of Gad, Nathan the prophet, Abner (David's commander-in-chief), and others. The modern name of the town is

Al-Khalil (lit. "the friend" [*i.e.*, of God], a name by which Abraham was known; comp. Isa. xli. 8).

Numerous rabbinical authors have lived at Hebron, including Elijah de Vidas (1525), author of "Reshit Ḥokmah"; Solomon Edni (1622), author of "Meleket Shelomoh"; Moses ha-Levi (1668), author of "Yede Mosheh"; Israel Ẓebi (1731), author of "Urim Gedolim"; Abraham Conque (1740), author of "Abaḳ Derakim"; Ḥayyim Abraham Israel Ẓebi (1776), author of "Be'er Mayim Ḥayyim"; Aaron Alfandari (1772), author of "Yad Aharon" and "Merkebet ha-Mishneh"; Mordecai Ruvio (1785), author of "Shemen ha-Mor"; Judah Divan (1792), author of "Zibḥe Shelamim"; Elijah Sliman Mani (d. 1878), author of "Kisse Eliyahu"; Raḥamim Joseph Franco (d. 1901), author of "Sha'are Raḥamim"; Hezekiah Medini, author of "Sedeh Ḥemed."

Entrance to the Mosque at Hebron, Containing the Traditional Cave of Machpelah.

(From a photograph by the American Colony, Jerusalem.)

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D. M. FR.

3. Third son of Kohath, son of Levi and founder of the Levitic family, the Hebronites (Ex. vi. 18; Num. iii. 19, 27; xxvi. 58). The Hebronites are often mentioned in the enumerations of the Levites, under the name either of "Ha-Ḥebroni" (Num. iii. 27, xxvi. 58; I Chron. xxvi. 23, 30, 31) or of "Bene-Ḥebron" (I Chron. xv. 9, xxiii. 19). In the time of David the chief of the Hebronites was called Jeriah (I Chron. xxiii. 19, and elsewhere). In the fortieth year of David's reign the Hebronites were settled at Jazer in Gilead, of whom 2,700 mighty men were appointed by the king superintendents over the two and one-half tribes, and 1,700, under Hashabiah, held similar positions on the west of the Jordan (*ib.* xxvi. 30, 31).

4. One of the tribe of Judah, a descendant of Caleb (*ib.* ii. 42, 43).

E. G. H. M. SEL.

HECHIM. See HÖCHHEIMER.

HECHINGEN. See HOHENZOLLERN.

HECHT: Family, resident at Boston, Mass.

Jacob H. Hecht: Born at Heinstadt, Germany, March 15, 1834; died Feb. 24, 1903. He went to America in 1848; resided in California from 1859 to 1869, when he removed to Boston, Mass. He married Lina Frank (Jan. 23, 1867). From the beginning of his residence in Boston he took an active interest in the affairs of the community. He was for over fifteen years president of the United Hebrew Benevolent Association and was one of its charter members; he was the first president of the Federation of Jewish Charities; treasurer of the Hebrew Industrial School, founded by his wife; and the first president of the Elysium Club. He was appointed trustee of the state hospital by the late Governor Ames, and was successively reappointed by Governors Russell, Wolcott, and Crane. He was the first chairman of the Boston branch of the Baron de Hirsch Society for the Amelioration of the Condition of Russian Refugees.

Lewis Hecht: Born at Heinstadt, Germany, June 27, 1827. He went to America in April, 1848, stayed for a short time in Baltimore, Md., went to San Francisco, Cal., in June, 1853, and to Boston in 1862. He was for many years a director of the United Hebrew Benevolent Association and of the Leopold Morse Home, a member of the advisory board of the City Institutions, and a director of the New York and New England Railroad Company.

Lina Frank Hecht: Wife of Jacob H. Hecht; born in Baltimore, Md., 1848. In 1889 Mrs. Hecht founded in Boston the Hebrew Industrial School, the purpose of which was to Americanize and educate immigrant Jews. Her husband acted as its treasurer, and made liberal provision in his will for its maintenance. Mrs. Hecht was an active member and officer of the Women's Educational and Industrial Union. She is a director of the Leopold Morse Home, and for many years was president of the Hebrew Women's Sewing Society. She is a member and officer of the Jewish Publication Society of America, the Civil Service Reform Association, the Jewish Chautauqua, the National Council of Jewish Women, the board of trustees of the Federation of Jewish Charities, the board of trustees of the Associated Charities, and is a trustee of the Bath Department of the City of Boston.

Louis Hecht: Brother of Jacob H. Hecht; born in Heinstadt, Germany, Oct. 5, 1840. He went to America in 1848, lived in Baltimore for nine years, and then removed to San Francisco, Cal. He engaged in business there with his brothers, Col. Marcus H. Hecht, Isaac Hecht, Jacob H. Hecht, and Abraham E. Hecht. In 1872 he removed to Boston, Mass., and in the following year married Rosa, a sister of Lina Frank Hecht. Louis Hecht has been for many years the president of the Elysium Club; he was the first president of the Leopold Morse Home, and is a director of the Federation of Jewish Charities.

A. G. MO.

HECHT, EMANUEL: German educationist; born 1821 in Nordheim, Bavaria; died Feb. 25, 1862, in Hoppstädten, Birkenfeld-Oldenburg. On graduating in 1842 from the Royal Training College for Teachers at Würzburg, Hecht was appointed by the district government of Lower Franconia special instructor of candidates for admission to his alma mater, a position which he soon relinquished in order to devote himself to his life-work of teaching Jewish youth. During three years' service in a small community in Lower Franconia he published numerous essays in Jewish periodicals, a Biblical history for Jewish elementary schools, and a Hebrew primer. On the invitation of David Einhorn he went in 1845 to Hoppstädten as teacher in the Jewish communal school. In conjunction with E. Goldmann, Einhorn's successor in the office of provincial rabbi, Hecht secured in 1856, after a campaign of vigorous agitation, full recognition by the state of the Jewish communal schools in Birkenfeld on equal terms with the Protestant and Catholic schools, and of Jewish communal teachers on the same footing as their Christian colleagues. In 1858 he was elected member of the "Provincialrath" (diet) of the principality.

In 1859 Hecht was charged with having reviled the state religion in his "Unterscheidungslehre Zwischen Juden- und Christenthum," but on trial before the provincial court was completely exonerated. As coeditor with A. Treu of Münster, he published in 1858 a religious journal entitled "Der Israelitische Haus- und Schulfreund," which was discontinued after its first year. Hecht's literary labors earned for him the honorary degree of Ph.D. from the University of Bonn.

Among the historical and pedagogical studies published by Hecht are a monograph on the Jews of Treves (Trier), and a pamphlet entitled "Der Vorsängerdienst der Israeliten nach Seiner Gesetzlichen Entwickelung." He is best known as a writer of devotional works and of text-books on religion. His writings include: "Biblische Gesch." Fulda, 1842 (American ed. revised by Samuel Adler and translated into English by M. Mayer, New York, 1859); "Israel's Gesch. von der Zeit des Bibelabschlusses bis zur Gegenwart," Leipsic, 1855 (the 3d ed., *ib.* 1877, is such in name only, being virtually a new work by M. Kayserling; Eng. transl. of 1st ed. by Max Lilienthal, Cincinnati, 1857); "Handbüchlein für Leseschüler des Hebräischen," Fulda, 1842; "Versuch das Hebräische Durch Deutsche Wörter zu Erlernen," Kreuznach, 1858; "Die Hebräische Vorschule," *ib.* 1859; "Kleine Hebräische Grammatik," *ib.* 1859; "Das Judenthum: ein Religionsbuch für Höhere Schulen," *ib.* 1860; "Liederbuch für Israelitische Schulen," *ib.* 1860; "Der Uebersetzungslehrer," *ib.* 1859; "Der Pentateuch Grammatisch Zergliedert," Brunswick, 1858; "Geschäftsaufsätze für Schulen," *ib.*; "Häster's Lesebücher für die Israelitischen Schulen Bearbeitet," Essen, 1855; "Unterscheidungslehre Zwischen Juden- und Christenthum," Hoppstädten, 1859; "Sefer Chajim, mit Uebersetzung und Neuen Gebeten," Brilon; "Kelch des Heils: Gebetbuch für Frauen und Jungfrauen," *ib.*; "Der Trostbecher," Berlin, 1861; "Der Pentateuch in Lehrreichen und Erbaulichen Betrachtungen, Erzählungen und Gedichten," Berlin, 1862; "Die Heilsquelle: Vollständiges Hebräisches Gebetbuch mit Deutscher Uebersetzung Nebst einem Anhange mit Deutschen Gebeten," Brilon, 1860; "Ueber Sabbath und Feiertagsschulen und deren Einrichtung," Fulda, 1842.

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S. H. H. M.

HECKSCHER, FERDINAND: German actor; born at Berlin 1806; died at Sondershausen Feb. 28, 1891. Heckscher, who had a fine bass voice, began his theatrical career as a singer, but, finding his opportunities in this field too limited, he abandoned music entirely (1833) and devoted his energies to the drama.

He studied under Benelli and at the private theater Urania, Berlin, and made his début at the Königstädtische Theater in that city in 1825. From 1826 to 1830 he was at Sondershausen; from 1830 to 1832 at Bremen; 1832–34 at Königsberg; 1834–41 at the Hoftheater, Dresden, where he played in company with Emil Devrient, Carl Weymar, and F. W. Porth; from 1841 to 1845 at Breslau; and until 1846 as director of the theater at Sondershausen. He retired shortly after. He appeared as a star at the Hoftheater, Berlin, and in Cassel, Coburg, Brunswick, Lübeck, Königsberg, and Danzig.

Heckscher's principal rôles were *Ingomar*, *Stephan Foster*, *Wetter von Strahl*, *Wallenstein*, *Otto III.*, *Don Ramiro*, *Fiesco*, and *Molière* in Gutzkow's "Das Urbild des Tartuffes."

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S. E. Ms.

HECKSCHER, SAMUEL BEN MEÏR: German scholar; lived at Altona in the seventeenth and eighteenth centuries; author of a work entitled "Ḳinah 'al Serefah," in Hebrew and German, on the great fire which raged at Altona in 1711 (see Steinschneider, "Cat. Bodl." col. 2426; Benjacob, "Oẓar ha-Sefarim," p. 528).

G. M. Sel.

ḤEDER (lit. "chamber," "room"): Colloquial name for a Jewish old-fashioned elementary school. The Talmudical expression "ṭinoḳot shel bet rabban" (children, or, rather, babies, of the teacher's house; school-children) may indicate that the custom of giving instruction in the home of the teacher dates back to the early centuries of the common era. The ḥeder of Germany early in the last century, as described by Jost, differs little from the Russian and Polish ḥeder, except that boys and girls were seated together. There is little doubt that during the past centuries the ḥeder underwent but slight modification, and that its first radical modifications came when it began to give way to schools arranged more in accordance with the modern spirit.

A Typical Ḥeder.

The typical ḥeder was held in the room, seldom large, in which the "rebbe" (corrupt form of "rabbi") and his family lived, and where he or other members of his household, often the "rebbitzin" (rabbi's wife), carried on other businesses or occupations to supplement the small income obtained from teaching. The hours of study were very long, sometimes beginning early in the morning and lasting, in the winter, to nine or ten at night. The youngest children were taken to and from the ḥeder by the "belfer" ("behelfer," or "assistant"), who usually maltreated them and ate part of the food which they took with them to school. In the ḥeder the children were divided into "kittot," or classes, and while the rebbe was teaching one class, a second class, at the same long table, was repeating ("ḥazern," from "ḥazar" = "to repeat") a different lesson; and as all pupils were required to read as loud as possible, yelling at the top of the voice being preferable, the clamor of the ḥeder could be heard far away, while the din inside was such that one person could hardly hear what the other was saying.

The atmosphere of the ḥeder was unhealthful, as nobody cared for ventilation or for comfort; the time allowed for play was very brief; and vacations were given only in the months of Nisan and Tishri, the principal festival months. Various punishments were meted out to disobedient or inattentive children, and chastisement often meant cruel flogging; it is no wonder, therefore, that the ḥeder was to a very large extent a cause of physical deterioration, and that many remember with horror the school-days spent there. J. L. Gordon's semihumorous description of his teacher Reb Todros, and of the armory of instruments of torture with which he enforced discipline and attention ("Collected Works," i. 112–113, Odessa, 1889), may be somewhat exaggerated, but in all essentials is, to a very large extent, true.

Modern Improvements.

This system of education was but slightly modified in the smaller cities of Russia by the advent of the Haskalah, or progressive movement; in the larger cities the change for the better became more marked in the present generation. While it is still true that the "melammed," as the teacher is called by everybody except his pupils, is usually an incompetent and often an ignorant man who has failed in every other occupation, there were always true rabbinical scholars in the profession; and many of the "maskilim," who were acquainted with modern ideas, attempted to introduce more recent methods when fate placed them in the ranks of the "melammedim."

At the present time, and especially in the larger cities, the ḥeder has risen from its former low state. The "ḥeder metuḳḳan" (improved ḥeder) is a new institution that has appeared during the last few years, in which new methods of instruction have been introduced with varying success. Much is expected, but little has hitherto been accomplished, by the method known as "‘ibrit be-‘ibrit" (Hebrew in Hebrew), the translating of the Hebrew words of the Pentateuch or the Hebrew text-book by other Hebrew words, and not in Yiddish, as formerly. All improved methods of Jewish education naturally imply shorter hours and the inclusion of secular subjects, and consequently the new ḥadarim can not impart as much Hebrew and rabbinical information as was possible under the old régime, when the pupil was confined for about ten years from twelve to fourteen hours daily in the old-style ḥeder.

In the United States.

The ḥeder which appeared in the United States with the advent of the Russian Jews is but a faint reflection of the original institution. The hours of study are short, the boys are not submissive, and the rebbe, who is in most cases unable to speak English, is more often a martyr than a tyrant. Some of the ḥadarim in New York are held in spacious rooms that are used for no other purpose, are furnished with the conveniences usual in modern schools, and are administered by learned and intelligent teachers. The proportion of ḥadarim held in small synagogues is much larger in New York than in Russia, because they are not in the way of the "baḥurim," or adults, who in Russia study at the synagogue or bet ha-midrash throughout the day.

There is a considerable ḥeder, or, rather, antiḥeder, literature of the time when haskalah was propagated more zealously than now. Some excellent parodies, like Reuben Zimlin's "Haggadah li Melammedim" (Odessa, 1885), portray the faults and the troubles of the melammedim, and give an idea of the low esteem in which they were held. The ḥeder as distinguished from both the Talmud Torah, or large communal school, and the yeshibah, or Talmudic school for the older boys, has been the subject of much adverse legislation in Russia, and is still nominally under the ban of that government.

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H. R. P. Wi.

HEDYOṬ (='Ιδιώτης): Term used in Mishnah, Talmud, and Midrash to designate a private person, a commoner, not belonging to the class of kings, priests, officers, etc. (*e.g.*, Sanh. 90a, "three kings and four hedyoṭot"); also an ignorant man; one of low character; an uncultured, ill-mannered individual ("ha-hedyoṭ ḳofeẓ be-rosh"). "The lowest man rushes ahead" and gives his opinion first in the presence of prominent men (Meg. 12b). "Hedyoṭ" is used as opposed to "sons of kings" (Num. R. viii. 4); of man as opposed to God (*ib.*; Ḳid. 28b); of a common priest as distinguished from a high priest (Yeb. 59a); of a Samaritan as opposed to an Israelite (Sanh. 21b); of an untrained as opposed to a skilled worker (M. Ḳ. 10a); "leshon hedyoṭ" (vulgar or popular parlance) is spoken of in contradistinction to the language of the learned (B. M. 104a); "meshal hedyoṭ" (a proverb or popular saying) occurs frequently in the Midrash; "shiṭre hedyoṭ" (private writings, letters, or documents) are opposed to Biblical books (Shab. 116b); "parah hedyoṭit" means a cow of common stock, not trained for plowing (Ruth R. i. 19).

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D. S. Man.

ḤEFEẒ. See Gentili.

ḤEFEẒ B. YAẒLIAḤ (also called **ḤEFEẒ ALLUF**): Halakist; lived toward the end of the tenth century. Rapoport assumes him to have been a Palestinian, but it is more probable that he lived in Kairwan. He was the author of a work, now lost, in which, as its name "Sefer ha-Miẓwot" indicates, the 613 commandments were enumerated (see COMMANDMENTS, THE 613). Unlike his predecessors in this field, Ḥefeẓ, besides an enumeration of the laws, gave, in brief, reasons for their existence. He was thus, perhaps, the first in the field of the "Ṭa'ame ha-Miẓwot," which afterward had so many exponents. Moreover, the "Sefer ha-Miẓwot" contained not only the Biblical ordinances, but also their Talmudic-rabbinical amplifications and interpretations. Ḥefeẓ gave what may be described as a brief summary of Biblical, Talmudic, and geonic literature, including also formulas for prayer. The book was highly esteemed by the Spanish and German-French authorities, and the decisions of its author, who was referred to as "Gaon," "Resh Kallah," and "Alluf," had such authority that even Maimonides acknowledged himself under obligation to him (comp. his responsum in "Pe'er ha-Dor," No. 140). Ḥefeẓ was a grammarian and a philosopher as well as a halakist, and, what is very remarkable, he managed to express his philological and philosophical opinions even in his "Sefer ha-Miẓwot." Jonah ibn Janaḥ, Judah ibn Balaam, Solomon Parḥon, and Tanḥum Yerushalmi quote grammatical as well as lexicographical remarks from Ḥefeẓ's "Sefer ha-Miẓwot." To judge from these quotations, Ḥefeẓ not only explained the Biblical verses of a legislative nature which he had quoted in his enumeration of the 613 laws, but also at times referred to passages from Scriptural books other than those of the Pentateuch; even post-Biblical literature was drawn upon for the interpretation of Biblical passages.

Ḥefeẓ was a philosopher of authority, as a quotation from his work in Judah b. Barzillai's commentary to the "Sefer Yeẓirah" indicates (pp. 55–56). As Kaufmann has already noted, Baḥya ben Joseph ibn Paḳuda's proof of the existence of God from the combination of the four elements, notwithstanding their opposing natures ("Ḥobot ha-Lebabot," i. 6), is derived from the "Sefer ha-Miẓwot" of Ḥefeẓ. Baḥya's teaching concerning the unity of God and the anthropomorphism of the Scriptures may probably also be traced back to Ḥefeẓ, whose work is quoted by Baḥya in the introduction to his book (comp. Kaufmann in Judah b. Barzillai's Commentary, p. 335). The tosafists, like the other German-French authors, quote legal decisions from the works of Ḥefeẓ, while assuming the author of them to have been R. Hananeel. It has been clearly demonstrated, however, that not Hananeel, but Ḥefeẓ, was the author of the work. The misunderstanding arose through a false interpretation of the abbreviation ס'ח (=ס'חפץ) as ס' חננאל. Whether the "book Ḥefeẓ" is any other than the "Sefer ha-Miẓwot" is still in doubt; it is possible that the "book Ḥefeẓ" may mean the "book by Ḥefeẓ," and therefore the "Sefer ha-Miẓwot." If both refer to the same book, the "Sefer ha-Miẓwot" must have been a voluminous codex, as the quotations from the "book Ḥefeẓ" cover all departments of Jewish law—ritual law, civil law, etc. On the other hand, Rapoport's claim, which makes Ḥefeẓ the author also of the "Miḳẓo'ot" (see HANANEEL B. ḤUSHIEL), has been proved to be without foundation. Nor was Ḥefeẓ the author of the "We-Hizhir."

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S. S. L. G.

HEFḲER: Ownerless property, rendered so either by the formal renunciation of the owner, or by an act of the court (Giṭ. 36b), or by the death of a proselyte who has left no Jewish heirs (B. B. 149a; Maimonides, "Yad," Zekiyyah, i. 6). Property found in seas, rivers, or deserts is also supposed to be ownerless, and comes under the category of hefḳer (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 273, 12, 274, Isserles' gloss; comp. B. Ḳ. 81a, the ten institutions established by Joshua; see TAḲḲANAH). In all these cases property of this kind is acquired by the first who cares to take possession of it. The renunciation of ownership in property, whether movable or immovable, in order to be valid must be made in the presence of three men (Ned. 45a). The formula of such a renunciation is very simple: "This my property shall be hefḳer." If no one takes possession of the property during the first three days, the previous owner may retract his original statement, but not after that, although he can always acquire possession of it in the same manner as any one else (Ned. 44a; comp. R. Nissim *ad loc.*; "Yad," Nedarim, ii. 17; Ḥoshen Mishpaṭ, 273, 9). The renunciation is valid only when made in general terms, not when it is declared hefḳer only to a certain class and not to another class, as when one declares it hefḳer for the poor and not for the rich (Peah vi. 1; Yer. Peah vi. 1; B. M. 30b; comp. "Noda' Biyehuda," series ii., to Yoreh De'ah, 154). As to whether property is legally hefḳer if one or two individuals have been specifically excepted by the owner, compare "Naḥalat Ẓebi" to Ḥoshen Mishpaṭ, 20, 1.

With a few exceptions, the manner of acquiring is the same in case of hefḳer as in other cases (see ALIENATION AND ACQUISITION). While usufructuary possession for a period of time is sufficient to establish a claim to real estate when the claim is that it was sold or given away (see ḤAZAḲAH), such possession is not sufficient in the case of hefḳer, where possession must consist of actual acquisition of the object (B. B. 54a). Painting one portion of a wall in a house, or plowing a field with the intention of taking possession of it, is sufficient ("Yad," Nedarim, ii.; Ḥoshen Mishpaṭ, 275). All the poor-laws that pertain to land are disregarded in the case of hefḳer property. If, however, the previous owner takes possession of it again, he is obliged to observe all those laws, except that of separating the tithes ("ma'aser": Ned. 44a; "Yad," Mattenot 'Aniyim, v. 24). One who has acquired possession of an ownerless ox need not make restitution for the injuries the ox had committed before he acquired it (B. Ḳ. 13b; Ḥoshen Mishpaṭ, 406, 2, 3). See INHERITANCE; POOR LAWS; PROSELYTES.

S. S. J. H. G.

HEGEL, GEORG WILHELM FRIEDRICH: German philosopher; born at Stuttgart 1770; died at Berlin 1831. After studying at the

University of Tübingen he became tutor at Bern and Frankfort-on-the-Main, and lecturer (1801) and professor (1805) of philosophy at Jena. In 1808 he became director of a gymnasium at Nuremberg; in 1816, professor at Heidelberg; and in 1818, professor at Berlin.

His Philosophy of History.

Hegel may be said to have been the founder of a school of thought dominant in Germany until the rise of modern natural sciences in the beginning of the later half of the nineteenth century; even now, though discredited in the land of his birth, it is to a certain extent represented by prominent thinkers in England and America. His system has been described as "logical idealism." According to him, all that is actual or real is the manifestation of spirit or mind; metaphysics is coincident with logic, which develops the creative self-movement of spirit as a dialectic and necessary process. God is this self-unfolding spirit, and in the course of the self-realizing, free process of unfolding, creation leaps into being. The world is a development of the principles that form the content of the divine mind.

The influence of Hegel's system was especially potent in giving the first impulse toward the elaboration of a philosophy of history. From his point of view history is a dialectic process, through which the divine (the absolute mind), in ever fuller measure, is revealed and realized. This absolute is the unlimited and as such, in the fate of the various nations which represent successive limited and finite objectifyings of certain particular phases of the dialectic movement, exercises His highest right, and thus operates in history as the Supreme Judge. This interpretation of history has since become fundamental in the theology of some of the leaders of the Jewish Reform movement. It has been made the basis for assigning to Israel a peculiar task, a mission. Furthermore, it has helped to enlarge and modify the concept of revelation. Applying these principles to Jewish history, the Jewish Hegelians (Samuel Hirsch especially) have discovered in that history also the principle of development, a succession of fuller growths, of more complete realizations in form and apprehension of the particular spirit or idea represented by Israel in the economy of progressive humanity.

His Philosophy of Religion.

Hegel was also the first seriously to develop a philosophy of religion. In his lectures on this subject he treats first of the concept of religion, then of the positive religion, and finally of the absolute religion. Religion is defined as "thinking the Absolute," or "thinking consciousness of God"; but this thinking is distinct from philosophy in so far as it is not in the form of pure thought, but in that of feeling and imaginative representation ("Vorstellung"). The Godhead reveals Himself only to the thinking mind, therefore only to and through man. Religion, in the main, is knowledge of God, and of the relation of man to God. Therefore, as rooted in imaginative representation, not in pure idea, religion operates with symbols, which are mere forms of empirical existence, but not the speculative content. Yet this content of highest speculative truth is the essential, and is expressed in the absolute religion. Through the "cultus" (worship) the Godhead enters the innermost parts ("das Innere") of His worshipers and becomes real in their self-consciousness. Religion thus is "the knowledge of the divine spirit [in Himself] through the medium of the finite mind." This distinction between symbol and content, as well as the conception of religion as the free apprehension, in an ever fuller degree, of the divine through the finite (human) mind, was utilized by Samuel Hirsch in his rejection of the view that Judaism is Law, and that the ceremonies, regarded by him as mere symbols, are divinely commanded, unchangeable institutions. The idea (or "Lehre") is the essential. This idea realizes itself, imperfectly at first, in symbol, but with its fuller unfolding the symbols become inadequate to convey the knowledge of God. It was in this way that Hegel's philosophy of religion became of importance for modern Jewish thought.

Hegel's View of Judaism.

Hegel himself, when treating of positive or definite ("bestimmte") religion, dealt with Judaism as only one of the temporary phases through which the knowledge of God passed in the course of its evolution into the absolute religion—Christianity. He divides "bestimmte Religion" into (*a*) natural religions and (*b*) the religion of "spiritual ["geistigen"] individuality." In the first group are included, besides the lowest, called by him the "immediate" religions, or "religions of magic," the Oriental religions—the Chinese "religion of measure"; the Brahman "religion of fantasy"; the Buddhistic "religion of inwardness" ("Insichsein"). Midway between this group and the second he places Zoroastrianism, which he denominates the "religion of good," or "of light," and the Syrian religion, designated as the "religion of pain." In the second group he enumerates the "religion of sublimity" (Judaism), the "religion of beauty" (the Greek), and the "religion of utility" ("Zweckmässigkeit"), or "of intellect" (the Roman).

In thus characterizing Judaism, Hegel practically restates, in the difficult, almost unintelligible, technical phraseology of his own system, the opinion common to all Christian theologians since Paul. The unity (of God) as apprehended by Judaism is altogether transcendental. God is indeed known as "Non-World," "Non-Nature"; but He is merely cognized as the "Master," the "Lawgiver." Israel is the particular people of this particular God. Israel is under the Law; yea, Israel is forever indissolubly bound up with a particular land (Palestine).

His Influence on Jewish Thinkers.

The influence of Hegel is discernible in the writings of Samson Raphael Hirsch, who turned Hegel's system to good account in defense of Orthodoxy. Samuel Hirsch, on the other hand, was induced to write his "Religionsphilosophie der Juden" by the desire to show that his master Hegel had misunderstood Judaism. He showed that the central thought in Hegel's system, that man is God's image and that through him the divine is realized on earth, is fundamental also to Judaism. The universal implications of the God-consciousness, vindicated by Hegel for Christianity alone, were certainly before that Jewish, in the dialectic process through which the God-consciousness finally rose to the climactic harmonizing of Nature and God (the transcendental and the natural) in the "absolute religion" (Christianity). The Jewish God-idea is not barrenly transcendental. The antithesis between God and non-God is overcome in the concept of Man (not merely one God-Man) as combining the divine and the natural (see God).

The theory of Hegel that Judaism is Law, that its motive is fear, that the holiness and wisdom of God as cognized by it are attributes merely of the sublime, unapproachable Sovereign, and as such are beyond the reach of man, as well as the other view that Judaism is definitively Palestinian, is contrary to the facts of Jewish history. Even the Bible shows that religion as reflected by it had progressed beyond this stage. The Hegelian method of regarding man and mind as under the law of growth, and God, not as a fact, but as a force, prepared the way for modern theories of evolution and the science of comparative religion.

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E. G. H.

HEGESIPPUS: 1. One of the earliest writers of the Christian Church; lived at Rome, whither he had gone about 150 from Palestine or Syria, by way of Corinth; died about 189. According to Eusebius, he was by birth a Jew; and though this is only an induction on the part of Eusebius, it may be accepted as true. He wrote, in five books, a work entitled *Ὑπομνήματα Πέντε*, or *Πέντε Συγγράμματα*, a historical apology for Christianity, in which he attempts to prove the truth and continuity of Christian doctrine in the apostolic churches and also the succession of bishops. It was indirectly aimed against Gnosticism and heresies in general. Of Jewish heretical sects he mentions seven (Eusebius, "Hist. Eccl." iv. § 21): Essenes, Galileans, Hemerobaptists, Masbotheans, Samaritans, Sadducees, and Pharisees. He cites the apocryphal gospels of the Hebrews and of the Syrians, Jewish traditions, and Judæo-Christian literary productions. He is thus an important authority for Jewish heresies and for the earliest history of the Christian Church. Only fragments of the *Ὑπομνήματα* have been preserved—in the "Historia Ecclesiastica" of Eusebius and (one extract) in Photius, "Bibliotheca," p. 232.

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2. Presumed name of the author of a free Latin translation, in five books, of the "Wars of the Jews" of Josephus; lived in the second half of the fourth century. The name is merely a corruption of "Josephus"; it occurs as "Josephus" as early as the fifth century, in Eucherius, and as late as the tenth, in Widerkind of Saxony. In the latter part of the Ambrosian manuscript (8th or 9th cent.) the heading "Josippi Liber Primus" has been changed by a later hand to "Egesippi." A Bern manuscript of the ninth century has "Hegesippus"; while a Vatican manuscript of the ninth and tenth centuries has "Ambrosius" as the author, though without any foundation. The text of Josephus is treated very freely in Hegesippus—mostly in a shortened form. It was first printed at Paris, 1510, and has been often reprinted. It was used by the author of the Hebrew "Yosippon." See Josephus, Flavius.

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G.

HE-ḤALUẒ (lit. "the armed," or "the vanguard"): Hebrew magazine or year-book which appeared irregularly between 1852 and 1889. Its German title, "Wissenschaftliche Abhandlungen über Jüdische Geschichte, Literatur, und Alterthumskunde," indicates the nature of its contents. It was edited and published by Joshua Heschel Schorr as the realization of a plan mapped out by his friend and teacher Isaac Erter, who had died one year before the first volume appeared. Geiger, A. Krochmal, J. S. Reggio, M. Dubs, and M. Steinschneider were among the contributors to the earlier volumes, the major portion of which, however, was written by the editor. The articles in the later volumes were written by Schorr exclusively. The dates and places of publication are as follows: vols. i.–iii. Lemberg, 1852–56; iv.–vi. Breslau, 1859–61; vii.–viii. Frankfort-on-the-Main, 1865–69; ix.–xi. Prague, 1873–80; xii.–xiii. Vienna, 1887–89.

"He-Ḥaluẓ" was the most radical of Hebrew periodical publications, and Schorr's bold attacks on the great rabbinical authorities, and even on the Talmud, aroused intense opposition. Entire works, like A. M. Harmolin's "Ha-Ḥoleẓ" (Lemberg, 1861) and Meïr Kohn Bistritz's "Bi'ur Ṭiṭ ha-Yawen" (German title, "O. H. Schorr's Talmudische Exegesen," Presburg, 1888), were written to disprove its statements, and few men were subjected to so much vindictive criticism and gross personal abuse as its editor, who was equally unsparing in his counter-attacks. Many of his extreme views on Talmudical subjects were, however, rejected even by radical critics (see Geiger, "Jüd. Zeit." iv. 67–80).

J. P. Wi.

HEIDELBERG: University town in the grand duchy of Baden, Germany; it has a population of 40,240, including 882 Jews. The community there dates from the middle of the thirteenth century, as is shown by historical references to the presence of Jews in the neighborhood of Heidelberg during the reign of Ludwig II. (1253–94). In 1300 the protected Jew Anselm lived in the town itself; in 1321 there were several others there; and in 1349 Jews were among those who suffered during the Black Death. However, it is probable that but few were martyred, for the elector Rupert I. made Heidelberg at that time a place of refuge for Jews fleeing from Worms, Speyer, and other places. From the middle of the fourteenth century onward Jews were regularly received in Heidelberg under comparatively favorable conditions. The "Hochmeister" (rabbi) Lebelang was granted protection, and permission to open at Heidelberg or in some other place in the Palatinate a school whose pupils were also assured of protection. The cemetery was enlarged in 1369. In 1381 Heidelberg became the seat of the federated neighboring communities. The elector Rupert II. expelled all Jews in 1390, and gave their cemetery, synagogue, houses, and manuscripts to the university, although on becoming king he permitted Jews to stay in other cities of his domains.

Jews are not mentioned again at Heidelberg until the middle of the seventeenth century, when five members of the famous Oppenheimer family were living there. At that time Heidelberg seems to have been the seat of the electoral dayyan Isaac Margolis. During the French invasions of 1689 and 1693 the Jews of Heidelberg and the refugees from Mannheim staying with them suffered greatly. In 1704 thirteen Jewish families were living at Heidelberg, including the first district rabbi, Hirsch Fränkel, who was succeeded by David Ullmann (d. 1762). In 1763 the elector invested Hirsch Moses Mergentheim with the office of chief rabbi of the Palatinate. Olympia Fulvia Morata, born at Ferrara of Jewish parents, was offered the chair of Greek at the university in 1554, but was prevented from accepting by ill health. Baruch Spinoza was called to a chair of philosophy in 1693, but declined. Among the teachers of Hebrew at the university were the baptized Jews Paulus Staffelstein (called May 18, 1551) and Emanuel Tremellius (called July 8, 1561), and also Johann Reuchlin, Sebastian Münster, Simon Grynæus. The University of Heidelberg was perhaps the first in Germany to admit Jews as privatdocenten, among these being H. B. Oppenheim (1842; political economy) and Alexander Friedländer (1843; law), grandson of Rabbi Joseph Friedländer. The first Jewish regular professor in Heidelberg was the Orientalist Gustav Weil, appointed 1861. At present (1903) the university includes among its professors Georg Jellinek (international law).

Heidelberg became part of the grand duchy of Baden in 1803; by the edict of 1808 the Jews were granted full civic liberty. Heidelberg belongs, under the "grossherzoglicher Oberrath" of the Israelites of Baden, to a synagogal district that includes the communities of Baierthal, Gross-Sachsen, Heidelberg, Hemsbach, Hockenheim, Ketsch, Leutershausen, Lützelsachsen, Meckesheim, Nussloch, Rohrbach, Reilingen, Sandhausen, Schwetzingen, Walldorf, Weinheim, and Wiesloch.

The synagogal districts of Ladenburg and Sinsheim with their communities are also under the jurisdiction of the district rabbi of Heidelberg. H. Pinkus is now rabbi (1903), his two immediate predecessors having been Hillel Sondheimer and Solomon Fürst. There are many societies and foundations in the community, including a B'nai B'rith Friedrichsloge.

Bibliography: Löwenstein, *Gesch. der Juden in der Kurpfalz*, Frankfort-on-the-Main, 1895; Salfeld, *Martyrologium*; *Statistisches Jahrb. des Deutsch-Israelitischen Gemeindebundes*, Berlin, 1903.

D. S. Sa.

HEIDENHEIM, PHILIP: German rabbi and teacher; born at Bleicherode June 14, 1814. In 1834 he was called as teacher to Sondershausen, where he worked under I. Wolffson, whom he succeeded in 1837 as principal and preacher. In 1840 he was appointed teacher at the "Realschule," where he taught (1840-86) mathematics, geography, German, Latin, and history.

In 1845, having received his rabbinical diploma from Rabbi Löb Blaschke in Schönlanke and from Rabbis J. J. Oettinger and Michael Sachs in Berlin, he was appointed "Landesrabbiner" of the principality of Schwarzburg-Sondershausen; and shortly afterward the few scattered Jewish communities in the principality of Schwarzburg-Rudolstadt were added to his jurisdiction.

In 1848 he attended the conference of German teachers held in Eisenach, and was elected one of its officers. It was due to his initiative that in the first section of the constitution, which originally read, "The foundation of all education is Christian," the word "Christian" was changed to "moral and religious" ("sittlich-religiös"). Four hundred members voted in favor of the amendment, proposed by Heidenheim; and this so embittered a missionary who was present that he exclaimed: "We have sold Christ to the Jews." The liberal tendency of the time appears also from the fact that this gathering took place on Rosh ha-Shanah (New-Year's Day), and that the Jewish community granted to its rabbi leave of absence for the occasion. At Passover, 1902, Heidenheim celebrated the sixty-fifth anniversary of his inaugural sermon. He died June 14, 1906.

Bibliography: *Allg. Zeit. des Jud.* 1877, p. 666; 1878, p. 294; 1879, p. 651; 1881, pp. 746 *et seq.*

s. D.

HEIDENHEIM, WOLF (BENJAMIN) BEN SAMSON: German exegete and grammarian; born at Heidenheim in 1757; died at Rödelheim Feb. 23, 1832. At an early age Heidenheim was sent to Fürth, where he studied Talmud under Joseph Steinhardt, author of "Zikron Yosef," and, from 1777, under Hirsch Janow. Besides Talmudic literature, Heidenheim devoted himself to the study of Hebrew grammar, and particularly of the Masorah. In 1782 he left Fürth, probably on account of Janow's opposition to Mendelssohn's translation of the Pentateuch, of which Heidenheim was an admirer. He went to Frankfort-on-the-Main, where he made the acquaintance of the most prominent scholars, among them Wolf Breidenbach and Solomon Dubno. There began his literary activity, which lasted fifty years. Heidenheim, encouraged by Dubno, conceived the idea of issuing a revised edition of the Pentateuch, with a commentary of his own. The first work edited by him was Ibn Ezra's "Moznayim," to which he added a critical commentary (Offenbach, 1791). Seven years later Heidenheim began his critical edition of the Pentateuch, which he entitled

Wolf Heidenheim.

His Pentateuch.

"Sefer Torat Elohim." It contained the Targum, the commentaries of Rashi and Rashbam, the "Minḥat Shay" of Solomon Norzi (commentary), his own glosses and Masoretic references, and his supercommentary on Rashi entitled "Habanat ha-Miḳra." He based his commentary chiefly on the accents, adding numerous grammatical notes. But the undertaking, on the business side, was too difficult for him alone, and he was compelled to stop at Gen. xliii. 16.

His Maḥzor.

He next entered into partnership with Baruch Baschwitz, an energetic business man; through the assistance of Breidenbach they obtained from the Count of Solms-Rödelheim, under favorable conditions, a license to establish a printing-press at Rödelheim, whither they removed in 1799. Heidenheim immediately began an edition of the Maḥzor, with a Hebrew commentary by himself and a German translation by himself and Breidenbach (1800). In order to give a correct text, Heidenheim had secured the most ancient manuscripts, among them being one of 1258, as well as the earliest Italian and German editions. At the end of the Maḥzor to Shemini ‘Aẓeret there is printed Heidenheim's "Ha-Piyyuṭim weha-Payeṭanim," an essay on the liturgists.

His Tefillah.

In 1806, Baschwitz having withdrawn, Heidenheim became sole proprietor. In that year he published his "Mebo ha-Lashon," a treatise on Hebrew grammar, and in 1808 his "Mishpeṭe ha-Ṭe‘amim," a treatise on the accents according to the ancient grammarians. Ten years later Heidenheim recommenced his edition of the Pentateuch, but with a larger scope. It was published in four separate editions in 1818–21; one edition, entitled "Me'or ‘Enayim," contains the text, the commentary "‘En ha-Ḳore," and the author's treatise ("‘En ha-Sofer") on the square characters; another edition, entitled "Moda‘ la-Binah," contains the text, the commentary of Rashi, and the author's supercommentary; the third edition, entitled "Tiḳḳun Sofer," is an unvocalized text for scribes; the fourth contains the text, with a German translation, and a commentary entitled "Minḥah Ḥadashah." Heidenheim also published: the Pesaḥ Haggadah (German transl.; 1822); the Pirḳe Abot (German transl.; 1823); "Siddur Safah Berurah," the daily prayers with a German translation (1823); "Ma‘aseh Ta‘tu‘im," a polemic against the cabalist Nathan Adler (anonymous, but ascribed to Heidenheim); "Seder Tish‘ah be-Ab" (German transl., with notes; 1826); Seliḥot (German transl., with a Hebrew commentary; 1834). He also added valuable notes to various works which issued from his press, among them being the "Mebo ha-Mishnah" of Maimonides, and Solomon Papenheim's "Yeri‘ot Shelomoh." He left more than a dozen unpublished works, mostly on Hebrew grammar.

Bibliography: S. Baer, in *Allg. Deutsche Biog.*; Carmoly, in *Revue Orientale*, iii. 303 *et seq.*; Louis Lewin, in *Monatsschrift*, xliv. 127–128; xlv. 422–432, 549–558; Berliner's *Magazin*, v. 41 *et seq.*

S. M. Sel.

HEIDINGSFELD: Bavarian city, on the Main, near Würzburg. It has a population of 4,154, including 100 Jews (1903). That it contained one of the oldest Jewish settlements may be seen from the "Martyrologium" of Nuremberg (ed. Salfeld, p. 233), which mentions a woman by the name of Zira among the victims of the Franconian persecution of 1298. In 1398 King Wenceslaus expressly released the city from the obligation of paying Jewish debts. In 1423 it was stated in the privileges granted the city by King Sigismund that no one should be permitted to receive a Jew or cause him to settle there except by royal command; but in 1431 the city obtained from the king the privilege of admitting Jews with the rights enjoyed by their coreligionists in other free cities.

King Sigismund sold the city to the Von Gutenstein family, from which it passed to Bishop Lorenz of Würzburg, who bought it in 1498 for the bishopric. Because of a charter which the seven Jewish families living there had obtained from their former lord, they were allowed by the bishop to remain for a yearly payment of 120 florins. In the course of the next centuries the Jewish community in Heidingsfeld increased considerably, and as a result the little town became a trading center.

In the fifteenth century Heidingsfeld supported a rabbinate; and in the eighteenth century it became the seat of a chief rabbinate which included all the district communities of Würzburg. On May 23, 1727, the election of Jacob Löw as district rabbi was confirmed by the bishop, and on Aug. 10, 1742, that of Löw Baruch Cohn. From 1798 Abraham Bing occupied the position. The office was discontinued when all corporations were dissolved by the Bavarian edict of 1813 (see Bavaria). The court agent Seligmann should also be mentioned, who, by a patent dated 1726, was exempted, with all his people, from taxes when traveling on the business of the bishopric. Heidingsfeld passed into the possession of the Bavarian crown along with the bishopric of Würzburg. The Jews living there gradually deserted their narrow ghetto; many of them, especially after freedom of residence was proclaimed, settled in the neighboring Würzburg. The community still possesses a parochial school.

Bibliography: Himmelstein, *Die Juden in Franken*, in *Archiv des Historischen Vereins für Unterfranken und Aschaffenburg*, xii.; Heffner, *Die Juden in Franken*, Nuremberg, 1855; Heinrich Epstein, *Ein Beitrag zur Gesch. der Juden im Ehemaligen Herzogtum Ostfranken*, in *Monatsschrift*, 1880; Löwenstein, *Zur Gesch. der Juden in Franken*, in *Zeitschrift für Gesch. der Juden in Deutschland*, iii.; *Landes- und Volkskunde des Königreichs Bayern*, iv., § 1.

D. A. E.

HEIFER, RED. See Red Heifer.

HEILBRON, DAVID: Dutch physician; born at The Hague July 4, 1762; died at Amsterdam 1847. He was educated at the University of Leyden, graduating (M.D.) in 1784. From 1785 to 1800 he practised in his native city. In the latter year he removed to Amsterdam, where for many years he belonged to the board of health, and where he practised for the remainder of his life.

Heilbron is the author of: "Verhandeling over het Bezigen van Purgeermiddelen in de Borstziekten," 1790; "Verhandeling over de Oorzaken van het Beslag op de Tong," 1795, German transl. 1795; "Verhandeling over de Ziekteteekenen uit de

Oogen in Heete Ziekten," 1798; "Verhandeling over de Teekens of Verschijnselen der Oogen in Sleepende Ziekten," 1801; "Verhandeling over de Middelen Tegen de Besmetting van de Ware Veepest," 1824.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.* Vienna, 1884.

S. F. T. H.

HEILBRONN: Town of Württemberg in the district of the Neckar. There was an important community there in 1298, when RINDFLEISCH and his hordes slew nearly 200 Jews (Oct. 19). Among the victims were one rabbi and one punctator ("naḳdan"). At the beginning of the fourteenth century the Jews of Heilbronn paid taxes amounting to 666⅔ florins (about $1,500). In 1316 they were turned over to the city by Ludwig the Bavarian for a period of six years, after the debts due them had been canceled, in recognition of the city's loyalty. By an agreement of July 8, 1322, between the city and Duke Frederick of Austria the citizens were released from liability for everything that they had taken from the Jews. In 1349 the latter were attacked in their street on the Hasenmarkt, their goods were plundered and burned, and their synagogue was set on fire; but in 1357 the community had built another. They suffered severely under the arbitrary decrees of King Wenceslaus; during the war between the Suabian towns; under the shameful policy, as regards the Jews, of kings Rupert and Sigismund; and during a war that had broken out on their account between the city and Heinrich Mosbach of Ems. At the end of the fifteenth century they were ordered to leave the city despite the repeated intercessions of Emperor Frederick III. The few Jews who still remained were expelled by the city council in 1523 and 1529, and down to the middle of the seventeenth century the municipal authorities refused to allow Jews to enter the town. In 1645 a few were admitted under special restrictions; in 1667 a very severe decree was issued regarding Jewish business men visiting the city. In the following century there were no Jews at Heilbronn, and not until the law of April 25, 1828, had raised the status of the Jews of Württemberg were they readmitted. On May 5, 1831, a Jew was made a citizen; in 1861 there were twenty-one Jewish families, who dedicated a synagogue on Nov. 21 of that year.

The scholars of Heilbronn during the Middle Ages included R. Johanan, son of R. Eliakim; the punctator Abraham, and the teacher Isaac, all of whom were murdered in 1298; the Talmudist Salomon Spira flourished there in the second half of the fifteenth century. In 1903 there were 920 Jews in a population of 37,889. They have a fine synagogue in the Moorish style, various philanthropic institutions, a society for the study of Jewish history and literature, and a B'nai B'rith lodge. Since 1864 Heilbronn has replaced Lehrensteinsfeld as the seat of the district rabbinate, which now includes the communities of Affaltrach-Eschenau, Bonfeld, Kochendorf, Neckarsulm, Lehrensteinsfeld, Weinsberg, Massenbach with Hausen, Oedheim, Oehringen, Sontheim, Horkheim, and Thalheim. Its present rabbi is L. Kahn (1903), his predecessors having been Moses Engelbert (1864–91) and Berthold Eisenstein (1891–92).

BIBLIOGRAPHY: Salfeld, *Martyrologium*; Jäger, *Gesch. von Heilbronn*, Heilbronn, 1828; Wiener, in *Achawa-Jahrbuch*, pp. 56 *et seq.*, Leipsic, 1865; *Statistisches Jahrb. des Deutsch-Israelitischen Gemeindebundes*, Berlin, 1903.

D. S. SA.

HEILBRONN (HEILPRIN), ABRAHAM BEN MOSES ASHKENAZI: Chief rabbi of Lemberg; born in 1578; died Jan. 2, 1649. His father was related to R. Solomon Edels. Abraham Heilbronn wrote: "Birkat Abraham," a homily which he delivered on the day of his "bar miẓwah" (Prague); "Ahabat Ẓiyyon," a commentary on the Pentateuch and the five Megillot (Lublin, 1639). In the preface to the latter work he asserts that he also wrote a commentary on the Prophets and the Hagiographa, and he refers to a work of his entitled "Sha'are Ẓiyyon."

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i., No. 118; iii., No. 118; Steinschneider, *Cat. Bodl.* col. 691; Buber, *Anshe Shem*, pp. 6–7; Fuenn, *Keneset Yisrael*, p. 20; Michael, *Or ha-Ḥayyim*, p. 96.

G. M. SEL.

HEILBRONN, JACOB BEN ELHANAN: German rabbi and mathematician; flourished in the sixteenth and seventeenth centuries. After occupying various rabbinates he settled at Padua. He wrote: "Seder Meliḥah," a treatise in Judæo-German on the law of salting meat, at the end of which there is an elegy on the death of Abigdor Zuidal (Venice, 1602?); "Naḥalat Ya'aḳob," a collection of responsa, which contains, besides his own responsa, some contributed by others (Padua, 1622); "Shoshannat Ya'aḳob," multiplication tables, with arithmetical puzzles for exercise and primary instruction (a supplement to his edition of the "Orḥot Ḥayyim" of R. Eleazar ha-Gadol; Venice, 1623); an Italian translation of Benjamin Aaron Solnik's "Miẓwot Nashim," on women's three obligations (Padua, 1625). Fürst ("Bibl. Jud." i. 371) doubts whether the Italian translation was made by Heilbronn or whether the latter was the author and Solnik the translator. The Italians spell his name "Alpron" (Mortara, "Indice").

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 173; Steinschneider, *Cat. Bodl.* col. 1214; idem, *Jewish Literature*, p. 261.

D. M. SEL.

HEILBRONN, JOSEPH BEN ELHANAN: German Hebrew scholar; lived at Posen in the sixteenth century. Nepi-Ghirondi's "Toledot Gedole Yisrael" (p. 203) mentions a Joseph Heilbronn who died at Padua in 1622, but who can not be identified with Joseph ben Elhanan. Heilbronn wrote: "Em ha-Yeled," an elementary Hebrew grammar for the use of children, with conjugation tables and explanations in German (Prague, 1597); "Me'irat 'Enayim," the 613 commandments arranged according to Maimonides (Prague, n.d.); "Ḳol ha-Ḳore," a short Hebrew grammar for use in schools (Cracow, n.d.).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1472.

K. M. SEL.

HEILBUT, ABRAHAM BEN JUDAH: German Talmudist; lived at Altona in the middle of the eighteenth century. In July, 1751, he wrote there "Binah Rabbah," a commentary to the Midrash Rabbah and on the Midrashim to Psalms, Proverbs, and Samuel. Chief attention is given to words not found in the "'Aruk." The work is still unpublished. He was also the author of "'Aruk Ḳaṭon," a vocabulary of the Talmud (also unpublished); and of "Kaf Naḥat," a commentary on Pirḳe Abot (Altona, 1779).

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 148; Benjacob, *Oẓar ha-Sefarim*, p. 246, No. 281.

K. M. Sel.

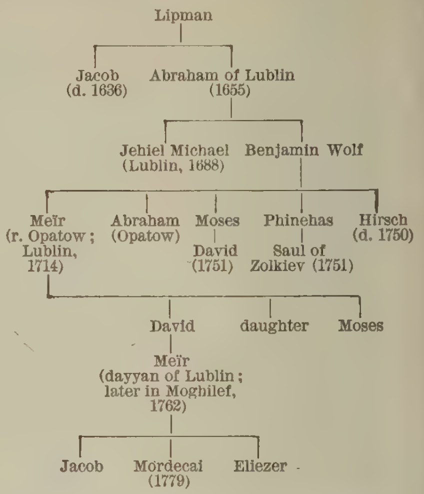
HEILBUTH, FERDINAND: French painter; born at Hamburg in 1826; died Nov. 19, 1889, at Paris, where he had been naturalized ten years previously. His work is characterized by lively coloring and accentuation of expression. He exhibited at the annual salons from 1853 onward. Of his works may be cited: "Une Réception chez Rubens"; "Luca Signorelli"; "Le Fils du Titien et Béatrice Donato"; "La Tasse à Ferrare"; "Le Mont de Piété" (now in the Luxembourg); "Au Bord de la Tamise"; "Beau Temps"; "Rêverie"; "Epreuve de Musique de Palestrina"; "L'Autodafé"; "Aux Bords de la Seine." Heilbuth excelled as a portrait-painter. He was made chevalier of the Legion of Honor in 1861; officer in 1881.

Bibliography: *Nouveau Larousse Illustré.*

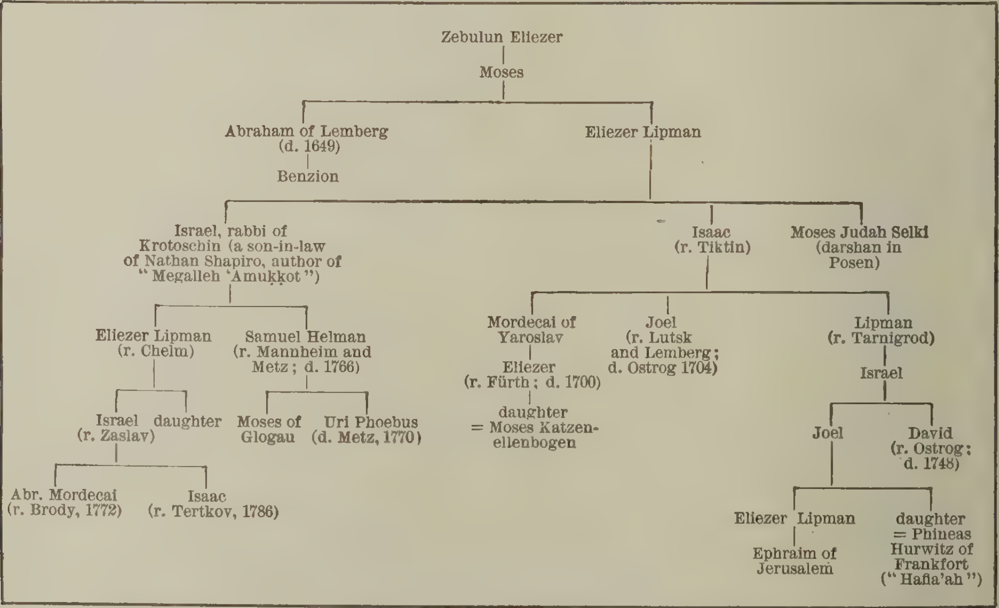
S. V. E.

HEILPRIN: Besides the numerous Heilbrons, Heilbronners, Heilpruns, and Heilbruns who are known to have lived between the middle of the sixteenth century and the present time, there are four distinct branches of the Heilprin family. The progenitor of the oldest of these was Zebulun Eliezer, whose son Moses of Brest-Litovsk was brother-in-law of Samuel Edels (d. 1632). Moses was the author of "Zikron Mosheh" (Lublin, 1611). The following tree includes his known descendants, omitting the females in most instances (the abbreviation "r." signifies "rabbi"):

The genealogy of another branch, which includes several rabbis and prominent leaders of communities and of the Four Lands, is as follows:

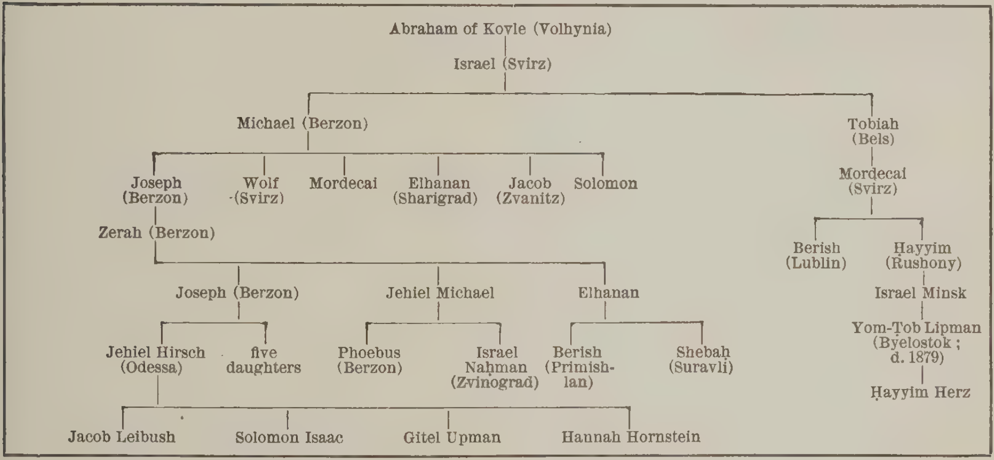


The genealogy of a third branch is that made by Belinson of the family of **Jehiel Hirsch Heilprin,** who went from Brody in 1821 to Odessa, where he was dayyan until 1835; he then succeeded Reuben Hardenstein in the rabbinate of Odessa, which Heilprin held until his death, Jan. 13, 1877 ("Allg. Zeit. des Jud." 1877, p. 126, where the name is erroneously given as "Michael Hirsch"). The places following the names in the family tree on the opposite page denote in most instances the rabbinates.


Zebulun Eliezer
Moses
Abraham of Lemberg (d. 1649)
Eliezer Lipman
Benzion
Israel, rabbi of Krotoschin (a son-in-law of Nathan Shapiro, author of "Megalleh 'Amuḳḳot")
Isaac (r. Tiktin)
Moses Judah Selki (darshan in Posen)
Eliezer Lipman (r. Chelm)
Samuel Helman (r. Mannheim and Metz; d. 1766)
Mordecai of Yaroslav
Joel (r. Lutsk and Lemberg; d. Ostrog 1704)
Lipman (r. Tarnigrod)
Eliezer (r. Fürth; d. 1700)
Israel
Israel (r. Zaslav)
daughter
Moses of Glogau
Uri Phoebus (d. Metz, 1770)
daughter = Moses Katzenellenbogen
Joel
David (r. Ostrog; d. 1748)
Abr. Mordecai (r. Brody, 1772)
Isaac (r. Tertkov, 1786)
Eliezer Lipman
daughter = Phineas Hurwitz of Frankfort ("Hafla'ah")
Ephraim of Jerusalem

Genealogical Tree of the Oldest Branch of the Heilprin Family.

The fourth branch is that of Jehiel b. Solomon b. Jekuthiel of Minsk, author of "Seder ha-Dorot," whose son Moses succeeded him in the rabbinate, and whose grandson, Löb b. Isaac, published his work. He was probably connected with the third branch of the Heilprin family. A large number of the Heilprins now living in Russia claim descent from him. Phinehas Mendel, father of Michael Heilprin, was also probably descended from one of the several prominent Heilprins who lived in his native city, Lublin. Among other Heilprins are: **Abraham b. Moses Heilprin** (see HEILBRONN); **Baruch b. Ẓebi Heilprin,** author of "Miẓwot ha-Shem," on the 613 commandments (Lemberg, 1792); **Gedaliah Heilprin** of Minsk, author of "Ḳohelet ben Shelomoh" (Wilna, 1879); **Joel b. Isaac Heilprin (Ba'al Shem I.)** of Ostrog, Volhynia (1648–49); **Joel b. Uri Heilprin (Ba'al Shem II.)** of Zamoscz, flourished 1720; **Joseph b. Elhanan Heilprin** (see HEILBRONN); **Naḥman Heilprin,** assistant rabbi ("rosh bet din") in Brest-Litovsk, 1774; **Saul** and **Isaac,** sons of **Samuel Heilprin,** and joint authors of "Hora'at Sha'ah" (Berlin, 1765), solutions of the difficulties left unsolved in the "ḥiddushim" of R. Samuel Edels.



GENEALOGICAL TREE OF THE LATER BRANCH OF THE HEILPRIN FAMILY.

Heilprins are to be found in almost all Ashkenazic communities, but they are not necessarily of the same family, since most of the family names borne by the Jews of Austria, Germany, and Russia were assumed indiscriminately by order of their respective governments toward the end of the eighteenth century or at the beginning of the nineteenth.

BIBLIOGRAPHY: Belinson, *'Ale Hadas*, p. 23, Odessa, 1865; Eisenstadt-Wiener, *Da'at Kedoshim*, pp. 23, 29, 57; Eisenstadt, *Rabbane Minsk*, p. 25, Wilna, 1898; Fürst, *Bibl. Jud.* i. 372–373; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 25, 284, 332; Zeitlin, *Bibl. Post-Mendels.* p. 140.

J. P. Wi.

HEILPRIN, ABRAHAM BEN MOSES. See HEILBRONN, ABRAHAM BEN MOSES ASHKENAZI.

HEILPRIN, ANGELO: American naturalist, geologist, and traveler; son of Michael Heilprin; born March 31, 1853, at Sátoralja-Ujhely, Hungary. He was taken by his father to the United States in 1856. Some years later he returned to Europe, where he was educated. From 1876 to 1878 he continued his studies at the Royal School of Mines, London; at the Imperial Geological Institution of Vienna, and at Florence and Geneva, subsequently returning to the United States. He was professor of invertebrate paleontology and of geology at the Academy of Natural Sciences, Philadelphia (1880–1900); curator in charge of the museum of that institution (1883–1892); professor of geology at the Wagner Free Institute of Science in Philadelphia (1885–90); and has been president of the Geographical Society of Philadelphia for seven years. Heilprin has also demonstrated his ability as an artist, and in 1880 exhibited "Autumn's First Whisper" at the Pennsylvania Academy of Fine Arts, and "Forest Exiles" at the Boston Museum of Fine Arts in 1883.

In 1886 Heilprin went to Florida for the purpose of investigating the geological structure of the peninsula; in 1888, to Bermuda for a similar purpose. Two years later he set out on a scientific expedition to Mexico, and in pursuit of his investigations he ascended Iztaccihuatl, Orizaba, and Popocatepetl, and ascertained their altitudes by barometric measurements. While on this journey he explored the central plateau, and on his return contributed valuable additions to the geological knowledge of that region. In 1892 Heilprin led the Peary Relief Expedition to Greenland. After the eruption of Mount Pelée, by which the city of Saint-Pierre, Martinique, was entirely destroyed (May 8, 1902), Heilprin visited the island, and climbed to the crater of Mount Pelée while the volcano was in action; he revisited it in 1903.

The following are his chief publications: "Contributions to the Tertiary Geology and Palæontology of the United States" (1884); "Town Geology, the Lesson of the Philadelphia Rocks" (1885); "The Geographical and Geological Distribution of Animals" (1887); "The Geological Evidences of Evolution" (1888); "The Bermuda Islands" (1889); "Principles of Geology" (1890); "The Arctic Problem and Narrative of the Peary Relief Expedition" (1893); "The Earth and Its Story" (1896); "Alaska and the Klondike" (1899); "Mount Pelée and the Tragedy of Martinique" (1903). He died July 17, 1907.

BIBLIOGRAPHY: *Appleton's Encyc. of American Biog.*; *Who's Who in America*; *International Encyclopedia*.

A. F. H. V.

HEILPRIN, ELIEZER B. MORDECAI: Polish rabbi; born probably in Yaroslav, Galicia, in 1648; died at Fürth in 1700. He was rabbi successively in Gross Meseritz, Moravia; Tomaszow, Russian Poland; and Fürth, Bavaria. Heilprin was the author of "Siaḥ ha-Se'uddah," festive discourses delivered on the occasion of finishing the study of several tractates of the Talmud. This work and some of his responsa and novellæ are still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 469, 470).

BIBLIOGRAPHY: *Oẓerot Ḥayyim* (Michael Catalogue), manuscript part, Nos. 267, 788-789, 805, Hamburg, 1848; Michael, *Or ha-Ḥayyim*, pp. 209-210; Fuenn, *Keneset Yisrael*, p. 123; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 60, 63, 66.

K. P. WI.

HEILPRIN, JEHIEL BEN SOLOMON: Lithuanian rabbi, cabalist, and chronicler; born about 1660; died at Minsk about 1746. He was a descendant of Solomon Luria, and traced his genealogy back through Rashi to the tanna Johanan ha-Sandlar. He was rabbi of Glusk, government of Minsk, till 1711, when he was called to the rabbinate of Minsk, where he officiated also as head of the yeshibah till his death. Heilprin was one of the most eminent Talmudists of his time. He was opposed to casuistry, and on this account succeeded in grouping around him a great number of liberal-minded pupils. For a long time he had to sustain a hard struggle with ARYEH LÖB B. ASHER, who, while still a young man, had founded a yeshibah at Minsk, which at first was very flourishing. Aryeh Löb attacked Heilprin's method of teaching; and the antagonism between them spread to their pupils. Later, Aryeh Löb, being obliged to assist his father in the district rabbinate, neglected his yeshibah, which was ultimately closed, and Heilprin was no longer molested.

Heilprin devoted a part of his time to the study of Cabala, on which subject he wrote a work. He was opposed to giving approbations to new books, deviating, as he himself says, only twice from his general principle in this regard. The two works so favored were the "'Ir Ḥomah" of Abraham Judah Elijah and the "Magen ha-Elef" of Aryeh Löb of Plock.

Heilprin is especially known through his "Seder ha-Dorot." This work consists of three independent volumes or parts. The first of these, entitled "Yemot 'Olam," is a history from the Creation down to his own time. The author always endeavors to give, by means of calculation, the dates of Biblical personages. He bases his work on the "Yuḥasin" of Abraham Zacuto, on the "Shalshelet ha-Ḳabbalah" of Gedaliah ibn Yaḥya, and on the "Ẓemaḥ Dawid" of David Gans. It seems that this first part was written when the author was still young; for the last event which he registered was one occurring in 1697. The second part, "Seder ha-Tanna'im weha-Amora'im," contains lists of the Tannaim and Amoraim in alphabetical order with their dates. Part III. is a kind of catalogue containing first the names of all the authors, then those of their works, both arranged in alphabetical order. Heilprin based this part on the "Sifte Yeshenim" of Shabbethai Bass, but added a great number of other titles. He states in the preface the many advantages of a knowledge of the chronological order of the Talmudists, which indeed in certain cases is absolutely necessary. The whole work is followed by notes on the Talmud, also arranged in alphabetical order. It was published for the first time by Heilprin's grandson, Judah Löb Heilprin, at Carlsruhe in 1769. There exist several other editions, the latest being the revised one of Naphtali Maskileison, Warsaw, 1882.

Of Heilprin's numerous other works, mentioned in the "Seder ha-Dorot," the only one which has been published is "'Erke ha-Kinnuyim," a dictionary of synonyms and homonyms occurring in the Bible, Talmud, and other works, chiefly cabalistic (Dyhernfurth, 1806).

BIBLIOGRAPHY: De Rossi, *Dizionario*, i. 166; Naphtali Maskileison in the preface to his edition of the *Seder ha-Dorot*, as above; Benzion Eisenstadt, *Rabbane Minsk*, pp. 14-16, Wilna, 1898.

S. M. SEL.

HEILPRIN, JOEL BEN ISAAC: Polish Ḥasidic rabbi; lived at Ostrog in the middle of the seventeenth century. He was known as "Ba'al Shem I.," and, owing to his Talmudic and cabalistic learning, enjoyed a great reputation among his contemporaries, who called him "a man of God." In the cabalistic "Toledot Adam" (Zolkiev, 1720) it is recorded that in 1648 he miraculously saved some Jews who, pursued by enemies, had taken refuge in a ship. Some of his writings were printed in the cabalistic "Mif'alot Elohim" (Zolkiev, 1724). See BA'AL SHEM.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, pp. 432-433.

D. S. MAN.

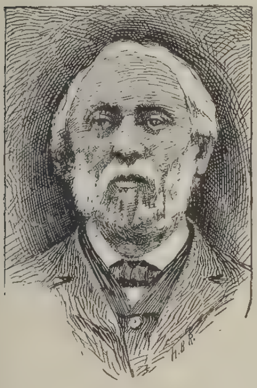
HEILPRIN, JOEL BEN URI (also known as **Ba'al Shem II.**): Galician thaumaturge; lived at Satanow in the first half of the eighteenth century. Possessed of a fair knowledge of medicine and physics, he pretended to effect cures and perform miracles by means of the Cabala and the Holy Name. In 1720 he published anonymously a work entitled "Toledot Adam," describing various remedies attributed to prominent cabalists. The preface of the work constitutes a continuous panegyric of Heilprin and his miracles. Heilprin had many pupils, who, on the death of their master, formed a band of charlatans who shamelessly exploited the credulity of their contemporaries.

BIBLIOGRAPHY: K. P. Moritz, *Salomon Maimon's Lebensgesch.* i. 217; Fuenn, *Keneset Yisrael*, p. 433; Zedner, *Cat. Hebr. Books Brit. Mus.*

J. I. BR.

HEILPRIN, LOUIS: American encyclopedist; son of Michael Heilprin; born in Miskolcz, Hungary, July 2, 1851. He emigrated with his parents to the United States in 1856, and was educated privately. He contributed articles to the second edition of the "American Cyclopædia," of which his father was one of the associate editors. He is the author of the "Historical Reference Book" (New York, 1884; 6th ed., *ib.* 1899), a standard book of reference. He became editorially connected with the "New International Encyclopedia" in 1902, and later was associated with his brother, Angelo Heilprin, in the preparation of a new edition of "Lippincott's Gazetteer of the World."

BIBLIOGRAPHY: *Who's Who in America*, Chicago, 1899.
A. P. Wi.


Michael Heilprin.

HEILPRIN, MICHAEL: Polish-American scholar, author, and philanthropist; born in Piotrkow, Russian Poland, Feb. 23, 1823; died in Summit, N. J., May 10, 1888. He was the son of Phinehas Mendel Heilprin, and was brought up in an atmosphere of enlightened Orthodoxy which was not antagonistic to the acquisition of secular learning. His father was his only teacher, and his good memory, combined with a great capacity for work, helped him to lay the foundation of his encyclopedic knowledge. Heilprin married early, and in 1843 emigrated to Hungary. He established himself as bookseller in the town of Miskolcz. He thoroughly mastered the Hungarian language; and his articles and poems in the cause of liberty attracted attention during the stormy days of 1848 and 1849. He became acquainted with Kossuth and other leaders, and, when the short-lived independent government was established, became secretary of the literary bureau which was attached to the Ministry of the Interior, presided over by his friend Szemere. After the collapse of the Revolution he went to Cracow and remained for some time with his father's friend, Isaac Mieses, with whose nephew, the philosopher Fabius Mieses, he formed a friendship which lasted throughout his life.

Association with Kossuth.

From Cracow Heilprin went to France, where he remained less than a year, and where he suffered from a malady of the eyes which for a long time incapacitated him for work. At the close of 1850 he returned to Hungary and settled as a teacher in Sátoralja-Ujhely. He then devoted his leisure to the study of the English language and English literature, and in 1856 went to England with the intention of settling there; but, following the advice of Kossuth, whom he met in that country, he proceeded to the United States.

Heilprin settled in Philadelphia, where for two years he taught in the schools of the Hebrew Education Society. In the exciting times preceding the Civil war he "saw but one struggle here and in Hungary," his sympathies being actively enlisted in the anti-slavery cause. In 1858 he was introduced to Ripley and Dana, the editors of "Appleton's New American Cyclopædia," and they were so impressed with the extent and accuracy of his knowledge that he was forthwith engaged by them to read and verify the geographical, historical, and biographical articles which were to appear in that publication. He also contributed a mass of valuable articles to the "Cyclopædia," among them "Hebrews," "Hungary," and "Poland." In 1858 he took up his residence in Brooklyn, where he became intimate with several members of the Kossuth family. In 1863 he removed to Washington, where he remained for two years, again engaging in book-selling. He also founded there a periodical called "The Balance," which existed for a short time. In 1865 he returned to New York, and at once began to contribute book reviews and articles on European politics to the newly established "Nation," on which he remained a constant collaborator until his death. From 1871 to 1876 he was engaged as associate editor on the second edition of the "American Cyclopædia."

Work in America.

When the persecution of the Jews in Russia in 1881 sent a flood of refugees to America, Heilprin threw himself heart and soul into the work of relief. He took an intense interest in the colonization plans of the earlier arrivals, and soon became absorbed in the work of the Emigrant Aid Society. His self-sacrificing activity, described by him in a letter to Fabius Mieses in 1887 as "a laborious striving which almost amounts to martyrdom," ended only with his life.

Most of Heilprin's literary work was anonymous; and his wide knowledge of history and geography, as well as his remarkable linguistic attainments (of which his extraordinary knowledge of Hebrew was but a part), and the consummate ability with which he treated political and even strategic questions in his articles, were therefore known only to those who were personally acquainted with him. The only work which bears his name is "The Historical Poetry of the Ancient Hebrews" (2 vols., New York, 1879–1880), in which he fully accepts the theories of modern Bible critics. A collection of "Bibelkritische Notizen," "printed as manuscript," with a preface by Rabbi B. Szold (Baltimore, 1893), contains comparisons of various passages of the Bible.

BIBLIOGRAPHY: Chadwick, *Unitarian Review*, Sept., 1888; A. Günzig, *F. Mieses*, in *Oẓar ha-Sifrut*, v. 3; Wiernik, *Ha-Modia' le-Ḥodashim*, v. 1, No. 10, New York, 1901; *idem*, in *Jewish Comment*, Sept. 27 and Oct. 4, 1901; Abraham Hochmuth, in *Magyar Zsidó Szemle*, v. (1888), 560-569.
A. P. Wi.

HEILPRIN, PHINEHAS MENDEL: Polish Hebraist; born in Lublin Nov., 1801; died in Washington, D. C., Jan. 30, 1863. Trained in the study of the Talmud and its commentaries, his critical mind was attracted by the writings of Maimonides. After mastering the Arabic and the Greek philosophy of the Hebrew sages, he became a diligent student of modern German philosophy. He married early, and established himself as a cloth-manufacturer and wool-merchant in Piotrkow. He removed in 1842 to northern Hungary, but left that country after the failure of the Revolution of 1848, in which his eldest son, Michael, took part. He went to the United States in 1859, finally making Washington his home.

Heilprin was a fine example of the old-style scholarly merchant. He was the lifelong friend of Isaac Mieses, who resided in Piotrkow in his younger days; and he often visited S. L. Rapoport and other Jewish scholars. Jost knew and honored him "als ein Mann von tüchtiger Gesinnung" ("Orient, Lit." 1845, No. 1). His chief work, which, like almost all his writings, is directed against the Judæo-German reformers, is "Teshubot be-Anshe Awen" (Frankfort-on-the-Main, 1845); it is a sane and broad argument against the position of the reformers, especially on the questions of marriage and divorce, and although the author is very personal in his attacks, especially on Holdheim, the work is probably the fairest of that nature written in Hebrew.

This work called forth a protest ("Toḳef ha-Talmud," Ofen, 1848) from an ultra-Orthodox rabbi of Hungary, Isaac Ẓebi Margareten. In the preface he declares that Heilprin, whose work is "well thought of in this vicinity," admitted too much, and weakened the case of the conservatives by his suggested emendations of the text of the Talmud. Phinehas Mendel is not known to have replied. His other works are: "Eben Boḥan," on Maimonides; "Bi'ur Millot ha-Higgayon," on logic; "Sekel Ṭob" (Frankfort-on-the-Main, 1846), a criticism on Geiger's edition of the "Ḳobeẓ Wikkuḥim"; "Derek Yesharah," on the proper treatment of the Talmudical text by critics ("Bikkurim," i. 96–103, Vienna, 1864), which is supposed to be the introduction to a large work against irresponsible critics. In "Orient, Lit." 1845, No. 1, an article written by him precedes Jost's review of his "Teshubot be-Anshe Awen."

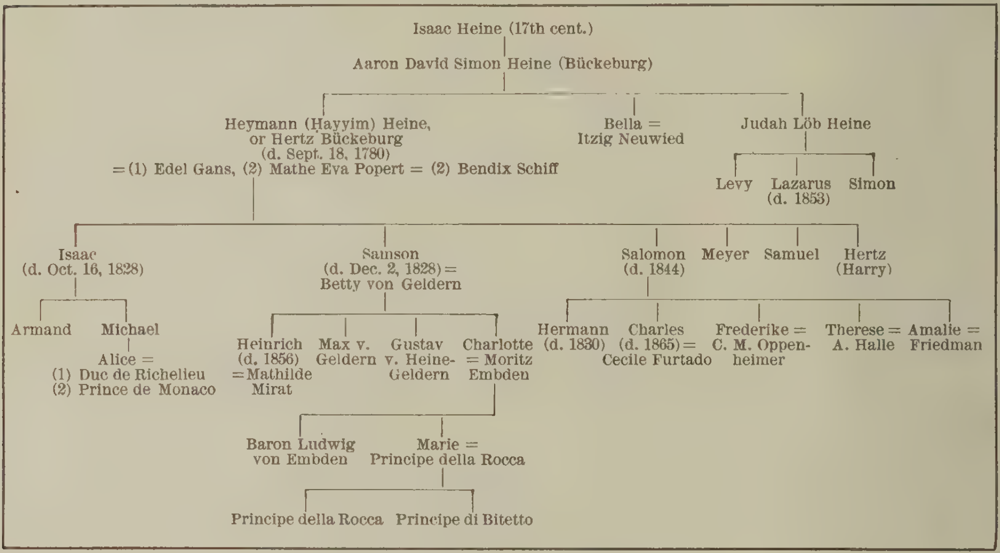
Bibliography: Morais, *Eminent Israelites of the Nineteenth Century*, pp. 126–130, Philadelphia, 1880; Zeitlin, *Bibl. Post-Mendels.* p. 140, Leipsic, 1891; Lippincott, *Dictionary of Biography*, s.v., 3d ed., Philadelphia, 1901; Günzig, *Toledot . . . Fabius Mieses*, pp. 11–12, Cracow, 1890 (reprint from *Oẓar ha-Sifrut*, iii.).

H. R. P. Wi.

HEIM, MICHAEL: Austrian jurist; born Aug. 18, 1852, at Jakosič, Slavonia. He studied law at the University of Vienna (1871–75), and became royal assistant attorney ("Staatsanwaltsubstitut") at the court of Essegg (1883–90) and district judge at Brod-on-the-Saave (1890–98). In 1898 he was appointed attorney-general, a rare distinction for a Jew in Austria. On Aug. 24, 1903, he was appointed first president of the royal tribunal of Mitrovicz.

s. H. E. K.

HEINE: The family made illustrious by the poet can be traced back on the father's side to one Isaac Heine (Hehne), who lived at Bückeburg in the electorate of Hanover, and visited the Leipsic fair in 1697. The following sketch pedigree gives his chief descendants:


Isaac Heine (17th cent.)
Aaron David Simon Heine (Bückeburg)
Heymann (Ḥayyim) Heine, or Hertz Bückeburg (d. Sept. 18, 1780) =(1) Edel Gans, (2) Mathe Eva Popert = (2) Bendix Schiff
Bella = Itzig Neuwied
Judah Löb Heine
Levy
Lazarus (d. 1853)
Simon
Isaac (d. Oct. 16, 1828)
Samson (d. Dec. 2, 1828) = Betty von Geldern
Salomon (d. 1844)
Meyer
Samuel
Hertz (Harry)
Armand
Michael
Alice = (1) Duc de Richelieu (2) Prince de Monaco
Heinrich (d. 1856) = Mathilde Mirat
Max v. Geldern
Gustav v. Heine-Geldern
Charlotte = Moritz Embden
Hermann (d. 1830)
Charles (d. 1865) = Cecile Furtado
Frederike = C. M. Oppenheimer
Therese = A. Halle
Amalie = Friedman
Baron Ludwig von Embden
Marie = Principe della Rocca
Principe della Rocca
Principe di Bitetto

Genealogical Tree of the Heine Family.

Bibliography: G. Karpeles, in *Kaufmann Gedenkbuch*, pp. 457–506; *Allg. Zeit. des Jud.* 1902, pp. 273–274.

J.

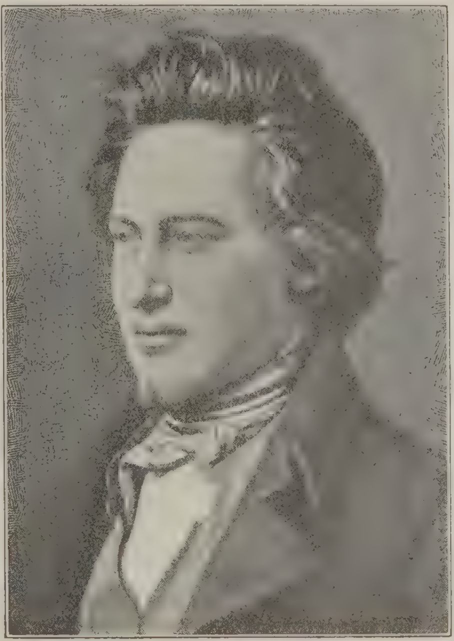
HEINE, EPHRAIM VEITEL. See Ephraim, Veitel-Heine.

HEINE, GUSTAV, FREIHERR VON GELDERN: Austrian publicist; born June 18, 1812, at Düsseldorf; died Nov. 15, 1886, at Vienna; brother of Heinrich Heine. On completing his preliminary education at Hamburg he studied at the universities of Halle and Göttingen. He first engaged in agriculture, then in business, and then entered the Austrian army, rising to the rank of first lieutenant. In 1847 he founded in Vienna "Das Fremdenblatt," a periodical that became the official organ of the Austrian Foreign Office. In 1867 the Order of the Iron Crown of the third class was conferred upon Heine; and soon afterward he was knighted. In 1870 he was elevated to the rank of "Freiherr," with the cognomen "Geldern," his mother's family name.

One of his sons, **Maximilian Heine**, writes under the name of “Heldern,” and is the author of the libretto to the operetta “Mirolan.”

Bibliography: *Fremdenblatt*, Nov. 16, 1886; Embden, *Heinrich Heine's Familienleben*, p. 65, Hamburg, 1892; Eisenberg, *Das Geistige Wien*, p. 197.
s. B. Te.

HEINE, HEINRICH (after baptism, **Christian Johann Heinrich Heine**; among his family, **Harry**): German lyric poet and essayist; born at Düsseldorf Dec. 13, 1797; died in Paris Feb. 17, 1856; son of Samson Heine and Betty von Geldern. Though named after his father's brother Hertz, he was chiefly influenced in his early days by his mother and her uncle, Simon von Geldern, a curious mixture of traveler, “schnorrer,” and adventurer. His father left his education to his mother, Betty von Geldern, who, touched by the new ideas of the French Revolution, and something of a freethinker, had him educated in a desultory manner by equally freethinking Jesuits and French refugees. There is little evidence that he had any specifically Jewish education, though he records in his “Memoirs” that he learned to conjugate the Hebrew verb “paḳad.” As he also refers to the root “ḳaṭal,” it is probable that he had to relearn Hebrew later from Gesenius. The time of his youth was the most favorable the German Jews had seen, owing to the influence of Napoleon, and Heine was always conscious of, and grateful for, the Jewish emancipation due to him.



Heinrich Heine.

Early Influences.

At the age of seventeen, in 1815, he was sent to Frankfort to try his fortune in a banker's office, where for the first time he became aware of the restrictions by which Jews were oppressed in the German cities. At first he could not bear it, and went back to Düsseldorf; the next year he went to Hamburg to enter the office of his uncle, Solomon Heine, who was becoming one of the chief merchants of that city. The office-work proving distasteful to him, he ventured to set up in business for himself in 1818, but failed. Meanwhile the most important influence upon his life came through his frustrated love for his cousin Amalie, which brought out some of the tenderest, and, when he was thwarted, some of the most cynical, strains of his muse. When Solomon Heine found that his daughter was likely to be entangled with her cousin, who had shown no capacity for business, a rigid embargo was put upon any intercourse between Heine and the young girl, who shortly afterward, in 1821, married J. Friedländer of Absinthhein. Perhaps as a kind of compensation, his uncle sent Heine in 1819 to study law at Bonn and afterward at Göttingen, whence he was rusticated; going next to Berlin, he came under the influence of the Hegelians. Here his first volume of poems appeared, and here for the first time he came in contact with real Jewish influences. He became a member of the circle around Rahel, and in the household of Veit became acquainted with Moser, Gans, Dr. Rosenheim, Daniel Lessmann, and Joseph Lehmann. He also visited the Mendelssohns, and at Chamisso's house became acquainted with Hitzig (Embden, “Family Life,” pp. 44-47, New York, 1892). He came in touch with Zunz and his followers, and by them was drawn into the circle which was attempting to create Jewish science by the Verein für Cultur und Wissenschaft des Judenthums. When the “Zeitschrift” appeared, Heine complained of its German (“Briefe,” ed. Karpeles, p. 117).

The chief influence, however, was exercised by Moses Moser, whom Heine somewhere calls a supplement to “Nathan the Wise.” They, with Ludwig Marcus and Emanuel Wolf, were inspired by the idea of uniting modern culture and ancient Judaism, and Heine joined eagerly in their enthusiastic hopes, which were, however, destined soon to be frustrated. In the reaction many of the members of the Verein submitted to baptism, which at that time was the only key to an official career in Prussia. The effect on Heine was rather to divert his attention from Jewish matters to German literature, and from 1822 to 1827 he produced a series of poems and sketches of travel which practically placed him at the head of German literature, culminating as they did in the “Buch der Lieder,” one of the most exquisite volumes of lyric verse produced by a German poet. Much, however, that he wrote was offensive to the bourgeois and the bureaucracy of Prussia, but the coarseness of the suggestions was often redeemed by the piquant style in which they were put forth, and his light shafts of satire managed to pierce the most pachydermatous of mortals. His wit was essentially Jewish, and was clearly derived from the Berlin circles in which he had recently moved. It was while under their influence that he attempted his sole effort at a romance in his “Rabbi von Bacharach,” a historical romance of the Middle Ages dealing with the persecution of the Jews by the Crusaders; it was unfortunately left unfinished.

His Conversion.

Meanwhile the question of a livelihood had forced him to take up the problem of his continued formal connection with the Jewish community. The example of Eduard Gans had shown him the hopelessness of expecting an academic career for a professing Jew. Defiantly yet reluctantly he determined on nominally changing his faith, and was received into the Protestant Church (June 28, 1825) as a preliminary to his LL. D. at Göttingen and to his career at the Prussian bar. He himself did not attempt to disguise the motives which led to this renunciation He declared that he was "merely baptized, not converted." In writing to Moser he said:

> "From my way of thinking you can well imagine that baptism is an indifferent affair. I do not regard it as important even symbolically, and I shall devote myself all the more to the emancipation of the unhappy members of our race. Still I hold it as a disgrace and a stain upon my honor that in order to obtain an office in Prussia—in beloved Prussia—I should allow myself to be baptized."

Heine took a morbid pleasure in going to the temple at Hamburg to listen to Dr. Salomon preaching against baptized Jews. He was soon to learn that his sacrifice—if it was a sacrifice—was of little avail.

> "I am hated alike by Jew and Christian," he wrote, Jan. 9, 1826; "I regret very deeply that I had myself baptized. I do not see that I have been the better for it since. On the contrary, I have known nothing but misfortunes and mischances."

Almost immediately after his baptism he published his "Buch Le Grand" (1827), which was so revolutionary in tone and apologetic toward Napoleon, then in the depth of disrepute, that he considered it wise to await publication in England. The climate and the Philistinism of the England of those days were both repulsive to him, and he soon returned to Hamburg to produce his masterpiece, "Buch der Lieder." Despairing of any government employ from Prussian officials, he went to Munich, but found all attempts vain after the antinomian display he had made in the "Buch Le Grand." He accordingly went to Italy, and further irritated public opinion by the loose descriptions of his Italian adventures in his "Bäder von Lucca." After his father's death he produced the third volume of his "Reisebilder," the circulation of which was at once prohibited by the Prussian government, which showed clearly by this means its determination not to give him an official career. The French Revolution of 1830 found him, therefore, prepared to abandon his native land, and in May, 1831, he took up his permanent abode in Paris, where at that time his Jewish birth was rather an advantage than otherwise.

Mediator Between France and Germany.

The next eighteen years of his life were devoted in the main to a series of propagandist efforts which were Jewish in method if not in aim. Heine constantly strove to act the same part of mediator between French and German culture as the Spanish Jews had acted between the Christians and Moors of Spain. In particular he collaborated with Ludwig Börne, though not in direct association with him, in the attempt to create an intellectual party in Germany which would apply to German institutions and conceptions the freedom and force of French revolutionary ideas. By this means the two helped to create the party of "Young Germany" in literature and politics. At the same time he attempted to render the profundities of German thought accessible to the French public, and thus prepare the way for a closer sympathy between the minds of the two nations. During all this time he wrote little, if anything, dealing with Jewish subjects. His associates in Paris were by no means so exclusively Jewish as in Berlin and Hamburg. He was admitted to intimacy with Balzac, George Sand, Alfred de Musset, Alexandre Dumas, and, in fact, with all that was brilliant in French literature and art. Yet many of his most intimate friends were of the Jewish circle. Alexandre Weill, David d'Angers, A. Mels, A. Karpeles, the Oppenheims, the Friedlands, and to some extent the Paris Rothschilds, came into more or less intimate relations with him while he was able to go out into society.

Both Heine and Börne were particularly suited for the function they performed in transporting French ideas—or, rather, practical suggestions for carrying them out—to Germany, so rich in its own ideas, but hitherto with so little capacity for putting them into practise. As Jews, both were able to view the movements with a certain dispassionate detachment, and could disentangle the permanent from the transitory element in current events. Heine, however, was no revolutionist in act. He trusted to the influence of ideas rather than to any direct intermeddling in political affairs. This caused disagreement between himself and Börne, who attacked him virulently. Heine preserved silence during Börne's life, but after his death wrote an analysis of Börne's weaknesses. The exploit did Heine no credit, and brought upon him a duel with one Strauss, an admirer of Börne. Fears for the result of a duel led Heine to legitimate his relations to Mathilde Mirat (1841).

Heine supported himself partly by his literary efforts, partly by a pension from the French government, and to some extent by an allowance from his uncle Solomon Heine, which was continued after some bickerings by his cousin Charles, after Solomon's death, with a promise that the allowance should be continued to Madame Heine after the poet's death.

His "Mattress Grave."

About 1847 Heine was seized by the illness that ultimately brought him to a comparatively early grave. Whatever its nature, whether softening of the spinal cord, muscular atrophy, or locomotor ataxia, there can be little doubt that his irregular life had led to his neuropathic condition. After May, 1848, he never rose from his bed for over eight years, during which time, bravely bearing the most excruciating pain, he showed a heroic patience which redeemed in large measure the want of taste and dignity shown in his early attitude. His thoughts frequently turned back to the creed of his youth, and he often gave pathetic recognition of his appreciation of the finer sides of Judaism and of the Jewish people. In his "Romanzero" he gave what is still, perhaps, the most striking picture of Judah ha-Levi, derived doubtless from Michael Sachs's "Religiöse Poesie." The more irreverent "Disputation" showed that he was just as irreverent in dealing with sacred Jewish subjects as his enemies accused him of being toward Christianity. In his "Prinzessin Sabbath" he enshrined for all time the sublimer sides of Jewish home-worship.

It was while on his "mattress grave" that Heine gave utterance to his most penetrating comments on matters Jewish:

"The Jews may console themselves for having lost Jerusalem, and the Temple, and the Ark of the Covenant, and the golden vessels, and the precious things of Solomon. Such a loss is merely insignificant in comparison with the Bible, the imperishable treasure which they have rescued. If I do not err, it was Mahomet who named the Jews 'the People of the Book,' a name which has remained theirs to the present day on the earth, and which is deeply characteristic. A book is their very fatherland, their treasure, their governor, their bliss, and their bane. They live within the peaceful boundaries of this book. Here they exercise their inalienable rights. Here they can neither be driven along nor despised. Here are they strong and worthy of admiration. Absorbed in the city of this book, they observed little of the changes which went on about them in the real world: nations arose and perished; states bloomed and disappeared; revolutions stormed forth out of the soil; but they lay bowed down over their book and observed nothing of the wild tumult of the times which passed over their heads."

On Bible and Jews.

After a brilliant reference to Moses as a remarkable artist, since he created that masterwork "Israel," he continues:

"As it was with the artificer, so was it with his handiwork, the Jews. I have never spoken of them with sufficient reverence, and that, of a truth, on account of my Hellenic temperament, which was opposed to Jewish asceticism. My preference for Hellas has since then decreased. I see now that the Greeks were merely handsome striplings. The Jews, however, have always been men, strenuous and full of power, not only at that time, but even at the present day, in spite of eighteen hundred years of persecution and misery. I have since then learned to value them better, and, if every kind of pride of birth were not a foolish contradiction in a champion of revolution and democratic principles, the writer of these pages might be proud that his ancestors belonged to the noble House of Israel, that he is a descendant of those martyrs who have given to the world one God and a moral law, and have fought and suffered in all the battle-fields of thought."

That contrast between the Hellenic and the Hebraic influences in civilization was a favorite one with Heine, and led him on one occasion to refuse to consider Christians as essentially different from Jews, the slight difference between them being distinguished by calling Christians "Nazarenes."

"I say 'Nazarene,' in order to avoid the use of either 'Jewish' or 'Christian,' expressions which are for me synonymous, for I use them to characterize only a nature, not a religious belief. 'Jewish' and 'Christian' are with me entirely synonymous terms, as contrasted with the word 'Hellenic,' with which word I signify no definite people, but a certain direction of spirit and manner and intuition, the result of birth as well as education. In this relation I may say all men are either Hebrews with tendencies to asceticism and to excessive spiritualization and with a hatred of the plastic, or Hel-

"Hellene" and "Hebrew."

Heine Memorial, New York.
(From a photograph.)

> lenes, with cheerful views of life, with a pride in self-development and a love of reality."

This conception was later on taken up by Matthew Arnold, and formed the basis of his theory of culture as stated in his "Culture and Anarchy." It is probably at the root of Heine's argument for Jewish emancipation, which is mainly based, as will be discerned, on the claims of Jews to represent the religious or Hebraic principle in civilization.

On Jewish Emancipation.

> "This emancipation will be granted, sooner or later, out of love of justice, out of prudence, out of necessity. Antipathy to the Jews has no longer a religious ground with the upper classes, and it is transformed more into social spite against the overpowering might of capital, against the exploitation of the poor by the rich. Hatred of the Jews has, indeed, another name with the people. As for the government, it has at last arrived at the intelligent view that the state is an organic body which can not attain perfect health so long as one of its limbs, were it only the little toe, is in inflammation. . . . Jewish disabilities are just corns on the feet of the German state. And did governments but consider how horribly the spinal column of all religions, the idea of deism itself, is threatened by the new doctrines—for the feud between science and faith will be no longer a tame skirmish, but soon a wild battle to the death—did governments consider this hidden necessity, they would be grateful that there are yet Jews in the world, that the 'Swiss Guard of Deism,' as the poet has called them, yet stands on its legs, that there exists still a 'people of God.' Instead of endeavoring to make them abjure their faith by legislative penalties, they would rather endeavor to keep them therein by offering them rewards; they would build up their synagogues at the cost of the state on condition only that they make use of them, that the people outside may know there is yet some faith in the world. Abstain from spreading baptism among the Jews: that is merely water, and dries up rapidly. Rather encourage circumcision—that is, faith by incision in the flesh: in the spirit such incisions are no longer possible. Hasten on, hurry on, the emancipation, that it come not too late, and while Jews are yet to be found in the world who prefer the faith of their fathers to the welfare of their children."

Heine's high opinion of the ethical value of Jewish history during the last two thousand years is expressed in the following passages:

> "The Jews were the only individuals who preserved their spiritual freedom in the Christianization of Europe."
>
> "Jewish history is beautiful, but the later Jews injure the old, whom one would set far above the Greeks and Romans. I think if there were no more Jews, and it were known that a single example of this race existed anywhere, people would travel a hundred leagues to see him and to shake hands; and now people turn out of our way!"
>
> "The story of the later Jews is tragic: yet, if one wrote a tragedy on the subject, one would be laughed at—which is the most tragic reflection of all."
>
> "The Jews have had highly civilized hearts in an unbroken tradition for two thousand years. I believe they acquire the culture of Europe so quickly because they have nothing to learn in the matter of feeling, and read only to gain knowledge."

It was during his latter days that he gave utterance to that most profound of judgments on the Jewish character:

> "Jews, when they are good, are better, and, when they are bad, are worse, than Gentiles";

and the bitterest of all sayings about Judaism:

> "Judaism is not a religion; it is a misfortune."

In his last will he declared his belief in an Only God whose mercy he supplicates for his immortal soul.

In considering Heine in his relations to Judaism, to which aspect of his career the present sketch has been confined, it must be recognized that his earlier training and environment did not tend to encourage him to devote his great powers to the service of his race and religion. Except for the few years at Berlin, he does not appear to have come under any specifically Jewish influence of a spiritual kind; yet the Berlin influence was deep enough to stamp his work with a Jewish note throughout his life. His wit and his pathos were essentially Jewish. His mental position as a Jew gave him that detachment from the larger currents of the time which enabled him to discern their course more clearly and impartially. His work as a journalist, while largely influenced by French examples, was in a measure epoch-making in German-speaking countries, and he was followed by numbers of clever Jewish newspaper writers, who gave a tone to the feuilleton of central Europe which it retains at the present day. In almost all aspects of his prose work he was Jewish to the core; only in his verse was the individual note predominant.

Heine's Jewish birth has not been without influence on his reputation even after death. For a long time historians of German literature refused to admit his significance, owing in a large measure to Chauvinistic and religious prejudices. When an attempt was made in 1897 to erect a memorial to the poet in Düsseldorf, his native place, permission was refused by the government on the ground of Heine's anti-German utterances. The memorial that had been made for the purpose was accordingly offered to the municipality of New York, which has placed it on Mott avenue and 161st street. It is commonly known as the Heine or Lorelei Fountain.

BIBLIOGRAPHY: Grätz, *Gesch.* xi.; G. Karpeles, *Heinrich Heine und das Judenthum*, Berlin, 1890; idem, *Heinrich Heine: Aus Seinem Leben und aus Seiner Zeit*, Berlin, 1901; Matthew Arnold, *Essays on Criticism*, 1st ed., pp. 179–183; Lady Magnus, *Jewish Portraits*, pp. 32–56; G. Brandes, *Hauptströmungen der Litteratur des 19. Jahrhunderts*, vi.; Strodtmann, *H. Heine's Leben und Werke*, Berlin, 1873; D. Kaufmann, *Aus Heinrich Heine's Ahnensaal*, Breslau, 1896. See bibliography in the *Memoir* of W. Sharp, in the *Great Writers* series.

S. J.

HEINE, MAXIMILIAN: German physician; youngest brother of Heinrich Heine; born at Düsseldorf (1805 according to Embden; Strodtmann gives 1807); died at Berlin Nov. 6, 1879. He was educated at the gymnasia of Düsseldorf and Lüneburg and at the universities of Berlin and Munich, graduating (M.D.) in 1829. In that year he joined the Russian army as surgeon; he took part in General Diebitsch's march over the Balkans in 1830, and in the suppression of the Polish uprising in 1832. Returning to Russia, he settled in St. Petersburg and was appointed surgeon to the military school. Upon his resignation from the army he received the title of "councilor of state."

With Thielmann and Knebel, Heine founded the "Medizinische Zeitung Russland's," a journal which appeared from 1844 to 1859, and which he edited. He is the author of: "Medico-Topographische Skizze von St. Petersburg," St. Petersburg, 1844; "Beiträge zur Gesch. der Orientalischen Pest," *ib.* 1846 (containing a description of the pest at Odessa); "Fragmente zur Gesch. der Medizin in Russia," *ib.* 1848; "Reisebriefe eines Arztes," *ib.* 1853. Heine also wrote works of a more distinctively literary character, among them being: "Skizze von Gretsch"; "Die Wunder des Ladoga Sees"; "Bilder aus der Türkei"; "Briefe von St. Petersburg"; "Gedichte."

These essays excited only a passing interest, and little more can be said for his eagerly expected but sadly disappointing "Erinnerungen an Heinrich Heine und Seine Familie," Berlin, 1868.

Bibliography: Strodtmann, *H. Heine's Leben und Werke*, Berlin, 1873; Hirsch, *Biog. Lex.* Vienna, 1888; De Kay, *The Family Life of Heinrich Heine*, from the original of Embden, New York, 1892.

S. F. T. H.

HEINE, SOLOMON: German merchant and philanthropist; born in Hanover 1767; died in Hamburg Dec. 26, 1844. Going to Hamburg when he was sixteen and practically penniless, by 1797 he had become one of the chief members of the banking firm of Heckscher & Co., with which he continued until 1819, when he established an independent business which grew to be one of the most important banking firms in Europe. He extended his operations far and wide, especially devoting himself to dealing in foreign loans and stocks. Having his capital in so many different undertakings, he was not embarrassed by the crisis of 1825, nor even by the great fire at Hamburg in 1842, when he checked a panic by offering a million thalers on the loan market. Toward the loan for rebuilding the city, which amounted to 32,000,000 thalers, he contributed no less than 8,000,000; while he donated the insurance paid on his own mansion, which had been burnt down, to the fund raised to repair the damage caused by the fire. He was a munificent contributor toward all Hamburg charities, and built a Jewish hospital still known by his name. He was an enthusiastic supporter of the movement for the emancipation of the Jews, and left directions that any Jewish institution to which his heirs might contribute should be thrown open to all persons, without distinction of creed, when the Jews of Hamburg should be emancipated.

He assisted his nephew, the poet, with a subvention of 6,000 francs per annum during his life in Paris, and left him a legacy of 16,000 francs, though Solomon is reported to have died worth 30,000,000 francs. His son Charles increased this fortune and left no less than 65,000,000 francs.

Bibliography: Joseph Mendelssohn, *S. Heine*, Hamburg, 1845; *Allgemeine Deutsche Biog.*

S. J.

HEINEFETTER, KLARA (Madame Stöckl): German singer; born at Mayence Feb. 17, 1816; died at Vienna Feb. 24, 1857. In 1829 she accompanied her eldest sister, Sabine, to Paris, where the latter sang at the Italian opera with Sontag and Malibran. Malibran made a deep impression on Klara, who decided to devote her life to art. She remained another year at Paris with her sister, and as the latter, on the invitation (Nov., 1831) of Duport, director of the Vienna Imperial Opera, went to the Austrian capital, Klara followed and obtained an engagement at the same theater. Her début as *Agathe* in Weber's "Freischütz" was so successful that she secured an engagement for three years.

In 1836 she accepted the invitation of the director of the Royal Opera at Berlin, Count Spontini, to star. Spontini made every effort to keep her in Berlin, but she decided to sign a contract with the director of the Court Theater, Mannheim, to appear in that city. Thence she went to Budapest, where she married (June 27, 1837) the well-known actor, Franz Stöckl of the Vienna Imperial Opera, at which theater, a short time afterward, she resumed her former position, singing in the operas of Gluck, Weber, Spontini, and Mozart. She starred in Budapest, Prague, Hamburg, and Hanover. Her *Valentine* in "Les Huguenots" provoked an indescribable enthusiasm, and the Queen of Hanover, who attended the play, sent the singer a valuable bracelet as a souvenir. In 1840 (June 19) she sang for the first time in London, as *Jessonda*, at St. James Theater, under the direction of Schumann, and her success was so great that she immediately obtained an engagement for the following year. In 1841 she sang at Drury Lane Theater for sixty-three evenings. In Oct., 1843, Mme. Stöckl visited her sister at Vienna; and then the Imperial Opera succeeded in concluding an engagement with her for three and a half years. During this time she made short starring tours to Budapest, Gratz, and Munich. Her greatest success was as *Lucrezia* in "Lucrezia Borgia," then (Nov. 24, 1843) given for the first time in the German language. Donizetti, who was at the time on a visit to Vienna, was so impressed with Mme. Stöckl's performance that he decided to give his opera "Dom Sébastien," on which he was at work, to the Vienna Opera, on condition that Mme. Stöckl should sing the part of *Zayda*. The opera was produced Feb. 6, 1845, under the personal direction of Donizetti; and this was the climax of the singer's career. Like her sister Sabine, Mme. Stöckl died insane.

Her other sisters, **Kathinka** (born 1820; died Dec. 20, 1858), **Fatima, Eva,** and **Nanette,** were also singers of no little importance. Kathinka made her début in 1840 at Paris; went in 1842 to Brussels; returned in 1850 to Paris; starred at Hamburg, Berlin, Vienna, and Budapest; and finally settled at Freiburg-im-Breisgau.

Bibliography: *Jüdischer Plutarch*, 1848, ii. 76-85; *Meyers Konversations-Lexikon.*

S.

HEINEFETTER, SABINE: German soprano opera-singer; born Aug. 19, 1809, at Mayence; died insane Feb. 18, 1872, at Illenau, Baden. Beginning life as a strolling harpist, she was noticed by a Frankfort musician, who instructed her in music. She afterward (1825) studied under Spohr at Cassel, and under Tadolini in Paris. In 1829 she sang at the Paris Italian opera with Sontag and Malibran, and in 1835 accepted an engagement at the Dresden court theater. Her success in Berlin, Vienna, Milan, and other cities was remarkable, her chief rôles being *Romeo*, *Anna Bolena*, *Norma*, and *Rosine*. In 1844 she appeared for the last time at Frankfort. In 1853 she married a French merchant, Marquet, in Marseilles.

Bibliography: Baker, *Biog. Dict. of Musicians*; *Jüdischer Plutarch*, ii. 76-85; *Meyers Konversations-Lexikon.*

S.

HEINEMANN, HEINRICH: German actor; born at Bischofsburg, East Prussia, Sept. 15, 1842. After graduating from the Friedrich-Wilhelm gymnasium, Berlin, he went on the stage, making his début in Breslau in 1864. After a short stay at Flensburg he acted in Königsberg (1865–67), Würzburg (1867–69), Breslau (1869–71), Vienna (1872–74), and Breslau (1874–78). Since 1878 he has been engaged at the Court Theater at Brunswick.

Heinemann plays principally serious and comic character rôles, *e.g.*, *Malvolio, Zettel, Vansen, Thimoteus Bloom, Bolzau, Der Geizige*, and *Der Eingebildete Kranke*. He has also been very successful as a playwright, more than thirty plays having been written by him. Among these are: "Der Schriftstellertag"; "Herr und Frau Doktor"; "Auf Glatter Bahn"; "Die Zeisige"; "Das Tägliche Brot"; "Die Letzte Lüge"; and "Echo."

Bibliography: Eisenberg, *Biog. Lex.*

s. F. T. H.

HEINEMANN, JEREMIAH: German author; born at Sandersleben July 20, 1778; died in Berlin Oct. 16, 1855; son of Rabbi Joachim Heinemann. In 1808 he was appointed secular member of the consistory of Westphalia. On the dissolution of that body he acted in Berlin as inspector of a teachers' seminary, which had but a short existence, afterward he became the principal of a school, and finally devoted himself entirely to literary work.

From 1817 he published "Jedidja," a "religious, moral, and pedagogical periodical," of which eight volumes were issued (Berlin and Leipsic) up to 1831, and which subsequently appeared as "Neue Folge" (Berlin, 1833), and still later under the title "Allgemeines Archiv des Judenthums: Zeitschrift für Religion, Kultus, Geschichte, und Literatur" (Berlin, 1842–43).

Of Heinemann's works the following may be mentioned: "Katechismus der Jüdischen Religion," Rödelheim, 1812; "Grundlehren der Religion der Israeliten," Berlin, 1818; "Leitfaden zum Unterrichte in der Religion der Israeliten," *ib.* 1819; "Almanach für die Israelitische Jugend," *ib.* 1818–20; "Taschenbücher zur' Belehrung der Jugend," *ib.* 1818–20. Heinemann developed, besides, great activity as translator of the liturgy and of some parts of the Bible. Thus he prepared a new edition of the Pentateuch, with Moses Mendelssohn's translation and a brief commentary of his own, "Bi'ur la-Talmid" (*ib.* 1831–33); "Der Prophet Jesaia," a German translation of Isaiah, with a commentary (*ib.* 1842); a new edition of the festival prayers, with a German translation by Moses Pappenheimer and others (Leipsic, 1840–41); and compiled a prayer-book for the use of women in the synagogue (*ib.* 1838), to which he added a "Hebräisch-Deutsches Kursorisches und Alphabetisches Wörterbuch" (1839–40).

Not without value is his "Sammlungen der die Religiöse und Bürgerliche Verfassung der Juden in den Preussischen Staaten Betreffenden Gesetze, Verordnungen, Gutachten, Berichte und Erkenntnisse" (Berlin, 1821–28; Glogau, 1831; Berlin, 1835).

His brother, **Moses Heinemann,** published a translation of Ḳohelet, with a grammatico-exegetical commentary (Berlin, 1831), and compiled, under the title "Die Betende Jüdin," a collection of prayers for women (*ib.* 1839).

Bibliography: Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 411; Fürst, *Bibl. Jud.* i. 373 *et seq.*

s. M. K.

HEIR. See Inheritance.

HEITLER, MORITZ: Austrian physician; born at Korompa, Hungary, March 21, 1847. He was educated at the gymnasia at Hódmezö-Vásárhely and Szegedin, and at the University of Vienna (M.D. 1871). From 1871 to 1876 he was assistant physician at the Allgemeine Krankenhaus at Vienna; he became privat-docent at Vienna University in 1876, and professor in 1898.

Heitler wrote the following articles: "Histologische Studien über Genuine Croupöse Pneumonie," in "Medizinische Jahrbücher," 1874; "Ueber Relative Schliessungsunfähigkeit der Herzklappen" (1880), "Ueber Akute Herzerweiterung" (1882), "Ueber Primäre Interstitielle Pneumonie" (1884), and "Zur Klinik des Icterus Catarrhalis" (1887), in "Wiener Medizinische Wochenschrift"; "Ueber die Thermischen und Mechanischen Einflüsse auf den Tonus des Herzmuskels," in "Centralblatt für die Gesammte Therapie," 1894; "Arhythmie Durch Reizung des Pericardiums," in "Wiener Klinische Wochenschrift," 1898; "Ueber Reflectorische Pulserregung," in "Centralblatt für Innere Medicin," 1901; etc. He also wrote "Ovid's Verbannung," Vienna, 1898.

s. F. T. H.

HEKAL. See Ark of the Law; Temple.

HEKAL HA-'IBRIYYAH. See Periodicals.

HEKALOT RABBATI; HEKALOT ZUṬARTI: Two mystic writings attributed to Ishmael ben Elisha; indiscriminately referred to by the various names of "Sefer Hekalot," "Pirḳe Hekalot," "Pirḳe Rabbi Yishmael," "Pirḳe Merkabah," "Ma'aseh Merkabah," "Hilkot Merkabah." They are also quoted as the "Book of Enoch," and contain material found in that old apocryphon. They are based upon the remnants of the apocalyptic books of the mystic Essenes (see Apocalyptic Literature; Eschatology; Essenes) found in Mishnah (Ḥag. ii. 1) and Talmud. They originated, according to Hai Gaon ("Teshubot," No. 1), among the mystics of the geonic period known as the "Yorede Merkabah" (riders in the heavenly chariot), who, by asceticism and prayer, entered a state of ecstasy in which the heavens opened before them and disclosed their mysteries. These mysteries, and the means by which the "Merkabah-ride" can be achieved, are described in the "Hekalot Rabbati," of which thirty fragments have survived. It is not clear as yet what distinguishes the "Hekalot Zuṭarti" from the "Hekalot Rabbati," as the former is known only through quotations by Hai Gaon and others.

The "Hekalot Rabbati" begins with praises of those found worthy to see the "Chariot-Throne" (צפית המרכבה). Nothing that happens or that is about to happen in the world is concealed from them. As the goldsmith distinguishes between precious and base metals, so can the Merkabah-riders distinguish between the pious and the wicked. Any wrong done them is severely punished. They are so exalted that they may not stand up before any save a king, a high priest, or the Sanhedrin. This is followed by a description of the Chariot-Throne and the terrors which the sight of it inspires, so that even the myriads of angels, who have it before their

Contents of "Hekalot."

eyes continually, are sometimes seized with an ecstatic trembling. Next comes a chapter on the martyrs during the persecutions of the Roman emperor Lupinus (Hadrian?), among whom were the Merkabah-riders Akiba, Neḥunya ben ha-Ḳanah, and Ishmael ben Elisha, the supposititious author of the work. This is followed by an enumeration of the angels, and of the formulas by which they can be invoked. A description of the seven heavenly halls ("hekalot") follows. Each hall is guarded by eight angels, whose names the author derives from activities associated with the name of God; for instance, Mataḳel ("Gracious God"), Baradel ("Hail God"). The door of the seventh hall is guarded by terrible warriors with drawn swords, whose eyes send forth stars of fire, and from whose mouths issues burning coal; there are also guards who ride on terrible horses, horses of blood and of hail, which consume rivers of fire.

The seeker of the mysterious Chariot-Throne gains these halls by formulas which have the virtue of compelling the angels to grant him admission. Meṭaṭron serves him as guide. To undertake the perilous Merkabah-ride one must possess all religious knowledge, observe all the commandments and precepts, and fast frequently. To enter the state of ecstasy in which the Merkabah-ride is taken, one must remain motionless, with the head between the knees, absorbed in contemplation, and murmuring prayers and hymns. The last chapters contain hymns of praise (each closing with the refrain "Thrice Holy!"); a conversation between God, Israel, and the angels about the mysteries, initiation into which confers instant wisdom; and an explanation of the mysteries of certain prayers and charms.

Influence.

The "Hekalot Rabbati," like the Shi'ur Ḳomah, the Book of Enoch, and other mystic writings of the geonic period, with which it is closely connected, contributed very little to the speculative system of the Cabala. It exercised, however, a great influence on the development of liturgical poetry, the Ḳedushah hymns being modeled upon the views found in this work. Eleazar Ḳalir is believed to have used it in the composition of the "Yoẓarot" for "Shabbat Sheḳalim." The "Hekalot Rabbati" was published, with additions by Joseph Gikatilla, under the title "Pirḳe Hekalot" (Venice, 1601; reprinted at Cracow, 1648, in the collection "Arze Lebanon"). It was republished, without Gikatilla's additions, by Jellinek ("B. H." ii. 41 *et seq.*, iii. 91 *et seq.*), and by Wertheimer in a separate edition, with some variations.

Bibliography: Jellinek, *Beiträge zur Gesch. der Kabbala*, ii. 61; *idem*, *B. H.* ii. 15 *et seq.*, iii. 15 *et seq.*; Zunz, *G. V.* p. 167; Ginsburg, *The Kabbalah*, p. 103, London, 1865; Bloch, in Winter and Wünsche, *Die Jüdische Litteratur*, iii. 325; *idem*, in *Monatsschrift*, 1893, pp. 18 *et seq.*; S. Karppe, *Etude sur l'Origine et la Nature du Zohar*, pp. 105 *et seq.*, Paris, 1901; Grätz, *Gesch.* v. 193.

K. I. Br.

HEḲDESH (Bet Heḳdesh la-'Aniyim: lit. "house consecrated to the needy"): Hebrew name for an asylum or a hospital; found in many medieval Jewish documents (see Charity; Jew. Encyc. v. 71, *s.v.* Egypt; and comp. Bédarride, "Les Juifs en France," p. 137). Its origin goes back to pre-Christian times (see Kohler in "Berliner Festschrift," 1903, p. 201; Isaac Lampronti in "Paḥad Yiẓḥaḳ," *s.v.* בית הקדש and הקדש). See Hospital.

A. K.

HEKSCHER, EPHRAIM BEN SAMUEL SANVEL: President of the Jewish congregation at Altona at the beginning of the eighteenth century. He was the author of: "Dibre Ḥakamim we-Ḥidotam," giving the sources and interpretations of many rabbinical laws (Altona, 1743); "Adne Faz," responsa on the Shulḥan 'Aruk, especially on Oraḥ Ḥayyim (*ib.* 1743); "Liwyat Ḥen," novellæ on the Talmud (part 1, *ib.* 1732; part 2, edited by his son Issachar, *ib.* 1743).

Bibliography: Fürst, *Bibl. Jud.* i. 376; Steinschneider, *Cat. Bodl.* col. 903.

D. S. Man.

HELA. See Ela.

HELAM (חלאם, חילם): A place east of the Jordan where the Syrians under Hadarezer were defeated by David (II Sam. x. 16, 17). The Vulgate, following Aquila, and in consideration of the different spellings of the name in the two verses, renders חילם "their army." Helam may be identified with the Alamatha of Ptolemy, on the west of the Euphrates and near Nicephorium.

E. G. H. M. Sel.

ḤELBO: Amora who flourished about the end of the third century, and who is frequently mentioned in both Talmuds. It seems that Ḥelbo was at first in Babylon, where he studied under Huna, the head of the Academy of Sura, and that, like the other Babylonian amoraim, he was called "Rab" (Ned. 40a). Later he settled in Palestine, where he was ordained rabbi. He is mentioned as having spoken in the names of Abdima of Ḥaifa (Yer. Ber. iv. 4) and of Ḥama b. 'Uḳba (Yer. Meg. ii. 3). In Palestine he consulted on halakic matters R. Isaac Nappaḥa (Giṭ. 60a) and R. Samuel b. Naḥmani (B. B. 123a). Ḥelbo handed down a large number of haggadic sayings of Samuel b. Naḥmani. Ḥelbo is mentioned in the Talmud as a teacher of ethics, his sayings being delivered in the name of Huna. Among them may be quoted: "He who goes out of the synagogue must not take long steps"; "One should pay great attention to the Minḥah prayer"; "He who enjoys the banquet of a bridegroom without gladdening the latter commits a fivefold sin" (Ber. 6b); "He who sees a torn scroll of the Pentateuch must rend his garment in two places" (M. Ḳ. 26a). Ḥelbo also said, in the name of 'Ula, that he who sees the ruined cities of Judah must recite Isaiah lxiv. 9-10. In Gen. R. xliii., in the name of R. Eleazar, Ḥelbo is mentioned as a traditionist with R. Berechiah and R. Ammi. A Ḥelbo b. Ḥilfa b. Samḳaï is also mentioned (Gen. R. li.), who may be identical with the subject of this topic. Yer. Ber. vii. 1 contains a reference to a R. Ḥelbo b. Ḥanan.

Bibliography: Abraham Zacuto, *Yuḥasin*, ed. Filipowski; Jehiel Heilprin, *Seder ha-Dorot*, ii.; Bacher, *Ag. Pal. Amor.* iii. 54-63.

E. C. M. Sel.

HELD, ANNA: French comedienne; born Sept. 19, 1880, in Paris; educated at Fontainebleau. Her début was made in "Miss Helyett" at the Folies Manguy, Paris, Sept. 19, 1895. Since then she has appeared in many plays, her most successful parts having been *Mlle. Mars* in Jean Richepin's "Mam'selle Napoleon," and *The Little Duchess* in the comedy of that name, with which she made a starring tour of the United States in 1903. In 1902 she married Florenz Ziegfeld, Jr., of Chicago, Ill.

Bibliography: Private sources; in *Who's Who in America*, 1903, different dates for her birth and début are given.

A. A. P.

HELDAI (חלדי): **1.** Captain of the service of the Temple for the twelfth month in the time of David; a native of Netophah and a descendant of Othniel (I Chron. xxvii. 15). In the parallel list in I Chron. xi. 30 his name is given as "Heled." **2.** One of those who returned from captivity with Zerubbabel, and who, with others, gave Zechariah gold and silver for the making of crowns as memorials (Zech. vi. 10–14). In verse 14 the name is changed to "Helem"; the Peshiṭta gives "Holdai" and "Huldai."

E. G. H. M. Sel.

HELENA: Queen of Adiabene, wife of Monobaz I., and mother of Monobaz II.; died about 56 C.E. Her name and the fact that she was her husband's sister (Josephus, "Ant." xx. 2, § 1) show that she was of Greek origin. She became a convert to Judaism about the year 30. She was noted for her generosity; during a famine at Jerusalem she sent to Alexandria for corn and to Cyprus for dried figs for distribution among the sufferers from the famine (Josephus, *l.c.* § 5). In the Talmud, however (B. B. 11a), this is laid to the credit of Monobaz II.; and though Brüll ("Jahrb." i. 76) regards the reference to Monobaz as indicating the dynasty, still Rashi maintains the simpler explanation—that Monobaz himself is meant. The Talmud speaks also of important presents which the queen gave to the Temple at Jerusalem (Yoma 37a): "Helena had a golden candlestick [נברשת] made over the door of the Temple," to which statement is added (*ib.* 37b; Tosef. 82) that when the sun rose its rays were reflected from the candlestick and everybody knew that it was the time for reading the Shema'. She also made a golden plate on which was written the passage of the Pentateuch (Num. v. 19–22) which the high priest read when a wife suspected of infidelity was brought before him (Yoma *l.c.*). In Yer. Yoma iii. 8 the candlestick and the plate are confused. The strictness with which she observed the Jewish law is thus instanced in the Talmud: "Her son [Izates] having gone to war, Helena made a vow that if he should return safe, she would become a Nazarite for the space of seven years. She fulfilled her vow, and at the end of seven years went to Palestine. The Hillelites told her that she must observe her vow anew, and she therefore lived as a Nazarite for seven more years. At the end of the second seven years she became impure, and she had to repeat her Naziriteship, thus being a Nazarite for twenty-one years. R. Judah said she was a Nazarite for fourteen years only" (Nazir 19b). "R. Judah said: 'The booth [erected for the Feast of Tabernacles] of Queen Helena in Lydda was higher than twenty ells. The rabbis used to go in and out and make no remark about it'" (Suk. 2b).

When Helena died Monobaz II. caused her remains to be removed to Jerusalem, where they were buried in the pyramidal tomb which she had constructed during her lifetime, three stadia north of Jerusalem (comp. Eusebius, "Hist. Eccl." ii., ch. 12). The catacombs are now called the "Tombs of the Kings." A sarcophagus with the inscription צדה מלכתה, in Hebrew and Syriac, found some years ago, is supposed to be that of Helena ("C. I. S." ii. 156). See Adiabene.

Bibliography: Josephus, *Ant.* xx. 4, § 3; Brüll's *Jahrb.* i. 70–78; Grätz, *Gesch.* 3d ed., iii. 403–406, 414; Schürer, *Gesch.* 3d ed., iii. 119–122.

G. M. Sel.

HELEZ (חלץ): **1.** One of David's thirty guards, and captain for the seventh month of the service of the Temple; an Ephraimite (II Sam. xxiii. 26; I Chron. xi. 27, xxvii. 10). In the first passage he is called "the Paltite," in the last two "the Pelonite." Kennicott ("Dissertation," pp. 183 *et seq.*) thinks the latter the correct form. **2.** A man of Judah, and a descendant of the family of Hezron (I Chron. ii. 39).

E. G. H. M. Sel.

HELICON: Court fool, and a favorite of the Roman emperor Caligula (37–41); an Egyptian by birth. He appears to have been especially fond of deriding the Jews. With Apelles of Ascalon he helped bring about the failure of the embassy of Alexandrian Jews to Caligula, headed by Philo.

Bibliography: Grätz, *Gesch.* 4th ed., iii. 340.

J. M. Sel.

HELIN, ABRAHAM BEN JACOB MOSES: German rabbi; lived in the seventeenth and eighteenth centuries. Helin was on his father's side a great-grandson of Solomon Luria, and was chief rabbi of Warta (Poland) and Glogau. During his stay at Vienna, Helin wrote: "Zera' Abraham," a commentary on the Midrash Rabbah, published with the text by his son Joseph, Amsterdam, 1725; "Ḥiddushim," novellæ on the Haggadah of the Jerusalem Talmud, printed with the "Yefeh Mar'eh," *ib.* 1727. He also edited his father's "Yede Mosheh," a commentary to the Midrash Rabbah, to which he added a preface and notes (Frankfort-on-the-Oder, 1705).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 131.

D. M. Sel.

HELIN, JACOB MOSES BEN ABRAHAM ASHKENAZI: Polish Talmudist; born about 1625; died about 1700. He studied at Lublin under R. Naphtali ha-Kohen and R. Heshel, and was the son-in-law of Löb Heller, rabbi of Satanow. Helin was the author of "Yede Mosheh," a commentary with critical notes on Midrash Rabbah, indicating the Talmudical sources from which the legends are taken, published by his son Abraham with a preface and notes (Frankfort-on-the-Oder, 1705; 2d ed., 1713; now printed in all the editions of the Midrash).

Bibliography: Dembitzer, *Kelilat Yofi*, ii. 59b; Steinschneider, *Cat. Bodl.* col. 1214.

H. R. B. Fr.

HELIODORUS: Treasurer or, according to II Macc. iii.7, R. V., chancellor of Seleucus IV., Philopator. At the instigation of Apollonius, Seleucus sent Heliodorus to Jerusalem to seize the treasure of the Temple. The high priest Onias resisted him, pleading that the money in the treasury was reserved for widows and orphans; but Heliodorus forced his way into the Temple. There he was stopped by the apparition of a horseman charging upon him, while two young men scourged him pitilessly. Heliodorus was carried out of the Temple insensible; and only by the offering of the high priest was he restored to consciousness. Heliodorus therefore left the treasure untouched, and returned to Seleucus with an account of his experience. Questioned by him as to whom he should next send to Jerusalem for the treasure, Heliodorus advised him to send his worst enemy, the enemy whose destruction he most desired (II Macc. iii. 7–iv. 1).

In IV Macc. iv. 1–15 substantially the same adventure is reported, with Apollonius in the place of Heliodorus. Appian ("De Rebus Syriacis," p. 45) states that in 175 B.C. Seleucus was murdered by Heliodorus, one of his courtiers (*τὶς τῶν περὶ τὴν αὐλὴν*), who attempted to seize the Syrian crown. It can not be said with certainty that this was the same Heliodorus.

E. G. H. M. SEL.

HELIOPOLIS (ON): Egyptian city, whence came Poti-pherah, Joseph's father-in-law (Gen. xli. 45, 50; xlvi. 20). It is mentioned also in Ezek. xxx. 17, where the punctuation אָוֶן, Awen, is to be corrected to אוֹן, On. The versions render "Heliopolis" in all cases "Heliupolis." An addition in the Septuagint (Ex. i. 11) mentions Heliopolis among the cities built by the Israelites. The inscriptions, however, show that it was perhaps the most ancient of all Egyptian cities—certainly the most sacred about 3000 B.C. Its god, Atumu (Etôm), was then the most prominent of the many forms under which the sun-god appeared in Egypt (being identified especially with the setting sun), so that the city bore the name "house of the sun" (comp. the Greek "Heliopolis" and the equivalent Hebrew "Beth-shemesh"; Jer. xliii. 13 [doubted by Winckler, "Alttestamentliche Untersuchungen," p. 180, who considers "Beth" as an erroneous repetition of the final syllable of the word "mazzebot"]).

It is remarkable that sanctity is still attached to the sacred well and tree among the insignificant ruins near Maṭariyyah, a few miles north of Cairo, which are protected by Christianization of the old myths (whence the place had the earlier Arabic name "'Ain al-Shams" [fountain of the sun]). The temples, of which only one obelisk from the twelfth dynasty has been preserved, were famous for their size and beauty, as were the priesthood for their learning, for which they were praised by Herodotus. A trace of this respect may possibly be found in the Biblical mention of Joseph's Egyptian relatives. Politically, the city was never of importance, although it was the capital of the thirteenth nome of Lower Egypt. Its position near the caravan road from Syria seems to have given it great commercial importance; hence the numerous Jewish settlements in and around it, among which were Castra and Vicus Judæorum. It already had Canaanitish quarters about 1200 B.C. Therefore the Septuagint considered it as a Jewish place (see above); Juba, in Pliny, vi. 177, as Arabic. During the Roman period it diminished rapidly in population and importance; the Arabs found it deserted.

The hieroglyphic form is "'-n-w"; the Biblical pronunciation is attested also by the Assyrian "Unu" (Delitzsch, "Wo Lag das Paradies?" p. 318, where the identity is, however, disputed; comp. also "C. I. S." 102a, 2, for mention in a Phenician inscription).

J. W. M. M.

HELKATH HAZZURIM (חלקת הצרים)**:** Name of the place where the combat between Joab's and Abner's men took place, in which all on both sides were slain (II Sam. ii. 16). It appears from the passage that the name means "the field of the sword-edges." The Septuagint translates "the field of those who lay in wait," reading הצדים, a form accepted by several of the modern critics. Thenius reads הצָרים ("the field of the adversaries").

E. G. H. M. SEL.

HELKIAS. See ANANIAS, SON OF ONIAS IV.

HELL. See GEHENNA.

HELLENISM (from *ἑλληνίζειν*, "to speak Greek," or "to make Greek"): Word used to express the assimilation, especially by the Jews, of Greek speech, manners, and culture, from the fourth century B.C. through the first centuries of the common era. Post-exilic Judaism was largely recruited from those returned exiles who regarded it as their chief task to preserve their religion uncontaminated, a task that required the strict separation of the congregation both from all foreign peoples (Ezra x. 11; Neh. ix. 2) and from the Jewish inhabitants of Palestine who did not strictly observe the Law (Ezra vi. 22; Neh. x. 29). This separation was especially difficult to maintain when the victorious campaign of Alexander the Great had linked the East to the West. The victory was not simply a political one. Its spiritual influence was much greater. The Greek language became a common language for nearer Asia, and with the language went Greek culture, Greek art, and Greek thought. The influence thus exerted did not entirely drive out the local languages or the local civilization. The Hellenic spirit was itself profoundly modified by contact with the Orient; and out of the mingling of the two there arose a pseudo-Greek culture which was often different in spirit from the true culture of Hellas.

Except in Egypt, Hellenic influence was nowhere stronger than on the eastern shore of the Mediterranean. Greek cities arose there in continuation, or in place, of the older Semitic foundations, and gradually changed the aspect of the country. Such cities were Raphia, Gaza, Ascalon, Azotus, Jabneh, Jaffa, Cæsarea, Dor, and Ptolemais. It was especially in eastern Palestine that Hellenism took a firm hold, and the cities of the Decapolis (which seems also to have included Damascus) were the centers of Greek influence. This influence extended in later times over the whole of the district east of the Jordan and of the Sea of Gennesaret, especially in

Range of Hellenic Influence.

Trachonitis, Batanæa, and Auranitis. The cities in western Palestine were not excepted. Samaria and Panias were at an early time settled by Macedonian colonists. The names of places were Hellenized: "Rabbath-Ammon" to "Philadelphia"; "Armoab" to "Ariopolis"; "Akko" to "Ptolemais." The same occurred with personal names: "Ḥoni" became "Menelaus"; "Joshua" became "Jason" or "Jesus." The Hellenic influence pervaded everything, and even in the very strongholds of Judaism it modified the organization of the state, the laws, and public affairs, art, science, and industry, affecting even the ordinary things of life and the common associations of the people.

A glance at the classes of Greek words which found their way into the Hebrew and the Jewish-Aramaic of the period, as compiled by I. Löw (in S. Krauss, "Lehnwörter," pp. 623 *et seq.*), shows this with great clearness. The Hellenists were not confined to the aristocratic class, but were found in all strata of Jewish society (Wellhausen, "I. J. G." p. 194), though the aristocrats naturally profited more from the good-will of Hellenistic rulers than did other classes. The Jews thus became sharers in a world-culture if not in a world-empire. It was a denationalizing influence from the strictly Jewish point of view; this was the principal reason for the dislike which many Jewish teachers felt for things Hellenic. In addition to this, Hellenism in its Eastern dress was not always the Hellenism of Greece proper. It was in some respects a bastard culture. It led its new votaries to the highest flights of philosophy; but through the allegorical explanations which, coming from Stoicism, were applied to the Bible, especially in Alexandria, a real danger menaced the development of Jewish life and thought, the danger of ANTINOMIANISM (see JEW. ENCYC. i. 630). By the introduction of Grecian art a door was opened to debauchery and riotous living; and though Judaism was hardly menaced by the introduction of direct idolatry, the connection of this culture with sublimated Greek polytheism became a real danger to the Jewish religion. This well-grounded fear inspired the rise of the Hasidæans and explains the change of sentiment on the part of the Rabbis toward the use of the Greek language (see GREEK LANGUAGE AND THE JEWS). For this reason the Hellenists are called *υἱοὶ παράνομοι* ("wicked men"; I Macc. i. 11), or *ἄνδρες ἄνομοι καὶ ἀσεβεῖς* ("wicked and ungodly men"; *ib.* vii. 5). By some they are supposed to be referred to in Ps. i. ("sinners," "scoffers") and cxix. ("men of pride"); in Dan. xii. 10 ("the wicked"; comp. xi. 14, 32).

How early traces of Hellenism are to be found in Jewish literature can not be ascertained. It has been supposed by some that such traces are to be seen in Prov. viii., where Wisdom is described as the artist or master workman who, fashioned by God before the world, was ever by Him in His creative work (Montefiore, "Hibbert Lectures," 1892, p. 380); by others, that some of the universalist passages in Isaiah were inspired in this period; and the Book of Ecclesiastes has been suspected of containing Stoic and Epicurean doctrines, and even references to the teachings of Heraclitus. But these theories are open to much doubt; the influence of Greek philosophy and thought came in later. It is seen in some of the Apocrypha and in the writings of the Hellenistic Jews in Egypt (Cheyne, "Origin and Religious Contents of the Psalter," pp. 423 *et seq.*). The Greek words in Daniel prove nothing, as that book is generally conceded to be of Maccabean origin.

Reaction Against Hellenic Influence.

The work commenced by Alexander the Great was furthered by the first Ptolemies and Seleucids, who treated their Jewish subjects with much benevolence, though even at this time the high priest Onias III. fought bravely against the introduction of Hellenism. But the high-priestly family was divided owing to the intrigues of the Tobiads, especially of Joseph; and the high priests, instead of defending their patrimony, degraded it. Of such a kind were Menelaus and Jason, the latter of whom is said to have sent contributions to Hercules' games at Tyre, and to have built an arena in Jerusalem, which the priests were wont to frequent in place of the Temple (II Macc. iv. 13, 19). The introduction of the Greek games was peculiarly offensive to the religious party, not only because of the levity connected therewith, but also because Jewish participants were under the necessity of concealing the signs of their origin. This Hellenization might have gone much further had not Antiochus Epiphanes attempted to substitute pagan worship for Jewish. By so doing he brought on the Maccabean revolt, which bade fair to sweep the new influence off the field. It had, however, entered too deeply into the flesh to be entirely eradicated, though the newly aroused spirit proved an efficient control. There were still high priests who headed the Hellenist party. Such a one was Alcimus, who went to Jerusalem with Bacchides, at the head of the Syrian army sent by King Demetrius. Greek legends on Jewish coins became the rule after the days of Herod; specimens exist which date back even to the time of Alexandra Salome. The Hasmoneans Aristobulus and John Hyrcanus leaned also to the Hellenists. But it was especially with the advent of the Idumean Herod and his dynasty that Hellenism once more threatened to overwhelm Jewish culture. Herod's theater, his amphitheater, his hippodrome, and his palace, though such buildings existed also in Jericho, Tiberias, and Tarichæa, were thoroughly Greek buildings in the very midst of Jerusalem; his Temple also showed this influence in its architecture. The inscription forbidding strangers to advance beyond a certain point in the Temple was in Greek; and was probably made necessary by the presence of numerous Jews from Greek-speaking countries at the time of the festivals (comp. the "murmuring of the Grecians against the Hebrews," Acts vi. 1). The coffers in the Temple which contained the shekel contributions were marked with Greek letters (Sheḳ. iii. 2). It is therefore no wonder that there were synagogues of the Libertines, Cyrenians, Alexandrians, Cilicians, and Asiatics in the Holy City itself (Acts vi. 9).

It was, however, in Alexandria that Jewish Hellenism reached its greatest development. Here, freed from the national bonds which held it firmly to tradition in Palestine, Hellenistic Judaism became more Hellenistic than Jewish (see ALEXANDRIA).

At Alexandria.

It is not true to say with Güdemann ("Monatsschrift," xlvii. 248) that Hellenism had no appreciable influence upon the development of Judaism; its influence was appreciable for many centuries; but it was driven out of the Jewish camp by the national sentiment aroused in the Maccabean and Bar Kokba revolts, and in forming the bridge between Judaism and Christianity it lost whatever permanent influence it might have possessed. Since that time, even in Egypt, the classical home of Hellenism, rabbinical Jewish communities have flourished that have borne no perceptible trace of the movement which made Alexandria great.

Greek Versions of the Bible.

The Hellenistic Jewish literature is the best evidence of the influence exercised by Greek thought upon the "people of the book." The first urgent need of the Hellenistic Jews in Alexandria was a Greek translation of the Hebrew Bible. The strange legends which are connected with the origin of this translation, and which go back to the Letter of Aristeas, are discussed under ARISTEAS and BIBLE; it is sufficient to say that the whole translation was probably completed by the middle of the second century B.C. It was highly esteemed by the Hellenistic Jews; Philo ("De Vita Moysis," ii., § 67) calls the translators not merely *ἑρμηνεῖς*, but *ἱεροφάνται καὶ προφῆται*, who partook of the spirit of Moses. Even the prejudiced Palestinian teachers accepted it and praised the beauty of the Greek language (Soṭah vii. 3; Meg. i. 9). They permitted girls to study it, and declared it to be the only language into which the Torah might be translated (Yer. i. 1). The Jews called themselves Palestinians in religion, but Hellenes in language (Philo, "De Congressu Quærendæ Erud." § 8), and the terms ἡμεῖς ("we") and Ἑβραῖοι ("the Hebrews") were contrasted (*idem*, "De Confusione Linguarum," § 26). The real Hellenes, however, could not understand the Greek of this Bible, for it was intermixed with many Hebrew expressions, and entirely new meanings were at times given to Greek phrases. On the other hand, Judaism could not appreciate for any length of time the treasure it had acquired in the Greek Bible, and the preservation of the Septuagint is due to the Christian Church, which was first founded among Greek-speaking peoples. The mother church did not altogether give up the Greek translation of the Bible; it merely attempted to prevent the Christians from forging a weapon from it. After the second century it sought to replace the Septuagint with more correct translations. AQUILA, a Jewish proselyte, endeavored to put an end to all quarrels with the Christians by slavishly following the original Hebrew in his new translation; Theodotion, following the Septuagint, sought to revise it by means of a thorough collation with the original. As it became evident that the controversy could not be ended in this way, the Jews ceased to dispute with the Christians concerning the true religion, and forbade the study of Greek. They declared that the day on which the Bible had been translated into Greek was as fateful as that on which the golden calf had been worshiped (Soferim i.); that at the time when this translation was made darkness had come upon Egypt for three days (Ta'an. 50b); and they appointed the 8th of Ṭebet as a fast-day in atonement for that offense. Not only was the study of the Greek Bible forbidden, but also the study of the Greek language and literature in general. After the war with Titus no Jew was allowed to permit his son to learn Greek (Soṭah ix. 14); the Palestinian teachers unhesitatingly sacrificed general culture in order to save their religion.

Hellenistic literature, however, was for the time being too great an intellectual factor to be entirely set aside in the Diaspora. No strong line of demarcation was drawn between the sacred books originally written in Hebrew and those written in Greek; because the former also were available only in Greek translations. Greek versions of various sacred books were accepted, such as the Greek Book of Ezra; as were also the Greek additions to Ezra and to the books of Esther and Daniel, the Prayer of Manasses, the pseudepigraphic Book of Baruch, and the Epistle of Jeremiah.

The Jews outside of Palestine were so different from the peoples among whom they lived that they were bound to attract attention. The Jewish customs were strange to outsiders, and their religious observances provoked the derision of the Greeks, who gave expression to their views in satiric allusions to Jewish history, or even in malicious fabrications. It was especially in Egypt that the Jews found many enemies in Greek-writing literati. Foremost among these was the Egyptian priest Manetho, at the time of Ptolemy II., Philadelphus (285–247 B.C.), who wrote a history of Egypt in Greek in which he repeats the fables current concerning the Jews. Josephus ("Contra Ap." ii., §§ 14, 36) and Eusebius ("Hist. Eccl." ix. 19) mention as an opponent of the Jews a certain Apollonius Molo. Fragments from the work of a certain Lysimachus dealing with the Exodus are mentioned by Josephus (*ib.* i., §§ 34–35), likewise a fragment by Cheremon (*ib.* i., §§ 32–33), an Egyptian priest as well as a Stoic philosopher, who also dealt, in his "Egyptian History," with the same subject. The most interesting, many-sided, and untrustworthy of all the opponents of the Jews in Alexandria was APION, whose attacks were repelled by Josephus in the tract cited above.

Hellenistic Jewish Historians.

There were many Hellenistic Jews who went beyond the confines of their own literature and imitated the works of Greek writers in the domain of history and poetry. The most important historical productions of this kind are the fragments of Jewish and Samaritan historical works preserved by Alexander Polyhistor and by the Church Fathers Clement of Alexandria and Eusebius (see especially Freudenthal, "Hellenistische Studien," Nos. i., ii., Breslau, 1875). These histories were intended not only for Jews, but also for educated pagans who knew Greek. Following the example of Alexandrian chronologists, Demetrius, a Jew living in Egypt under Ptolemy II., wrote a work on the Jewish kings (*Περὶ τῶν ἐν τῇ Ἰουδαία Βασιλέων*, Clemens Alexandrinus, i. 21, 141). Although the fragments of this history that have been preserved deal chiefly with Jacob, Moses, etc., and contain no allusions to the Jewish kings, there are no grounds for doubting the correctness of the title. Demetrius cared less for facts than for the chronology of the several events which he treated, even as regards the life of Jacob. (For an excellent restoration of this text see Freudenthal, *l.c.* pp. 219–223, comp. pp. 35–82; Schürer, "Gesch." pp. 349–351; Hilgenfeld, in "Zeit. für Wissenschaftliche Theologie," 1897, xviii. 475.) The Judean Eupolemus is more concerned with narrating events in his book "On the Kings in Judea," fragments from which, intermingled with work by another hand, have also been preserved by Alexander Polyhistor. Though Eupolemus bases his narrative on the Biblical accounts, he draws upon other traditions, and also upon his imagination. The Egyptian Jew Artapanus adopts the method of fabricating history that was popular at Alexandria. He transforms "Moses" into "Musæus," teacher of Orpheus, conqueror of the Ethiopians, and inventor of the hieroglyphics, of philosophy, and of many other things. All that is great and splendid in Egypt is ascribed to Moses, who appears as the greatest benefactor of that country. By this means the author sought to counteract the enmity which the Egyptians and the Greeks in Egypt showed toward the Hebrews; for this reason Moses is described as having founded the Egyptian religion, introduced circumcision among the Egyptians, divided the country into nomes, etc.

Historians.

The work "On the Jews," attributed to Aristeas, also aims to glorify Judaism in the eyes of the pagans; the story of Job is here told with many elaborations (*e.g.*, Job was formerly called "Jobab"; Gen. xxxvi. 33). This interpretation may be explained as due to the similarity in Greek between the two names. Fragments from two Samaritan historians have likewise been preserved by the Hellenists. Josephus ("Ant." i. 15) refers to a Samaritan (quoted also by Eusebius, "Præparatio Evangelica," ix. 20) who, under the name *Κλεόδημος ὁ προφήτης ὅ καὶ Μάλχος*, tells the story of three sons of Abraham and Keturah who joined Hercules in a campaign against Libya. Passages from another anonymous Samaritan chronicle were combined by Alexander Polyhistor with extracts from the work of Eupolemus, mentioned above. Freudenthal (*l.c.* pp. 82–103, 207 *et seq.*, 223–225), by separating these passages, which are preserved in Eusebius (*l.c.* ix. 17–18), has brought order out of confusion. Jason of Cyrene (the author of II Maccabees), the author of III Maccabees, and Philo of Alexandria must be included among the Hellenistic writers who treated of later Jewish history.

Jason of Cyrene, who, according to Niese, lived in the second century B.C., wrote a work in five books, from which the author of II Maccabees (taking his own statement in ii. 23–28) made extracts amounting in quantity to about one-fifth of the original. The historical portion proper of II Maccabees (ii. 19–xv. 39) narrates the history of the Jews from the end of Seleucus IV., Philopator's reign (175 B.C.) down to the victory of Judas Maccabeus over Nicanor (March, 160 B.C.); it covers, therefore, about the same period as I Maccabees, and the question of its trustworthiness has been sharply debated. Despite its rhetorical character, portions of it may still be used as authentic historical sources. It must have been written before 70 C.E. (though Niese's date, 125–124 B.C., seems quite improbable), since it presupposes that, at the time of its composition, the Temple was still standing. The rhetorical style of the Greek in which it is written precludes the probability of its being a translation from some other language. The two letters from Palestinian Jews which, inviting the Greeks to the celebration of Ḥanukkah, serve as an introduction to the book (i. 1–10a, i. 10b–ii. 18), have no connection otherwise with its contents, and were apparently added later (comp. Abrahams in "J. Q. R." xiii. 508 *et seq.*).

III Maccabees, a history merely in form, is a fictitious story. It recounts an alleged attempt of Ptolemy IV., Philopator to enter the Temple, and narrates that on being unsuccessful, he ordered a persecution of the Jews of Alexandria, although they were in no way responsible for the miscarriage of his plans. The persecution, however, came to naught, as two angels benumbed the power of the king and his army, while the latter was trodden under foot by its own elephants. The king thereupon relented in regard to the Jews, and permitted them to kill their faithless compatriots who had made it appear that his failure to enter the Temple at Jerusalem was chargeable to the Jews of Alexandria.

The philosopher Philo also belongs in a certain sense to the Hellenistic historians. He undertook the task of showing how God had constituted the world materially and spiritually through the Creation and the Law ("De Opificio Mundi"; comp. "De Abrahamo," i.; "De Præmiis et Pœnis," i.; "De Vita Moysis," ii., § 8), and through the history of the Patriarchs. He describes in five books, two of which, "In Flaccum" and "De Legatione," have been preserved, the persecution of the Jews under Caligula. By way of introduction he also treats of the persecutions by Sejanus in the reign of Tiberius.

Thallus wrote a chronicle of the world from the Creation down to about the time of Tiberius. He may be identical with the Samaritan Thallus mentioned by Josephus ("Ant." xviii. 6, § 4). Josephus, the foremost Jewish historian, must also be named here. His *'Ιουδαϊκὴ 'Αρχαιολογία* is a narrative of Jewish history from its beginning down to his own time. His object in writing this work in Greek was to win the respect of the educated Romans for the conquered Jewish people. His other large work, "De Bello Judaico," is an inflated and not always sincere account of his own experiences (see Josephus, Flavius). His contemporary Justus of Tiberias dealt with the same subjects, but less successfully, and his works have therefore not been preserved.

In the field of poetry only the epic and the drama were cultivated, traces of which, but no fully developed products, are found in ancient Hebrew literature. The poem of a certain Philo, on Jerusalem (*Περὶ τὰ 'Ιεροσόλυμα*), must be classed as an epic; but only three fragments of it (given by Eusebius, "Præparatio Evangelica," ix. 20, 24, 37) have been

Poetry.

preserved. These treat of Abraham, Joseph, and the fountains and conduits of Jerusalem, in hexameters that betray the author's complete ignorance of the laws of scansion. This Philo is probably identical with the *Φίλων ὁ Πρεσβύτερος* mentioned by Josephus ("Contra Ap." i., § 23). Josephus takes him to be a pagan, but a pagan could hardly have written such slipshod hexameters. (On Philo's poem see Franz Delitzsch, "Gesch. der Jüd. Poesie," 1836, pp. 24, 209.) A similar poem on Shechem, by the Samaritan Theodotus, of which a long fragment has been preserved by Eusebius (*l.c.* ix. 22), recounts the history of the city according to the Bible, with various amplifications from other traditions and from Greek mythology.

There was also a dramatist named EZEKIELUS among the Hellenists, mentioned by Clement of Alexandria ("Stromata," i. 23, 155) and Eusebius (*l.c.* ix. 29, § 14). Under the title Ἐξαγωγή, extracts from a single work of his, dealing with the Exodus, have been preserved by the Church Fathers mentioned above. His power of imagination was very poor; and he appears to have depended chiefly upon the Bible for his material. The verse-form, however, is fairly good.

The Sibyllines.

Considering the chasm between the Jews and the pagans, it is remarkable with what zeal and cleverness the Hellenistic Jews sought under pagan masks to make propaganda for Judaism. They wrote works in the name of pagan authorities, and these stole their way into the circle of pagan readers. As forgeries of this kind were common in the Hellenistic period, no blame attached to any famous man for having committed them, and the Jews could not be expected to be superior to their time. The Sibylline Books are distinguished from all other works of this kind by their loftiness of purpose. It was their avowed object to reform paganism, while other contemporaneous works were merely intended to glorify the Jewish name; the former endeavored to act as Jewish missionaries, while the latter sought merely to make an impression. Collections of the Sibylline Oracles were kept in different places; they were an easy medium for religious propaganda, and Hellenistic Judaism, subsequently also Christianity, made clever use of them. The ancient Sibyl was made to address the pagans in Greek hexameters, threatening dire punishment for pagan idolatry and pagan vices, and promising forgiveness for repentance and conversion. The collection of the Sibyllines was made from the most diverse sources.

The earliest sentences, aside from a few pagan oracles, are chiefly Jewish in form, while most of the later ones are of Christian origin. The greater part of the fifth book of the Sibylline Oracles is probably of Jewish origin, with Christian interpolations that can not be in all cases distinguished. The dates which are assigned to some of the oracles vary between the first century C.E. and the time of Hadrian. It is difficult to distinguish the Jewish passages in books i.–ii., xi.–xiv. The Church Fathers quote an apocalyptic work belonging in this category, which they ascribe to the Median Hystaspes. Jewish and Christian apologists often quote verses by Greek poets that are marked by a pure religious insight. While some of these lines are genuine, and are merely cleverly interpreted, others are unmistakable forgeries. Most of them occur in the writings of Clement of Alexandria and in the pseudo-Justinian work "De Monarchia." Both authors drew from the same source, the work of Hecatæus on Abraham, as Böckh has shown. Schürer places these forgeries as early as the third century B.C. ("Gesch." i. 453–461).

Hecatæus of Abdera and Aristeas.

A work, "On the Jews," or "On Abraham," under the name of "Hecatæus of Abdera," is quoted by Aristeas, Josephus, Clement of Alexandria, and Origen. The book from which they quoted may have contained genuine extracts from this Hecatæus, traces of whose work are found in Diodorus Siculus. It appears from the extant fragments of the spurious work that the life of Abraham served as the point of departure for a glorifying description of Judaism. To this class also belongs the Letter of Aristeas to Philocrates on the Greek translation of the Jewish law. The letter probably originated about 200 B.C. (Schürer, "Gesch." i. pp. 466–473). It is difficult to form any opinions on the *Ποίημα Νουθετικόν*, assigned to the ancient gnomic poet Phokylides of Miletus (6th cent. B.C.). It includes, in 230 hexameters, maxims of various kinds, which, as far as their contents are concerned, closely follow the Old Testament, especially the Pentateuch; it contains even many verbal reminiscences of the Biblical commandments. Bernays assumed that the author was a Jew, but Harnack believes that he was a Christian. In general, the poem lacks both Jewish and Christian characteristics. If its author was a Jew he nevertheless avoided everything that might offend a pagan reader. It should be assigned rather to the first century C.E. (published with notes by Bergk, "Poetæ Lyrici Græci," 3d ed., iii. 450–475). A collection of maxims, ascribed to a certain "wise Menander," was published by Land (1862), from a Syriac manuscript in the British Museum; this must be classed with the Jewish Wisdom literature. Smaller, and probably of Jewish origin, are the so-called "Heraclitic Letters" (ed. Bernays, 1869), and a "Diogenes Letter" (in Bernays, "Lucian und die Kyniker," 1879, pp. 96–98; Schürer, *l.c.* pp. 478–483). On a freedman, Cæcilius of Calacte, probably of Jewish origin, who lived as rhetor in Rome, see JEW. ENCYC. iii. 482.

Greek Philosophy in Jewish Garb.

Greek ethics cast in the mold of the Jewish Wisdom literature is presented in the Wisdom of Solomon. Solomon appears as the speaker, addressing a hortatory discourse to his royal colleagues who rule over the heathen peoples. He shows them the folly of impiety, and especially of idolatry, and exhorts them to follow true wisdom and to serve God. Although the author may have addressed himself principally to Jewish readers, yet the descriptions of the dangers of impiety and the folly of idolatry presuppose also a pagan audience, or one that included at least Jews who had adopted pagan practises. In his conception of Wisdom he follows Prov. viii. and ix. and

Ecclus. (Sirach) xxiv.; but Wisdom becomes in his hands an independent being, existing apart from the Deity, and, in a way, acting as the mediator between the divine activity and the world. The terms in which he describes this mediation show the influence of Greek philosophy, especially of Stoicism, recalling the doctrine of divine reason immanent in the world. The book follows the Platonic psychology, according to which the soul has an independent existence, living only for a time in the earthly house of the body, that crumbles again into dust. The author was probably an Alexandrian Hellenist who took up the thought that was subsequently further developed by Philo (see Wisdom, Book of).

Although the author of the Wisdom of Solomon touches upon Greek philosophy, he yet remains within the limits of the Palestinian Wisdom literature.

Aristobulus.

But Aristobulus was a full-fledged Alexandrian, thoroughly acquainted with Greek philosophy and accepting it. He was a contemporary of Ptolemy VI., Philometor, living about 170–150 B.C. He wrote a voluminous work on the Mosaic laws, which was not a commentary but a free paraphrase of the text of the Pentateuch, together with a philosophic explanation of its laws. He directly addresses Ptolemy Philometor and an exclusively pagan audience. He undertakes to show that the Peripatetic philosophy was influenced by the Pentateuch and the Hebrew Prophets (Clement of Alexandria, "Stromata," v. 14, 97); he essays to prove that all the Greek philosophers and many Greek poets, as well as Aristotle, borrowed from the Pentateuch, and that the entire Greek culture is derived from the Old Testament. He especially endeavors to remove from the Old Testament conception of God the reproach of anthropomorphism by explaining the anthropomorphic allusions as symbols for spiritual relations. There is no reason for doubting the genuineness of this work of Aristobulus, as both older and more recent authorities have done, since it belongs both in thought and in expression to Hellenistic literature. The interspersed Greek verse, which is obviously spurious, but which Aristobulus certainly regarded as genuine, was inserted in agreement with a practise general in Hellenistic literature, so that its presence is no argument against the genuineness of the work (see Jew. Encyc. ii. 97).

The Fourth Book of Maccabees.

The so-called Fourth Book of Maccabees contains a philosophical discourse which, on account of its edifying character, may also be called a sermon, although it was probably not delivered in a synagogue, its theme being a philosophical proposition. It derives its name from the fact that it refers to the execution of a mother and her seven sons, as related in II Macc. vii., and endeavors to prove by the principles of argumentation followed by Greek rhetoricians that pious reason is able to conquer all emotions. In his religious convictions the author is entirely a Jew. Although he uses the Greek terminology in unfolding his doctrine of God, his views are wholly Biblical.

The Church Fathers ascribe this work to Josephus, but the statement can not be accepted, as that author in his "Antiquities" does not draw upon II Maccabees as does the work in question. The book is assigned to the first century C.E. (J. Freudenthal, "Ueber die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft," Breslau, 1869).

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C. S.—G.

HELLER, ISIDOR: Austrian author; born May 5, 1816, at Jung-Bunzlau, Bohemia; died at Arco, Tyrol, Dec. 19, 1879. He was studying to become a rabbi when (1837) his unsteady disposition drove him to France to join the French foreign legion. After many adventures he returned home, and received, on account of a novel in the magazine "Libussa," a call to Budapest to edit the magazine "Der Ungar." He, however, resigned this position in 1847, and joined the editorial staff of Gustav Kühnes' "Europa" at Leipsic.

Returning to Budapest in 1848, Heller became the editor of the "Morgenröthe," in which he especially opposed Kossuth's party in Hungarian politics, for which reason he was obliged to leave Hungary. He then went to Berlin, but was forced to leave the city in 1852 on account of his "Sendschreiben eines Oesterreichers an die Deutsche Nation," and he became private secretary to the Austrian minister, Baron Bruck, whom he accompanied to Constantinople.

Heller returned to Vienna in 1855, and in 1859 established the "Fortschritt." He was also one of the founders of the "Neues Fremdenblatt" (1864). Illness prevented further activity, and he lived the rest of his life in seclusion. Heller's works, at one time widely read, include: "Gänge Durch Prag"; "Das Judenbegräbniss"; "Der Zeitgeist" (Budapest, 1847); "Die Reaction" (Berlin, 1852); "Oesterreichs Lage und Hilfsmittel" (Leipsic, 1852); and "Memoiren des Baron Bruck" (Vienna, 1877).

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S. L. V.

HELLER, JEHIEL B. AARON: Russian rabbi; born in Koidanov, government of Minsk. 1814; died at Plungian, government of Kovno, Nov. 14, 1861. He was a descendant of Rabbi Yom-Ṭob Lipmann Heller. Jehiel was successively rabbi at Glusk (1836–43), Volkovisk (1843–54), Suwalki, and Plungian (till his death). He was a noted preacher, and delivered sermons in pure German on various notable occasions.

He wrote the following works: "Shene Peraḳim leha-Rambam," or "Kebod Melek," on patriotism (this book was translated into German and published for the government by Dr. Leon Mandelstamm), St. Petersburg, 1852; "'Ammude Or," responsa on the four parts of the Shulḥan 'Aruk, Königsberg, 1856; "Ḳinah le-Dawid," a funeral sermon on Rabbi David Lurie (Bichover), published as an appendix to the latter's "Ḳadmut Sefer ha-Zohar," *ib.* 1856; "Or la-Yesharim," commentary on the Haggadah of Passover, *ib.* 1857; "'Oṭeh Or," commentary on the Song of Solomon, Memel, 1861.

Bibliography: Steinschneider, *'Ir Wilna*, pp. 91, 99, 100, 191; Fuenn, *Keneset Yisrael*, p. 522.

H. R. N. T. L.

HELLER, JOSHUA BEN AARON: Russian rabbi and preacher; born 1814; died at Telshi, government of Kovno, June 2, 1880. After having been for several years preacher in Grodno, Heller was appointed chief rabbi of Polangen, Courland, and afterward chief rabbi of Telshi. Heller was the author of several works, of which the following have been published: "Dibre Yehoshua‘," a homiletical and philosophical work in three parts (Wilna, 1856); "Ḥosen Yehoshua‘," a guide to the removal of the causes which hinder the study of the Law (*ib.* 1862); "Toledot Yehoshua‘," a commentary on Pirḳe Abot (*ib.* 1866); and "Ma‘oz ha-Dat," an essay intended to prove that the oral law is true and necessary (*ib.* 1873). Heller also contributed to the Hebrew periodical "Ha-Lebanon."

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H. R. M. SEL.

HELLER, MENAHEM. See HELLER, ẒEBI HIRSCH.

HELLER, SELIGMANN: Austrian poet and journalist; born at Raudnitz, Bohemia, July 8, 1831; died in Vienna Jan. 8, 1890. After completing his course at the University of Vienna, where he studied philology and law, he engaged in business with his father. In 1866 he became teacher of German at a commercial school at Prague, and was at the same time member of the editorial staff of "Bohemia." He taught also at the Talmud Torah at Prague. In 1873 he went to Vienna, where he became dramatic critic for the "Deutsche Zeitung," and, subsequently, teacher of the history of literature at the Handelsakademie.

Heller published "Ahasverus," an epic poem on the Wandering Jew, Leipsic, 1866 (2d ed., *ib.* 1868); "Die Letzten Hasmonäer," Prague, 1865; and "Gedichte," Vienna, 1872.

After Heller's death his translations of medieval Hebrew poems were edited by his friend D. Kaufmann and published under the title "Die Echten Hebräischen Melodien," Treves, 1892 (2d ed., Breslau, 1903).

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S. F. T. H.

HELLER, STEPHEN: Hungarian pianist and composer; born at Budapest May 15, 1815; died in Paris Jan. 14, 1888. He was originally destined for the law, but soon decided to devote his life to music.

At the age of nine he had already been sufficiently advanced to play with his teacher, F. Brauer, at the theater in Budapest, the concerto by Dussek for two pianos. Shortly afterward he went to Vienna to study with Charles Czerny, and later with Anton Halm. In 1827 he gave concerts in Vienna, and from 1829 to 1832 made a concert tour with his father through Hungary, Poland, and Germany.

After passing the winter of 1830 at Hamburg, he returned to Budapest by way of Cassel, Frankfort, Nuremberg, and Augsburg. In the last-mentioned city he was taken ill, and was soon afterward adopted by a wealthy patron of music. In 1838 Heller went to Paris, where he entered that brilliant musical circle of which Liszt, Chopin, and Berlioz were conspicuous members. Here Heller eventually achieved high distinction both as a concert performer and as a teacher. In 1849, and again in 1862, he visited London, on the latter occasion playing with Halle at the Crystal Palace (May 3) Mozart's E-flat concerto for two pianos. With these brief interruptions the last twenty-five years of his life were spent at Paris.

Heller's numerous compositions, solely for pianoforte, are celebrated for their originality, grace, and elegance. As regards a specific knowledge of the instrument, Heller was considered superior even to Mendelssohn; and his poetry of sentiment, pure and rich melody, and fertility of rhythmical invention place him among the very first composers of his genre.

Heller wrote in all about 150 opus numbers, of which the following are the most popular: "Traumbilder," op. 79; "Promenades d'un Solitaire," op. 78, 80, 89; "Nuits Blanches" (or "Blumen-, Frucht-, und Dornenstücke"), op. 82; "Dans les Bois," op. 13, 36, 86, 128; "Eglogues," op. 92; 3 "Bergeries," op. 106; "Voyage Autour de Ma Chambre," op. 140; "Tablettes d'un Solitaire," op. 153; "Herbstblätter," op. 109; "Balletstücke," op. 111; 3 "Ballades," op. 115; 3 "Préludes," op. 117; "Tarantelles," op. 53, 61, 85, 137, etc.; "Etudes," op. 16, 45, 46, 47, 90, 125; besides sonatas, mazurkas, scherzi, caprices, nocturnes, songs without words, and variations.

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S. J. So.

HELLER, YOM-ṬOB LIPMANN BEN NATHAN BEN MOSES LEVI: Rabbi and liturgical poet; born at Wallerstein, Bavaria, 1579; died at Cracow Sept. 7, 1654. Erroneously the editor of the "Megillat Ebah" concludes from his epitaph that Heller died April 23; Hock ("Gal ‘Ed," p. 65) gives Aug. 2 as the date, while David Gans ("Ẓemaḥ Dawid," p. 59) places his death in 1649. Heller was brought up by his grandfather, Moses Heller, chief rabbi of the German communities. He was sent to Friedburg, where he studied under Jacob Günzburg. Thence he was invited to Prague by a rich merchant, Aaron Ashkenazi, who later became his father-in-law. There he studied under Judah Löw b. Bezaleel, head of the yeshibah of Prague. According to Azulai ("Shem ha-Gedolim," i. 74), Heller's second master was Solomon Ephraim Lenczyza, chief rabbi of Prague. At Prague Heller perfected his rabbinical studies; and in 1597, when scarcely eighteen years old, he was appointed dayyan in that city.

In Oct., 1624, Heller was called to the rabbinate of Nikolsburg, Moravia, and in March, 1625, became rabbi of Vienna. There he reorganized the community and drew up its constitution. According to Hock (*l.c.*), it was Heller who obtained for the Jews the privilege of having Leopoldstadt as their special quarter.

In 1627 Heller was called to the chief rabbinate of Prague. On account of the Thirty Years' war the government imposed heavy taxes on the Jewish communities of Bohemia, including that of Prague,

As Chief Rabbi of Prague.

which had to pay a yearly tax of 40,000 thalers. As Heller was the chief rabbi he was compelled, against his will, to preside over the commission which had the task of apportioning that sum among the members of his communities. Although he acted with the greatest conscientiousness, some complained of unfair allotment. They accused Heller and the elders of the commission before the civil authorities of having spared the rich and laid the burden of the tax on the poorer people. Emperor Ferdinand II. addressed a severe censure to Heller, warning him not to repeat such proceedings. Heller's enemies, not satisfied, accused him before the emperor of having written against Christianity. The emperor commanded the governor of Prague to send Heller in chains to Vienna, but the supplications of the leading Jews of Prague combined with the esteem which the Christian officials had for Heller spared him that indignity. The Jews pledged themselves that he would present himself before his judges even if allowed to go alone. Heller accordingly set out for Vienna on Tuesday, Tammuz 5, 5389 (June 25, 1629), and arrived there on the following Sunday. On Tammuz 17, the Jewish fast-day, he was imprisoned together with common criminals. The Jews of Vienna, however, obtained his transfer to another prison.

In Prison.

A clerical commission was appointed to inquire into Heller's guilt. It met on July 15, and among other questions Heller was asked how he dared to eulogize the Talmud after it had been burned by papal order. Heller justified himself very adroitly; but the verdict was that Heller properly deserved death. The emperor, however, commuted the punishment to a fine of 12,000 thalers, to be paid immediately, the incriminated writings to be destroyed. The fine was far beyond Heller's means; but the order was explicit that in default of payment Heller was to be stripped and flogged in the public squares of Vienna and Prague. The Jews again interfered in his behalf, and the fine was reduced to 10,000 florins, to be paid in instalments. By the help of generous Jews, Heller was enabled to pay the first instalment of 2,000 florins. Finally, after a confinement of forty days, he was liberated (Aug. 14), but deprived of his office and left without means. His enemies, in addition, obtained an imperial decision to the effect that Heller might not officiate as rabbi in any town of the Austrian empire. He returned to Prague Sept. 26, and was confined to his bed for three months. His friends in the meantime secured a partial withdrawal of the decision regarding the rabbinate.

Helped by friends, Heller was able to wait for better times and to pay the remaining instalments of his fine. In 1632 he was called to the rabbinate of Nemirow, government of Podolsk, Russia, and three years later he became rabbi of Vladimir, Volhynia. He attended the fairs of Yaroslav and Kremenetz, where the Council of the Four Lands met, and obtained the renewal of the synodal decrees against simony in the rabbinate. But he thereby made for himself many enemies, who calumniated him before the governor of Volhynia. The latter directed Heller to quit the town, but the more influential Jews of Warsaw succeeded in having the order withdrawn.

Rabbi at Cracow.

In the autumn of 1643 Heller received an invitation to the rabbinate of Cracow, which he gladly accepted. Joshua Heschel, the author of "Maginne Shelomoh," was head of the yeshibah there. Four years later Heschel died, and Heller succeeded him in the direction of the yeshibah. At Cracow Heller relaxed the Jewish marriage laws, because, owing to the persecutions which the Jews had suffered at the hands of the Cossacks, many women did not know whether their husbands were still alive or not. He established the 5th of Tammuz, the day on which his troubles began, as a perpetual fast-day in his family, and the 1st of Adar as a day of mirth to commemorate his nomination to the rabbinate of Cracow.

Heller was twice married and had four sons and five daughters. The sons, whom he mentions in his works, were: Moses of Prague, Samuel of Nemirow, Abraham (b. 1615) of Lublin, and Löb of Brest-Litovsk. Moses Zacuto wrote an elegy on Heller's death (Venice, 1654).

His Knowledge and Works.

Heller was a recognized authority in matters of ritual. He explained the Talmud without recourse to casuistry. Although he appreciated the Zohar and other cabalistic works, he never deviated from plain interpretation as regards the Halakah. He was also versed in the secular sciences. His commentary on the Mishnah shows that he was a good mathematician; and his notes on the "Gib'at ha-Moreh" of Joseph b. Isaac ha-Levi prove that he occupied himself with philosophy. His judgment was impartial; he praised the "Me'or 'Enayim" of Azariah dei Rossi in spite of the anathema that his master, Löw b. Bezaleel, whom he held in great esteem, had launched against the book and its author. He was also a good linguist and a Hebrew stylist; his authority as such was recognized by Samuel Archevolti, who sent Heller his "'Arugat ha-Bosem" for examination ("Tos. Yom-Ṭob," on Tamid, end of ch. vii.).

Heller was a prolific writer, as can be seen from the following list of his works, some of which are still unpublished:

Ẓurat ha-Bayit, on the temple of Ezekiel, written when Heller was very young. Prague, 1602.

Commentary on the "Beḥinat 'Olam" of Jedaiah Bedersi. Prague, 1598.

Ṭub Ṭa'am, a cabalistic supercommentary, following the "Pardes Rimmonim" of Moses Cordovero, on Baḥya's commentary to the Pentateuch.

Tosefot Yom-Ṭob, notes and glosses to the six orders of the Mishnah; first published with the text, Prague, 1614–17; then revised by the author, Cracow, 1643.

Notes on the "Gib'at ha-Moreh" of Joseph b. Isaac ha-Levi. Prague, 1612.

Ma'adanne Melek and Leḥem Ḥamudot, a double commentary on Asheri's "Pisḳe Halakot" to Berakot, and on "Halakot Ḳeṭannot" to Ḥullin, Bekorot, and Niddah. Prague, 1628.

Pilpela Ḥarifta, the fourth part of the preceding commentary, on the order Neziḳin. Prague, 1619.

Judæo-German translation of Asheri's ethical work, "Orḥot Ḥayyim." Prague, 1626.

Malbushe Yom-Ṭob, critical notes on Mordecai Jaffe's "Lebush" to the Oraḥ Ḥayyim.

Sermon delivered by Heller at Vienna on the disappearance of the cholera. Prague, 1626.

Supercommentary on Ibn Ezra's commentary to the Pentateuch (Neubauer, "Cat. Bodl. Hebr. MSS." No. 235).

Leḳeṭ Shoshannim, a grammatical treatise on Archevolti's "'Arugat ha-Bosem" (Neubauer, *l.c.* No. 2271, 4).

Notes on the Eben ha-'Ezer of both Jacob b. Asher and Joseph Caro (printed with the "Ḥiddushe ha-Rashba" on Ketubot).

Derush Ḥiddush ha-Lebanah, an astronomical treatise on the increase and decrease of the moon. Wilna, 1866.

Darke Hora'ah, a guide to decisions in ritual laws when the authorities disagree.

Torat ha-Asham, on the "Torat Ḥaṭṭat" of Moses Isserles (3 vols.; Neubauer, *l.c.* Nos. 772–773).

She'elot u-Teshubot, some of which were printed in the responsa collection "Ẓemaḥ Ẓedeḳ," others in "Geonim Batra'e," but most of them unpublished.

Seder Shemot Giṭṭin (Neubauer, *l.c.* No. 808, 1).

Megillat Ebah, autobiography, published by Moses Körner, with a German translation by Miro. Breslau, 1836.

Parashat ha-Ḥodesh, on Maimonides' "Yad," Ḳiddush ha-Ḥodesh (Neubauer, *l.c.* No. 631, 1).

Berit Melaḥ, treatise in Judæo-German on the law of salting meat. Amsterdam, 1718.

Heller also wrote two seliḥot to be recited on the 14th of Ḥeshwan in commemoration of the sufferings at Prague in 1618–20. In 1650 he wrote three other seliḥot, in which he describes the massacres of the Jews under Chmielnicki in 1648. These seliḥot are recited on the 20th of Siwan. He was also the author of the "Mi she-Berak," recited every Saturday.

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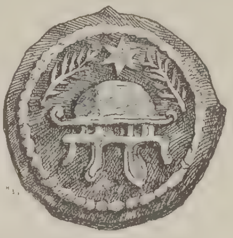
G. M. Sel.

HELLER, ẒEBI HIRSCH (also called **Herschele Ḥarif**): Hungarian rabbi; died at Alt-Ofen Oct. 28, 1834. Heller was rabbi at Bonyhád. In 1834 he was called to Alt-Ofen as successor to Moses Münz, but had hardly begun his ministry when he died. Ẓebi Hirsch Chajes, rabbi of Zolkiev; S. J. Rapoport, chief rabbi of Prague; and Moses Taubers, rabbi of Sniatyn, were his pupils. He was the author of "Ḥiddushe Ṭib Giṭṭin," novellæ, published with the responsa of his son, Menahem Heller (Zolkiev, 1844; 2d ed., Przemysl, 1876); and "Tappuḥe Zahab" (Ungvár, 1865). There is also a responsum by him in Joshua Orenstein's "Yam ha-Talmud."

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, i. 38; Steinschneider, *Cat. Bodl.* col. 2752; Büchler, *Zsidók Története Budapesten*, p. 321; *Magyar Zsidó Szémle*, vii. 591.

S. L. V.

HELMET (כובע or קובע): In olden times the helmet seems to have been worn only by kings, military officers, and other important officials. At least, it is mentioned only of Goliath and Saul that they had brazen helmets (I Sam. xvii. 5, 38). Not until later did a helmet form part of the complete armor of an ordinary soldier. Chronicles relates that Uzziah equipped the whole Jewish army with helmets and armor (II Chron. xxvi. 14). The authenticity of this account may be uncertain, but it tends to show that the wearing of a helmet was a general custom at that time. In Jer. xlvi. 4, also, the helmet is reckoned a necessary part of the armor. It must not be supposed, however, that these helmets were of brass; they were leather caps. The head-coverings of the Syrian and Hittite warriors were of this kind, as they are pictured on the Egyptian monuments (see illustrations in W. Max Müller's "Asien und Europa," pp. 302–384). These were round, flat caps, fitting the head closely, with a projection at the back to protect the neck. The Egyptian soldiers wore similar caps, only theirs were broader at the back and covered the ears also. In Egypt, too, metal helmets were rare; they were more common among the Assyrians. Helmets were usually hemispherical. The round cap, fitting tightly to the head, is still worn in the East, but not frequently. The hemispherical helmet, if made of leather, usually had metal rings, or else two metal bands on the outside, to give it firmness. As a rule side-pieces protected the ears. The shape of the metal helmets was the same. Both leather and metal helmets were ornamented with bands and flaps of the most varied form.



Coin of Herod the Great, Showing Helmet with Cheek-Pieces.
(After Madden.)

E. G. H. I. Be.

HELPFUL THOUGHTS. See Periodicals.

HELTAY, FRANZ: Hungarian deputy; born in Szentes March 15, 1861; studied law and political economy in Budapest. After having become a member of the editorial staff of the "Nemzet" and "Ellenör," he edited (1887–88) the "Nemzet Gazdasági Szémle" (Review of Political Economy). Since 1887 he has also edited the "Vasuti és Közlekedési Közlöny" (Railway News), the official organ of the Hungarian Ministry of Commerce.

Heltay is a member of the committee of statistics and of the tariff commission at the Ministry of Commerce, and vice-president of the Journalists' Pension Fund. His principal work is "Az Ipartörvény Reviziója" (Revision of the Trade Laws), Budapest, 1883.

In 1896 Heltay was elected to the Hungarian Reichstag from Okländ.

Bibliography: *Pallas Lex.*

S. L. V.

HEMAN (הימן): **1.** Son of Joel and grandson of the prophet Samuel; surnamed "the Singer"; a Kohathite (I Chron. vi. 19). He was one of the three chief Levites appointed by David to superintend the musical service in the Temple (*ib.* vi. 18–30, xv. 17, xxv. 1). He had fourteen sons, all of whom assisted in the choir under their father, and each of whom was the head of one of the twenty-four courses of the Levites established by David (*ib.* xxv. 4–31). Heman was also called "the king's seer in the matters of God" (*ib.* xxv. 5), the same term being applied to Asaph (II Chron. xxix. 30) and to Jeduthun (*ib.* xxxv. 15). **2.** Son of Mahol; one of the men renowned for wisdom (I Kings v. 11 [A.V. iv. 31]). In I Chron. ii. 6 this Heman is mentioned as the son of Zerah, son of Judah. As to the Heman to whom the Eighty-eighth Psalm is ascribed, it is difficult to determine whether he is to be identified with No. 1 or with No. 2 of this article. The fact that other psalms are ascribed to Asaph and Jeduthun, Heman's two companions, might indicate identification with Heman the Singer. The first part of the title, "A Psalm for the sons of Korah," would confirm this supposition. But he is called there "Heman the Ezrahite," and the following psalm is superscribed "Ethan the Ezrahite"; so that it seems that these two were the sons of Zerah ("Ezrahite" = "Zarhite"), renowned for their wisdom. In this case the title of Ps. lxxxviii. would be composed of two contradictory parts.

E. G. H. M. Sel.

HEMDAN (חמדן): The eldest son of Dishon the Horite (Gen. xxxvi. 26). In the parallel list in I Chron. i. 41 this name is changed to "Hamran" (חמרן).

E. G. H. M. Sel.

HÉMENT, FÉLIX: French educator; born at Avignon Jan. 22, 1827; died at Nanterre (Seine) Oct. 5, 1891. Hément was a schoolmaster all his life, rising to the position of primary inspector of the department of the Seine, and retiring in 1886 with the title Honorary Inspector-General of Public Instruction. During the war of 1870 Hément was entrusted with special work relating to the defense of the fort of Vanves. He afterward gave innumerable lectures throughout France for the purpose of aiding the advancement of popular instruction. Those which he delivered in the department of Aisne in 1883 brought about a conflict with Mgr. Thibaudier, then Bishop of Soissons, which caused some stir at the time.

Hément's works cover a wide sphere of learning. The following deserve special mention:

Menus Propos sur les Sciences, 1866. La Force et la Matière, 1867.

L'Homme Primitif, 1868. De la Force Vitale, 1870.

Famille, Propriété, Patrie, 1872. Premières Notions d'Histoire Naturelle, 1874.

Simples Discours sur la Terre et sur l'Homme, 1875 (crowned by the French Academy). De l'Instinct et de l'Intelligence, 1880.

L'Origine des Etres Vivants, 1882. Les Infiniment Petits, 1885.

Les Etoiles Filantes et les Bolides, 1888. La Science Anecdotique, 1889. Entretiens sur la Liberté de la Conscience, 1890.

Hément was decorated with the Legion of Honor.

Bibliography: Vapereau, *Dictionnaire Universel des Contemporains.*

S. V. E.

HEMERDINGER, MICHEL: French jurist; born at Colmar, Alsace, May 1, 1809; died in Paris June 22, 1880. After taking the degree of bachelor of letters at Strasburg (1829), he entered the rabbinical school at Metz. In 1830 he went to Paris to study law, and was admitted to the bar in 1833. In 1838 he was employed at the assizes and the court martial. In 1838–40 he was secretary of the Society of Attorneys, among the members of which were Grévy, Arago, Barbier, and Leblond; in 1845 he became a member of the Central Jewish Consistory; in 1848, acting prosecutor of the republic; in April–June of the same year he was special government commissioner for Alsace, adjusting differences among the Jews; and from 1870 to 1879 he was a justice of the peace in Paris.

S.

HEMEROBAPTISTS (טובלי שחרית; lit. "morning bathers"): Division of Essenes who bathed every morning before the hour of prayer in order to pronounce the name of God with a clean body (Tosef., Yad., end; the correct version being given by R. Simson of Sens: "The morning bathers said to the Pharisees: 'We charge you with doing wrong in pronouncing the Name in the morning without having taken the ritual bath'; whereupon the Pharisees said: 'We charge you with wrong-doing in pronouncing the Name with a body impure within'"). In the time of Joshua b. Levi (3d cent.) a remnant still existed, but had no clear reason for their practise (Ber. 22a). The Clementina speak of John the Baptist as a Hemerobaptist, and the disciples of John are accordingly called "Hemerobaptists" ("Homilies," ii. 23; comp. "Recognitions," i. 54); similarly, Banus, the teacher of Josephus ("Vita," § 2), was a Hemerobaptist. Hegesippus (see Eusebius, "Hist. Eccl." iv. 22) mentions the Hemerobaptists as one of the seven Jewish sects or divisions opposed to the Christians. Justin ("Dial. cum Tryph." § 80) calls them simply "Baptists."

According to the Christian editor of the "Didascalia" ("Apostolic Constitutions," vi. 6), the Hemerobaptists "do not eat until they have bathed, and do not make any use of their beds and tables and dishes until they have cleansed them." This obviously rests upon a misunderstanding of their true character. Epiphanius ("Panarion," i., heresy xvii.) goes still further, and says that the Hemerobaptists deny future salvation to him who does not undergo baptism daily.

Bibliography: Grätz, *Gesch.* iii. 700.

K.

HEN: There is no mention of the hen in the Old Testament, though "barburim abusim" (I Kings v. 3) is taken in B. M. 86b for "fattened hens." Many of the Talmudic references to the hen ("tarnegolet"; "gabrit"; "paḥya") are quoted under Cock in Jew. Encyc. iv. 138 *et seq.* The Talmud mentions that the hen perches for sleep on elevated places (Shab. 35b). As such places are often over chimneys, the lower eyelid of the hen overlaps the upper one in sleeping, in order to protect its eyes against the smoke (*ib.* 77b). The egg of the hen takes ten days to mature (Ber. 8a). A cock and a hen, on account of the fecundity of the latter, were carried before the bridal couple on the wedding-day (Giṭ. 57a). The skins of grapes on account of their fattening properties were a favorite food for hens (B. M. 86b). The employment of hens in thrashing is mentioned in B. M. 91b.

E. G. H. I. M. C.

ḤEN. See Gracian.

HENA: Rabshakeh's enumeration of the monarchies reduced by the King of Assyria terminates with the words "Hena' we-'Iwwah" (II Kings xix. 13; Isa. xxxvii. 13). These two words are supposed by several critics to be the names of two cities, and according to Büsching ("Erdbeschreibung," xi. 263, 757) it is the city now called "'Anah" by the Arabs, and situated on the Euphrates. F. Hommel, however, takes these two words for names of constellations ("Expository Times," April, 1898). The Jewish commentators, as well as the Targum, consider them as two verbs.

E. G. H. M. SEL.

HENDLÉ, ERNEST: French statesman; born at Paris Feb. 15, 1844; died Feb. 7, 1900. Hendlé was educated for the bar and had a brilliant career as attorney at the Court of Appeal. His success attracted the attention of Jules Favre, who appointed him his secretary. When Favre became minister for foreign affairs (1870), Hendlé remained with him, and accompanied him to Ferrières during the memorable negotiations with Bismarck. The Government of National Defense sent Hendlé to administer provisionally the department of the Nord. On March 20, 1871, Hendlé became governor ("préfet") of the Creuse, and the following year obtained a similar post in the department of Loir-et-Cher. Hendlé resigned when the Reactionaries came into power, but in 1876 he became prefect of the Yonne. Later he was governor of the department of Saône-et-Loire and dealt in a masterly way with the strikes at Monceau-les-Mines. He was transferred to Rouen in 1876, and remained there until his death. Hendlé was made commander of the Legion of Honor in July, 1886. He was a son-in-law of Albert COHN.

BIBLIOGRAPHY: *Jewish Chronicle*, Feb. 16, 1900.

S. V. E.

HENDRICKS: American family whose genealogy may be found on page 346.

HENGSTENBERG, ERNST WILHELM: German Bible exegete; born Oct. 20, 1802, at Fröndenberg, Westphalia; died at Berlin May 28, 1869; studied theology and Oriental languages at the University of Bonn.

He was the author of: "Christologie des Alten Testaments," Berlin, 1829–35 (2d ed., 1854–58; English translation by Keith, 1835–39); "Beiträge zur Einleitung ins Alte Testament," *ib.* 1831–39 (English translation, Edinburgh, 1847–48); "Die Bücher Mosis und Egypten," *ib.* 1841; commentaries on the Psalms (1847), Canticles (1853), and Ecclesiastes (1859). In the last-named he gives up the theory of the Solomonic authorship of Ḳohelet, as he already had done in the article "Ecclesiastes" in Kitto's "Cyclopedia of Biblical Literature" (1845). These three commentaries have been translated into English. In 1867–68 appeared his commentary on Ezekiel. He wrote also a special work on the relations of the Jews to the Christian Church, "Die Juden und die Christliche Kirche," Berlin, 1857. After his death were published "Geschichte des Reiches Gottes Unter dem Alten Bunde" (2 vols., 1869–71; also translated into English), and a commentary on Job (1870–75).

In all his works Hengstenberg was a firm advocate of the traditional Christian views of the Old Testament and protested strenuously against the higher criticism of his day.

BIBLIOGRAPHY: Bachmann and Schmalenbach, *Ernst Wilhelm Hengstenberg*, Gütersloh, 1876–92.

J. F. T. H.

HENIKSTEIN, ALFRED, FREIHERR VON: Austrian general; born Aug. 11, 1810, at Ober-Döbling; died Jan. 29, 1882, in Vienna. He was the son of the banker Joseph von Henikstein. After being baptized he joined (1828) a regiment of engineers, becoming major in 1848. The following year he became colonel; and in 1854 was appointed major-general. He fought in the Austro-Italian war of 1859, won the rank of "Feldmarschallieutenant," and was created baron. In 1863 he was placed in command of the fifth army-corps in Verona, and in the following year was appointed chief of the general staff. In the Austro-Prussian war he was Benedek's chief of staff. After the defeat of the Austrian arms and the costly blunders made by commanding officers, the public demanded an investigation, and Benedek and Henikstein were suspended and ordered to appear before a court martial. After some time the court was dismissed without having given judgment. Leaving the army, Henikstein passed the rest of his life in retirement in Vienna.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S. F. T. H.

HENLE, ELISE: German novelist and dramatist; born in Munich 1830; died at Frankfort-on-the-Main Aug. 18, 1892; she was a niece of the poetess Henriette Ottenheimer. After her marriage to the manufacturer Leopold Levi of Esslingen, her house became the rendezvous of a distinguished society circle. She was of a deeply religious nature, with a keen sense of humor. Her first literary productions, such as the narrative "Die Wacht am Rhein" and the novel "Das Zweite Jägerbataillon," appeared anonymously in several periodicals. She entered the dramatic field successfully with the political comedy "Der Zweite September," which was soon followed by the drama "Percy" (a free adaptation of Galen) and the text of the opera "Murillo." Her comedies, "Durch die Intendanz" and "Die Wiener in Stuttgart," met with marked success in several German theaters.

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, p. 240; *Allg. Zeit. des Jud.* lvi. 423.

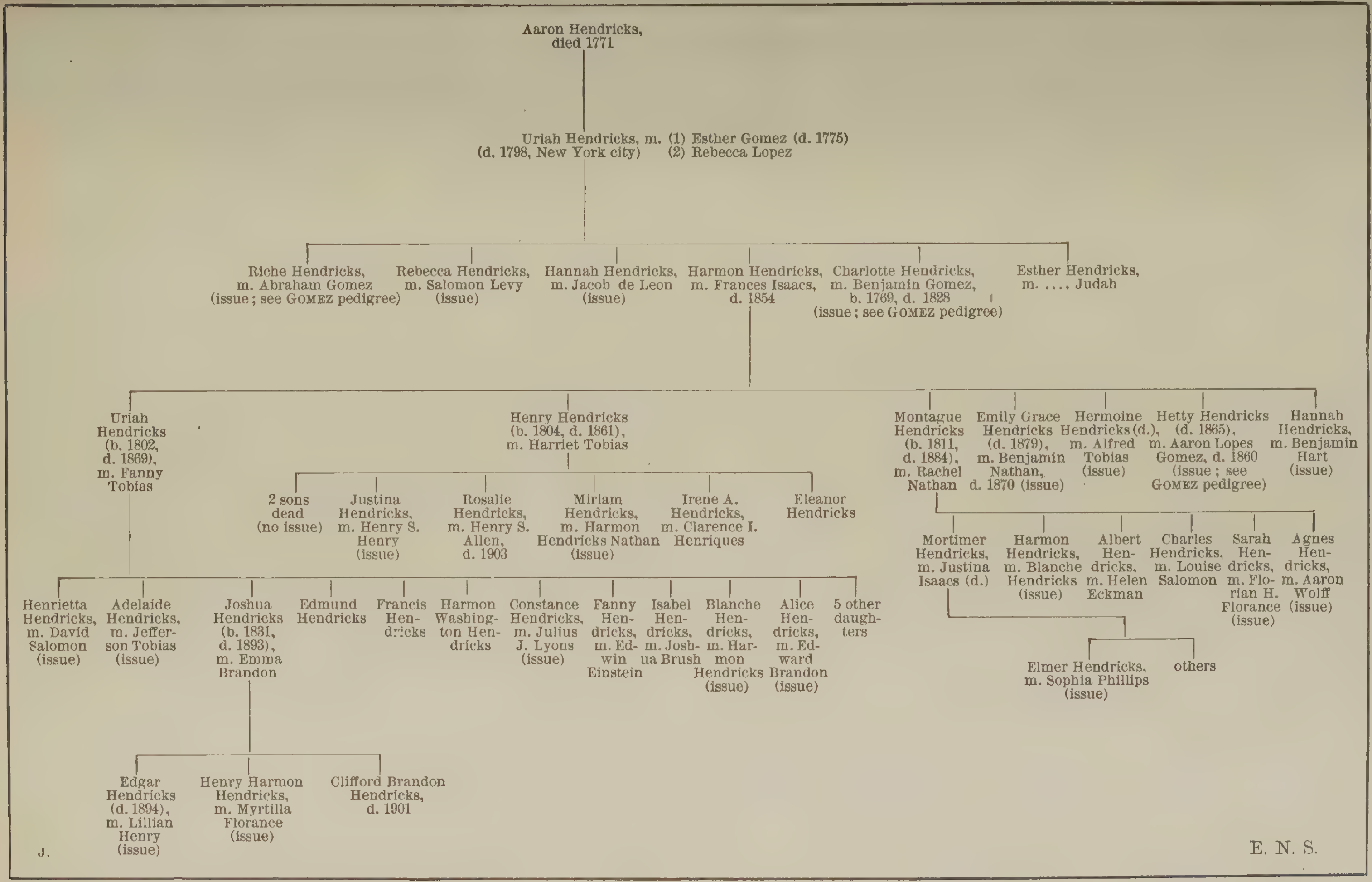
S. M. K.

HENLE, ELKAN: One of the earliest champions of the emancipation of the Jews in Bavaria; born Dec. 7, 1761, in Fürth; died there Oct. 14, 1833. He was the author of: "Ueber die Verbesserung des Judenthums" (anon., Offenbach, 1803; for the most part reprinted in "Sulamith," ii. 1, 361); "Ueber die Verfassung der Juden im Königreiche Baiern und die Verbesserung Derselben zum Nutzen des Staates" (Munich, 1812); "Die Stimme der Wahrheit in Beziehung auf den Kultus der Israeliten" (Fürth, 1827).

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, i. 381.

S. M. K.

HENLE, FRIEDRICH GUSTAV JACOB: German anatomist; born at Fürth, Bavaria, July 19, 1809; died at Göttingen May 13, 1885. He received his education at his native town, where he and his parents were baptized. In 1827 he went to the University of Bonn to pursue the study of medicine. Here he joined the Burschenschaft, and took part in its political activities. For this he was suspended from the university and was transferred to the Berlin "Hausvogtei," a place of detention, to which, at that time, many students were sent. Upon being


Aaron Hendricks, died 1771
Uriah Hendricks, m. (1) Esther Gomez (d. 1775) (2) Rebecca Lopez (d. 1798, New York city)
Riche Hendricks, m. Abraham Gomez (issue; see GOMEZ pedigree)
Rebecca Hendricks, m. Salomon Levy (issue)
Hannah Hendricks, m. Jacob de Leon (issue)
Harmon Hendricks, m. Frances Isaacs, d. 1854
Charlotte Hendricks, m. Benjamin Gomez, b. 1769, d. 1828 (issue; see GOMEZ pedigree)
Esther Hendricks, m. .... Judah
Uriah Hendricks (b. 1802, d. 1869), m. Fanny Tobias
Henry Hendricks (b. 1804, d. 1861), m. Harriet Tobias
Montague Hendricks (b. 1811, d. 1884), m. Rachel Nathan
Emily Grace Hendricks (d. 1879), m. Benjamin Nathan, d. 1870 (issue)
Hermoine Hendricks (d.), m. Alfred Tobias (issue)
Hetty Hendricks (d. 1865), m. Aaron Lopes Gomez, d. 1860 (issue; see GOMEZ pedigree)
Hannah Hendricks, m. Benjamin Hart (issue)
2 sons dead (no issue)
Justina Hendricks, m. Henry S. Henry (issue)
Rosalie Hendricks, m. Henry S. Allen, d. 1903
Miriam Hendricks, m. Harmon Hendricks Nathan (issue)
Irene A. Hendricks, m. Clarence I. Henriques
Eleanor Hendricks
Mortimer Hendricks, m. Justina Isaacs (d.)
Harmon Hendricks, m. Blanche Hendricks (issue)
Albert Hendricks, m. Helen Eckman
Charles Hendricks, m. Louise Salomon
Sarah Hendricks, m. Florian H. Florance (issue)
Agnes Hendricks, m. Aaron Wolff (issue)
Henrietta Hendricks, m. David Salomon (issue)
Adelaide Hendricks, m. Jefferson Tobias (issue)
Joshua Hendricks (b. 1831, d. 1893), m. Emma Brandon
Edmund Hendricks
Francis Hendricks
Harmon Washington Hendricks
Constance Hendricks, m. Julius J. Lyons (issue)
Fanny Hendricks, m. Edwin Einstein
Isabel Hendricks, m. Joshua Brush
Blanche Hendricks, m. Harmon Hendricks (issue)
Alice Hendricks, m. Edward Brandon (issue)
5 other daughters
Elmer Hendricks, m. Sophia Phillips (issue)
others
Edgar Hendricks (d. 1894), m. Lillian Henry (issue)
Henry Harmon Hendricks, m. Myrtilla Florance (issue)
Clifford Brandon Hendricks, d. 1901
J.
E. N. S.

Genealogical Tree of the Hendricks Family.

pardoned he went to Heidelberg, where he became a disciple of Tiedemann, graduating in 1832 as M.D.

After spending two years in Paris, where he took a postgraduate course, he returned to Germany and became assistant to Johannes Müller at the anatomical institute of Berlin University. In 1837 Henle was admitted to the medical faculty as privat-docent through the influence of Alexander von Humboldt. Three years later he was called to the university at Zurich as professor of anatomy and physiology, and in 1844 to Heidelberg as associate professor of anatomy, succeeding Tiedemann as professor in 1849. In 1852 he was called to Göttingen, at the university of which city he held the position of professor of anatomy until his death.

Henle's writings have become standard works; and his discoveries are important. Special mention may be made of his discoveries concerning: the cylindrical epithelium in the intestinal tract; the cuticular root-sheath of the hair; the microscopical structure of the cornea; the endothelium of the blood-vessels; the structure of the hepatic cells; and the loops of Henle in the kidneys.

From 1838 to 1842 Henle wrote reports on anatomy and pathology for Müller's "Archiv für Anatomie und Physiologie"; from 1844 to 1848 he contributed to Canstatt's "Jahresberichte über die Fortschritte der Gesammten Medizin in Allen Ländern," essays on general anatomy; and from 1849 to 1855 on both special and general anatomy.

In 1844 he founded, in conjunction with Pfeuffer, the "Zeitschrift für Rationelle Medizin," which appeared until 1869

Of Henle's more important works may be mentioned: "Ueber Schleim- und Eiterbildung," Brunswick, 1838; "Vergleichende Anatomische Beschreibung des Kehlkopfes," Leipsic, 1839; "Pathologische Untersuchungen," *ib.* 1840; "Handbuch der Allgemeinen Anatomie," *ib.* 1841; "Handbuch der Rationellen Pathologie," Brunswick, 1846–52; "Handbuch der Systematischen Anatomie des Menschen," *ib.* 1855–76, 2d ed. 1876–79 (his principal work); "Anatomischer Handatlas zum Gebrauch im Seziersaal," *ib.* 1874–77; "Anthropologische Vorträge," *ib.* 1876–1880; "Grundriss zur Anatomie des Menschen," 1880, 3d ed. 1888; "Das Wachstum des Menschlichen Nagels und des Pferdehufs," Göttingen, 1884.

Bibliography: F. Merkel, *Jacob Henle*, Brunswick, 1891; *Meyers Konversations-Lexikon*, s.v.; Brockhaus, *Konversations-Lexikon*, s.v.; *Allgemeine Deutsche Biographie*, s.v.; Waldeyer, in Hirsch's *Biog. Lex.* s.v.; Pagel, *Biog. Lex.* s.v.; Kussmaul, *Jugenderinnerungen eines Alten Arztes*, 5th ed., pp. 234 *et seq.*, Stuttgart, 1902.

s. F. T. H.

HENLE, SIGMUND VON: Bavarian deputy; born June 30, 1821; died at Munich Oct. 9, 1901. He was a descendant of Löb Berlin, the district rabbi of Bamberg in 1789–94. Highly esteemed by King Ludwig II., he was entrusted with many law cases of the royal house; he was also an intimate friend of Duke Maximilian. From 1873 to 1881 he sat in the Bavarian Diet as representative of the city of Munich, and was a member of the most important committees, as those on law and finance. To the end of his life he was a faithful supporter of liberalism, and successfully opposed all attempts to curtail the rights of his coreligionists. Shortly after his sixtieth year his sight became seriously affected, and he was compelled to resign his professional and political work. On this occasion the Order of Merit of the Bavarian Crown, which ennobles the bearer, was conferred upon him; a few years later he was created privy councilor. As a member of the boards of trustees of the Riesser-Stiftung and of several Jewish societies, he was interested even in advanced age in the intellectual and material welfare of his coreligionists.

Bibliography: *Münchener Neueste Nachrichten*, Oct. 10, 1901; A. Eckstein, *Beiträge zur Geschichte der Juden in Bayern*, 1902, pp. 36–38.

s. F. P.

HENOCH, EDUARD HEINRICH: German physician; born at Berlin June 16, 1820. After taking the degree of M.D. there (1843), he began to practise as a specialist in diseases of children. Until 1850 he was assistant at the children's dispensary of the university. In that year he became privat-docent; in 1858, assistant professor. In 1872 Henoch became director of the hospital and dispensary of the department of pediatrics at the Charité. In 1893 he resigned that position, received the title of "Medicinalrath," and lived in retirement at Meran until 1898, when he removed to Dresden. Among his works may be mentioned: "Klinik der Unterleibskrankheiten," 3 vols., Berlin, 1852–58, 3d ed. 1863; "Beiträge zur Kinderheilkunde," two parts, *ib.* 1861–68; "Vorlesungen über Kinderkrankheiten," *ib.* 1881, 10th ed. 1899.

Henoch translated from the English of Budd "Die Krankheiten der Leber," Berlin, 1846, and edited Canstatt's "Handbuch der Medizinischen Klinik," Erlangen, 1854–56, and West's "Pathologie und Therapie der Kinderkrankheiten," 4th ed., Berlin, 1865.

Bibliography: Pagel, *Biog. Lex.* Vienna, 1901.

s. F. T. H.

HENOCHS, MOSES: Talmudist; lived at Jerusalem about 1570. He was the author of "Mar'ah ha-Sorefet," a devotional work, translated into Judæo-German by Phinehas b. Judah Heilprin under the title "Brandspiegel" (Basel, 1602).

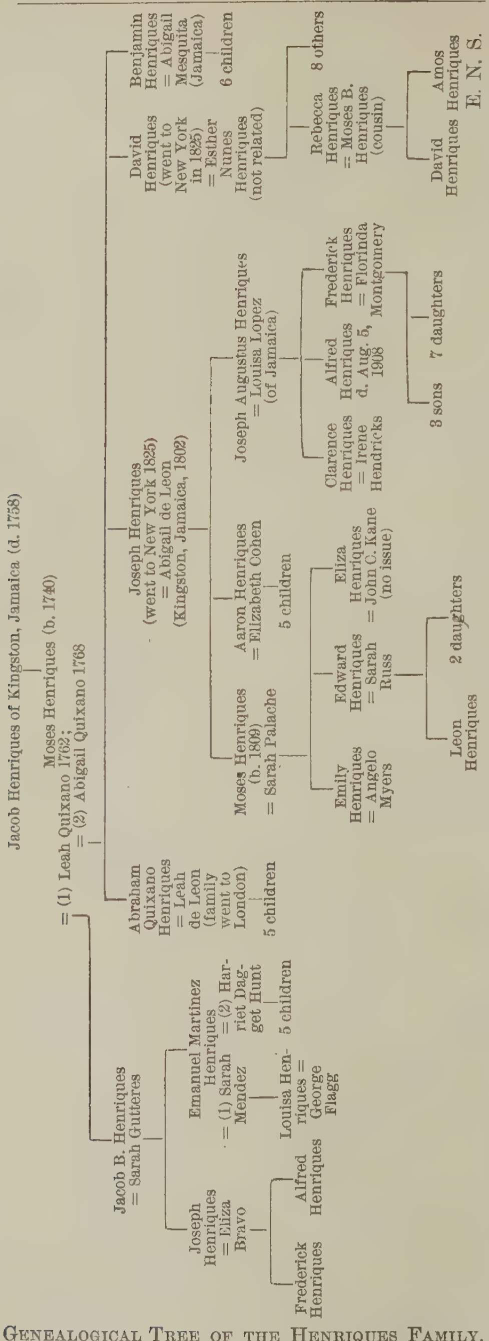
Bibliography: Steinschneider, *Cat. Bodl.* col. 1823.

D. B. Fr.

HENRIQUES: This American family, connected with that of the same name in Amsterdam and London, traces its pedigree back to Jacob Henriques, who settled in the island of Jamaica in the early part of the eighteenth century. See subjoined pedigree on page 348.

HENRIQUES, AMOS: English physician; born in Jamaica 1812; died June 5, 1880. He went to England in 1830 to study medicine, entered St. Thomas' Hospital, and in due course obtained his diploma as surgeon. In 1833 he went to France and graduated in medicine at the University of Paris. At this time he took part in some of the émeutes against King Louis Philippe. In 1834 Henriques went to Italy, and obtained also there degrees in medicine. He began practise in Athens, and shortly afterward went to Constantinople. Here he obtained government employment and received a commission to organize a medical staff for the Turkish army.

The defeat of the Turks at the battle of Nezid in 1839 put an end to Henriques' career in Turkey. He was taken prisoner, but, escaping from his captors, became a wanderer without any means of support.


Jacob Henriques of Kingston, Jamaica (d. 1758)
Moses Henriques (b. 1740)
= (1) Leah Quixano 1762; = (2) Abigail Quixano 1768
Jacob B. Henriques = Sarah Gutteres
Joseph Henriques = Eliza Bravo
Frederick Henriques
Alfred Henriques
Emanuel Martinez Henriques = (1) Sarah Mendez = (2) Harriet Dagget Hunt
Louisa Henriques = George Flagg
5 children
Abraham Quixano Henriques = Leah de Leon (family went to London)
5 children
Joseph Henriques (went to New York 1825) = Abigail de Leon (Kingston, Jamaica, 1802)
Moses Henriques (b. 1809) = Sarah Palache
Emily Henriques = Angelo Myers
Edward Henriques = Sarah Russ
Leon Henriques
2 daughters
Eliza Henriques = John C. Kane (no issue)
Aaron Henriques = Elizabeth Cohen
5 children
Joseph Augustus Henriques = Louisa Lopez (of Jamaica)
Clarence Henriques = Irene Hendricks
Alfred Henriques d. Aug. 5, 1908
Frederick Henriques = Florinda Montgomery
3 sons
7 daughters
David Henriques (went to New York in 1825) = Esther Nunes Henriques (not related)
Rebecca Henriques = Moses B. Henriques (cousin)
David Henriques
Amos Henriques
8 others
Benjamin Henriques = Abigail Mesquita (Jamaica)
6 children
E. N. S.

Genealogical Tree of the Henriques Family.

He made his way to Egypt, where he formed the acquaintance of Marquis Litta, with whom he traveled as medical attendant through northern Europe.

In 1840 he returned to England, but soon afterwa emigrated to Jamaica, and practised there succes fully for seven years. He then returned to Englan and engaged in general practise in London, obtainin also there considerable success.

Henriques published a few medical essays whic attracted some notice. During the outbreak of cho era in 1849 he issued several pamphlets on the natu of that disease. He also replied to Sir John Forbes' work "Nature and Art in the Cure of Disease" a tempting to refute the doctrine that nature is mor important than science in the treatment of disease.

Henriques was decorated with the Turkish Orde of the Medjidie of the second class, and with the Or der of King Charles III. of Spain.

Bibliography: *Jew. Chron.* June 18, 1880.

J. G. L.

HENRIQUES, DAVID QUIXANO: Anglo Jewish reformer; born May 13, 1804; died in Lon don March 6, 1870; son of Abraham Q. Henriques He was a director of the City Bank and the Bank o Australasia. In early life an active worker of th Portuguese synagogue, and one of its managers, h afterward was one of the foremost workers in th foundation of the West London Synagogue, in th councils of which congregation he held a high posi tion. He was treasurer of the West London Syna gogue from 1847 to 1862.

Bibliography: *Jew. Chron.* March 11, 18, 1870.

J. G. L.

HENRIQUES, JACOB QUIXANO: West-In dian merchant; born at Spanish Town, Jamaica, 1811; died in London Oct. 17, 1898. A son o Abraham Q. Henriques, he was early associated i business with his brother David, in the firm of Henriques Brothers, West-Indian merchants. In Jamaica he was the founder of a Jewish school for boys and girls. Going to London soon after 1840, he took an active part in the formation of the West London Synagogue. He soon resided permanently in London, and became warden of the synagogue in 1856 and again from 1861 to 1864. In 1882 he was elected chairman of the council, and manifested great interest in the provision of religious education for the youth of the congregation. He was a liberal subscriber to Jewish charities.

In 1864 he dissolved partnership with the firm and retired from business in favor of his son. Henriques was for some time a director of the Colonial Bank, and was subsequently chairman of the London Chartered Bank of Australia.

Bibliography: *Jew. Chron.* Oct. 21, 1898.

J. G. L.

HENRIQUES, ROBERT MARTIN: Danish musician, composer, and author; born in Copenhagen Dec. 14, 1858. He received instruction in violoncello from Bendix and Neruda, and in 1877 went to Dresden to study under Grützmacher and Kretschmer. He has appeared at concerts in Berlin, Leipsic, Hanover, Dresden, and Paris. Henriques has written for violoncello, piano, and orchestra, among his compositions being "Romance og Capricietto," "Märchen," and "Olaf Tryggvason." The last-named, an overture, has been played in Copenhagen, Stockholm, and Berlin. He has written various songs, including "Melodier i Moll" and "I Ny og Næ," and (with Oscar Madsen) several novels of local color, among which may be mentioned "Ved Höjen Mast" (1892), "Tjenestefolk," and "Studentens Glade Liv" (1893). Henriques is musical critic for "Dannebrog" and "Vort Land" of Copenhagen.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon.*
S. F. C.

HENRIQUEZ (ENRIQUEZ), ISABELLA: Spanish poetess; lived at Madrid; died after 1680. She distinguished herself in the different academies at Madrid. Isaac (Fernando) Cardoso dedicated to her his work, "Del Color Verde," on the color green, which is the symbol of hope (Madrid, 1634). She openly embraced Judaism, and settled at Amsterdam. It is reported that she distributed amulets alleged to protect against physical harm. D. L. de Barrios quotes a "decima" from her manuscript "Obras Poeticas."

BIBLIOGRAPHY: D. L. de Barrios, *Sol de la Vida*, p. 63; idem, *Relacion de los Poetas*, p. 56; Kayserling, *Sephardim*, p. 250; idem, *Bibl. Esp.-Port.-Jud.* p. 52.
G. M. K.

HENRY II. or HENRY DE TRASTAMARA: King of Castile; born at Seville in 1333; died in 1379; illegitimate brother of Pedro I. He was as hostile to the Jews as Pedro had been friendly. His long-cherished hatred of his brother burst forth when a Jew named Jacob, an intimate of the king, praised the latter excessively to Henry. In his fury he stabbed the Jew with a dagger. Pedro would have revenged himself on Henry forthwith, but his courtiers restrained him by force. Henry saved himself by a hasty flight. This was the immediate cause of the civil war which brought untold suffering upon the Jews of the country. A few years afterward Henry beheaded his brother near Montiel (March 14, 1369), and then ascended the throne of Castile. In order to appease his ally, Bertrand du Guesclin (Beltran Claquin) and his wild, rapacious troops, he imposed a war contribution of twenty thousand gold doubloons on the already heavily oppressed community of Toledo, and issued an order to take all the Jews and Jewesses of Toledo as prisoners, to put them on the rack, to give them neither food nor drink, and in case they still refused to raise this enormous sum, to sell their property, both movable and immovable, at auction. In spite of this action he was compelled, owing to his financial straits, to have recourse to Jewish financiers. He made Don Joseph Pichon his chief tax-collector ("contador major"), and appointed several Jews farmers of the taxes. When complaints were made to him on the subject, he answered that he would willingly lease the taxes to Christians at a cheaper rate, but that none would take them.

The demands of the Cortes in Toro (1369) and in Burgos (1374 and 1377) against the Jews harmonized perfectly with Henry's inclinations. He ordered the Jews to wear the humiliating badge, and forbade them to use Christian names. He further ordered that for short loans Christian debtors should repay only two-thirds of the principal. Shortly before his death Henry declared that Jews should no longer be permitted to hold public office.

BIBLIOGRAPHY: *Cortes de Leon y de Castilla*, ii. 171, 203, 281, Madrid, 1836; Isaac b. Sheshet, *Responsa*, No. 197; *Histoire de M. Bertrand du Guesclin*, pp. 94 *et seq.*, Paris, 1666; Rios, *Hist.* ii. 305, 571.
G. M. K.

HENRY, EMMA: English poetess; born Sept. 17, 1788; died Dec. 30, 1870; daughter of the Rev. Solomon Lyon, professor of Hebrew at Cambridge, and wife of Abraham Henry. She enjoyed in early life the advantages of a broad education and the society of cultured university men; and when her father's eyesight failed, she devoted her abilities to the support of the family. Mrs. Henry enjoyed the distinction of being the first English Jewess to engage in authorship. In 1812 she published a volume of verse which met with some success; and she continued to produce occasional poems which were often recited at public celebrations.

She was the mother of Michael Henry.

BIBLIOGRAPHY: *Jew. Chron.* Jan. 6, 1871; Picciotto, *Sketches of Anglo-Jewish History*, p. 314.
J. G. L.

HENRY, HENRY A.: Anglo-American rabbi and Hebraist; born in London 1800; died at San Francisco, Cal., Sept. 4, 1879. He was educated at the Jews' Free School, London, of which he was afterward principal until 1842. In this capacity he was the acknowledged bulwark of the London Jewry, especially in resisting the endeavors of the Society for the Conversion of the Jews. He was one of the founders of the Jews' Hospital and Orphan Asylum. In 1836 Henry compiled a volume of the daily prayers according to the German and Polish rites, and in 1840 published a "Biblical Class Book for Jewish Youth" and a "Synopsis of Jewish History." While principal of the Free School, he officiated frequently in London synagogues, and in 1844 became rabbi to the St. Alban's Congregation, where he remained until 1849. Here he made pulpit addresses in English a regular practise—a novel feature in those days.

In 1849 he embarked for America under engagement to the congregation at Louisville, Ky. He was, however, unavoidably delayed at Cincinnati, and accepted a position tendered to him there at the B'nai Jeshurun Synagogue. In 1851 Henry proceeded to Syracuse, N. Y., where he served three years as rabbi. From Syracuse he removed to New York city, where he resided till 1857. While in New York he served the Henry Street congregation and superintended its religious school. He officiated later in the Clinton Street Synagogue. After some time he established a boarding-school for Jewish youth, which he maintained until his departure for California. He arrived there in 1857 and accepted the call of the Congregation Shearith Israel in San Francisco, which he served as rabbi till 1871. During his residence in California he for some time edited "The Pacific Messenger."

Henry's library was presented after his death to the Hebrew Union College, Cincinnati, Ohio.

BIBLIOGRAPHY: *Jew. Chron.* Oct. 3, 1879; *Jew. World*, Sept. 26, 1879.
J. G. L.

HENRY, MICHAEL: English journalist and mechanician; born at Kennington, London, Feb. 19, 1830; died in London June 15, 1875. He was educated at the City of London School; in 1844 he went to Paris as clerk in a counting-house, and later entered the office of the "Mechanics' Magazine." In 1857 he established a business as patent agent, which he carried on until his death. At the same time he assisted Dr. Benisch on the "Jewish Chronicle," and, upon the retirement of the latter in 1868, became its editor.

In 1847 he founded the General Benevolent Association, of which he was the honorary secretary. He was a member of the Jews' College Council and of the Board of Deputies, and sat on the committees of other educational charities. He devoted himself chiefly to the Stepney Jewish Schools, of which he was honorary secretary and personal supervisor.

Henry wrote a pamphlet on "Patent Law," which was highly commended by a committee of the House of Commons. A number of his essays were collected and published under the title "Life Thoughts," 1875.

Bibliography: *Jew. Chron.* June 25, 1875; Morais, *Eminent Israelites*, pp. 139-142; memoirs prefixed to *Life Thoughts*; *Jews' College Journal*, June, 1875.

J. G. L.

HENSCHEL, AUGUST WILHELM EDUARD THEODOR: German physician and botanist; born in Breslau Dec. 20, 1790; died there July 24, 1856; educated at the medical and surgical college at Breslau, the Ober-Collegium, Berlin, and the universities of Heidelberg and Breslau (M.D. 1813). He practised medicine in Breslau from 1813 to 1816, and in the latter year was appointed privat-docent in pathology at the university of that city.

In 1820 Henschel embraced Christianity, and soon after published his first important work, "Von der Sexualität der Pflanzen," which attracted considerable attention in the world of science. He was appointed assistant professor at his alma mater in 1821, and in 1832 professor of anatomy, physiology, and pathology.

Henschel is best known through his researches into the history of medicine, the results of which he published in the medical periodical "Janus, Zeitschrift für Gesch. und Litteratur der Medicin," Breslau, 1846–49. Of his other works may be mentioned: "Vertheidigung der Entzündlichen Natur des Croups" (in Horn's "Archiv für Med. Erfahrung," 1813); "Commentatio de Aristotele Botanico et Philosopho," Breslau, 1824; "Ueber Einige Schwierigkeiten in der Pathologie der Hundswuth," Breslau, 1829; "Zur Gesch. der Medicin in Schlesien," *ib.* 1837; "Das Medicinische Doctorat, Seine Nothwendigkeit und Seine Reform," *ib.* 1848.

Bibliography: Hirsch, *Biog. Lex.*; De le Roi, *Juden-Mission*, vol. ii., p. 241.

S. F. C.

HENSCHEL, ELIAS H.: German physician; born at Breslau April 4, 1755; died in 1839; father of A. W. Henschel. He commenced life as an errand-boy, and for some time was valet to a physician. He did not, however, miss any opportunity of acquiring knowledge, in which he was encouraged and materially aided by a professor of anatomy named Morgenbesser, who also induced several of his coreligionists to take a substantial interest in him. Henschel was enabled to commence the study of anatomy at the age of twenty-five. In 1785 he entered the University of Halle (M.D. 1787). Henschel devoted himself especially to obstetrics, and was appointed public accoucheur at Breslau. He was one of the first to treat the thigh tumor of lying-in women as a special malady, and was instrumental in introducing vaccination in Silesia. Notwithstanding his numerous duties and extensive practise, Henschel spent a great deal of his time in the hospital for the Jewish poor, acted as an accoucheur in many benevolent institutions, and, in the troublous times of 1813, added to his other activities the care of a lazaretto at Neustadt containing 228 beds. He also rendered useful services during a cholera epidemic; and about this time he published his "Guter Rath bei Annährung der Cholera" (Breslau, 1831). He also wrote "Ueber die Gewöhnlichsten Krankheiten der Schwangern" (*ib.* 1797) and "Ein Beitrag zur Heilung der Kopfgeschwulst der Neugeborenen Kinder" (1828).

Bibliography: Hirsch, *Biographisches Lexikon der Hervorragenden Aerzte.*

S. J. D. B.

HENSCHEL, GEORG (ISIDOR): German composer and barytone singer; born Feb. 18, 1850, at Breslau, where he studied with Wandelt and Schäffer. He made his first appearance as a pianist at twelve years of age. At the Leipsic Conservatorium (1867-70) he was a pupil of Wenzel and Moscheles (pianoforte), Götze (singing), and Richter (theory and composition). Subsequently he studied in Berlin under Schulze (singing) and Kiel (composition). After making several concert tours through Europe, in 1877 he went to England, where he lived for three years. In 1881 Henschel became conductor of the Boston Symphony Orchestra, at Boston, Mass., and he retained the position till 1884. In 1885 he settled permanently in London, where in the following year he founded the London Symphony Concerts. From 1886 to 1888 he was professor of singing at the Royal College of Music, London.

Of Henschel's compositions the more important are: "Stabat Mater," oratorio, first performed at the Birmingham Musical Festival of 1894; the One Hundred and Thirtieth Psalm, for chorus, soli, and orchestra; a canon-suite for string orchestra; "Zigeuner Serenade," for orchestra; "Friedrich der Schöne," opera; "A Sea Change, or Love's Castaway," comic operetta (libretto by W. D. Howells); "Nubia," grand opera, first performed at Dresden in 1899.

On the death of his wife (née Lilian Bailey) Henschel retired from the concert platform, and has since lived on his estate at Aviemore in the Scottish Highlands, occasionally conducting his own works or lecturing on Johannes Brahms. A requiem composed by Henschel in memory of his wife was first performed in Boston, Mass., Dec. 2, 1902, and has since been given in Holland, Germany, etc.

Bibliography: Baker, *Biog. Dict. of Musicians*, New York, 1900; Riemann, *Musik-Lexikon*; Grove, *Dict. of Music and Musicians.*

S. A. P.

HEP! HEP! A cry stated to have been used by the Crusaders during their attacks upon the Jews. It appears, however, to have been first used during the so-called "Hep! Hep!" riots of 1819 at Frankfort-on-the-Main and along the Rhine (see Grätz, "Gesch." xi. 357); *e.g.*, on Aug. 2, 1819, by anti-Semitic students at Würzburg as a term of reproach to Professor Brendel of that university, who had written in favor of the Jews. The students themselves claimed that the word was derived from "Hierosolyma est perdita"; others claim that it is a contraction for "Hebräer," while a further attempt has been made to derive it from "Hab! Hab!" The brothers Grimm, in their dictionary, trace it from a call to animals in the Franconian district, especially to the goat, and suggest that it was applied to Jews because of their beards. Their earliest quotation is from W. Hauff (1802–27). A person named Brouse is stated to have been condemned to three months' imprisonment for having used the expression against a Jew and his wife ("Arch. Isr." 1848, p. 47). During the anti-Semitic movement in Germany a pamphlet appeared in favor of the Jews with the title "Hepp! Hepp! Süsssaure Stöckerei in 1 Vorschrei und 7 Gejohlen" (Jacobs, "The Jewish Question," No. 25). The expression has since become a synonym for an outbreak against the Jews, and is thus used by George Eliot in her essay "The Modern Hep! Hep! Hep!" in "Impressions of Theophrastus Such." It is stated that on some occasions in 1819 the Jews replied to the cry of "Hep! Hep!" with the similarly sounding one of "Jep! Jep!" meaning "Jesus est perditus" ("Notes and Queries," 4th series, iii. 580).

J.

HEPHER: **1.** A son of Gilead (Num. xxvi. 32, xxvii. 1; Josh. xvii. 2–3). The clan was known as the Hepherites (Num. xxvi. 32). **2.** One of David's captains (I Chron. xi. 36). **3.** Member of the tribe of Judah (I Chron. iv. 6). **4.** Royal city of the Canaanites, the site of which is unknown (Josh. xii. 17; comp. I Kings iv. 10).

E. G. H. M. Sc.

HEPHZI-BAH (חפצי־בה, "my delight in her"): **1.** Name to be borne by the restored Jerusalem (Isa. lxii. 4), in token that God will not abandon it. **2.** Name of the queen of King Hezekiah and mother of Manasseh (II Kings xxi. 1).

E. G. H. M. Sel.

HEPNER, ADOLF: German-American journalist; born at Schmiegel, Posen, Nov. 24, 1846; educated at the gymnasium at Lissa, the rabbinical seminary at Breslau, and the universities of Breslau and Berlin.

He became a socialist in 1868, and two years later was associated with Liebknecht and Bebel in editing a socialistic paper at Leipsic. Soon afterward he was accused with them of high treason, but was acquitted in 1872. Being expelled from Leipsic in the following year, he removed to Breslau, and became a publisher, but failed in business.

In 1882 Hepner emigrated to the United States, and in 1886 settled in St. Louis, Mo., where he is now (1903) living. Up to 1897 he edited the daily labor paper "St. Louis Tageblatt," and since that year he has been the editor of the "Westliche Post."

Besides many essays for the papers of his political party, Hepner has written "Good Night, Schatz," a one-act play (1894).

A. F. T. H.

HERALDRY. See Coat of Arms.

HERBS. See Botany.

HERCZEGHY, MORIZ: Hungarian physician and author; born in Budapest Aug. 19, 1815; died in Vienna Dec. 23, 1884. He studied medicine in Budapest and Vienna, and afterward took part in the Revolution of 1848 in the latter city. He went from Vienna to Paris, and thence in 1860 to Italy, where he became chief physician in Garibaldi's army. He returned to Hungary in 1865, but left again in 1868 for Constantinople, where for eight years he acted as chief military physician. Being severely wounded during the Russo-Turkish war, he had to give up his practise, and then traveled in Europe and in the East.

The more important of Herczeghy's literary works deal with political topics, and include: "Weder Deutsch noch Russisch, Sondern Oesterreichisch," Vienna, 1849; "Das Bombardement des Fürsten Windischgrätz zu Prag," *ib.* 1849; "Mein Tagebuch 1848–50," *ib.* 1850; "Mémoires sur Mon Séjour à Paris," Milan, 1853. He wrote also treatises on cretinism (1864) and on epidemics (1874).

Herczeghy's chief work, however, was a sociological study on the woman question, published in French (Paris, 1864) and in Hungarian (Budapest, 1883).

Bibliography: *Pallas Lex.*

S. L. V.

HERCZEL, MANÓ DE SZENTPÉTERI: Hungarian physician; born in Szegedin July 1, 1861; studied successively in his native city, in Ujvidék, in Budapest, in Vienna, in Strasburg, and in Paris. After having taken his degree of M.D. (1884), he practised for two years in Nothnagel's clinic in Vienna, and was thereafter for five years assistant to Czerny at Heidelberg, where in 1889 he became privat-docent in surgery. In 1892 he was appointed chief of the Szt. István Hospital in Budapest. His specialty is the treatment of diseases of the kidneys.

Herczel is the author of the following works: "Ueber die Wirkung des Anilin, Acetanilin und Kampheranilin," Vienna, 1887; "Ueber Operative Behandlung der Nierensteine," Vienna, 1887; "Ueber die Operative Fixation der Wanderniere," Vienna, 1892; "Ueber Grosse Defecte der Blasen-Scheidewand," Vienna, 1894.

In 1902 Herczel was elevated by Emperor Francis Joseph I. to the Hungarian nobility, and he assumed the name of "Szentpéteri."

Bibliography: Szinnyei, *Magyar Irók Elete.*

S. L. V.

HERDER, JOHANN GOTTFRIED VON: German Protestant theologian, poet, and writer; born at Mohrungen, East Prussia, Aug. 25, 1744; died at Weimar Dec. 21, 1803. He studied theology, philosophy, and the humanities at the University of Königsberg, where he acquired a vast knowledge of German and foreign literature. In 1764–69 he was teacher and preacher at Riga; in 1771–76, court preacher and member of the consistory of Bückeburg; from 1776 until his death, court preacher and member, later president, of the consistory of Weimar. His works on Hebrew Biblical literature exercised great influence. His "Die Aelteste Urkunde des Menschengeschlechts" (Riga, 1774–76) develops the idea that the oldest Biblical poems—the history of Creation, of the Flood, and of Moses—are to be considered Oriental national songs. The usual interpretation of the Mosaic history of Creation as a divine revelation appears to Herder not only indefensible, but pernicious, since it fills the mind with false ideas and leads to persecution of the physical scientist.

In 1778 he wrote "Lieder der Liebe," in which he divested the Canticles of all mystical and allegorical accretions. In these deeply felt love-songs he recognized the natural expressions of Jewish sentiment. After having, in his letters on theology, extended this view to the whole Bible, he published (Dessau, 1782–83) his famous "Vom Geiste der Ebräischen Poesie." In a letter to Hamann he wrote that "since his childhood he had nourished it in his breast." He says that Hebrew poetry is the world's oldest, simplest, and most soulful poetry, full of the inner feeling of nature and of the poetic consciousness of God. He translated many of the Hebrew poems.

According to Grätz ("Gesch." xi. 249), Herder, although filled with admiration for Jewish antiquity and for the Hebrew people of the Biblical age, and foretelling a time when Christian and Jew would work together for the development and refinement of civilization, felt a dislike for the Jews which manifested itself in his earlier relations with Moses Mendelssohn. Not until after Lessing's death did he become more friendly toward Mendelssohn.

Bibliography: Hettner, *Literaturgesch. des Achtzehnten Jahrhunderts*, vol. v., Brunswick, 1872.

D. S. Man.

HEREDIA, PAULUS (PABLO) DE: Spanish anti-Jewish writer; born about 1405 in Aragon; died at an advanced age after 1486. Baptized late in life, he attacked Judaism, though he had at one time defended it and his former coreligionists. In order to assail the Talmud and its commentators, which he had studied in his youth, he wrote a mystical work, "Iggeret ha-Sodot," which he ascribed to the Mishnaic teacher Neḥunya ben ha-Ḳana and his alleged son Ha-Ḳana, asserting that he had found it and translated it into Latin. In his ignorance, Paulus de Heredia put into the mouth of Neḥunya passages from the work of Judah ha-Nasi, who lived much later, and in the work "Galie Razaya" made him answer eight questions, addressed to him by his imperial friend Antoninus, in an entirely Christian sense. He admits the chief mysteries of Christianity, *e.g.*, the doctrine of the Trinity. Neḥunya, who is made to say, "Ego ex iis unus sum qui crediderunt in eum et baptisatus fui et ambulo in viis rectis," finally exhorts his son to recognize Jesus as the Messiah.

Heredia's works "De Mysteriis Fidei" and "Corona Regia," on the immaculate conception (the latter dedicated to Pope Innocent VIII.), were also intended to convert the Jews. The latter, however, whom he assailed in the work "Ensis Pauli" with all the fire of a fanatical neophyte, vouchsafed no reply to his gross attacks on their faith. Paulus de Heredia was alleged to have collaborated on the Complutensian polyglot, issued under the auspices of Cardinal Ximenez.

Bibliography: Nic. Antonio, *Bibl. Hispania*, i. 216; Wolf, *Bibl. Hebr.* ii., iii., 1687; Rios, *Estudios*, pp. 456 *et seq.*; idem, *Hist.* iii. 413, 424 *et seq.*; Grätz, *Gesch.* viii. 231 *et seq.*

K. M. K.

HEREFORD: County town of Herefordshire, England, situated on the River Wye, of some commercial importance in early times. When Richard I. returned from captivity, ten Jews of Hereford contributed £15 11s. 11d. to a "donum" made by the Jews of England at Northampton (1194). They were under the jurisdiction of the sheriff, notwithstanding the Bishop of Hereford claimed the right to judge them (Tovey, "Anglia Judaica," pp. 78–79). In 1275 the "archa" was removed from Worcester to Hereford, where it remained till the Expulsion. From some of the bonds still extant the Jews of Hereford appear to have adopted the corn trade when refused permission by the "statute of Judaism" in 1275 to take usury, but this may have been merely an evasion of the statute. Twenty-four of the burghers of Hereford were appointed in 1282 as special guardians of the peace in favor of the Jews (Cal. Patent Rolls, 1282–92, p. 15).

Four years later one of the important Jews of Hereford invited some of his Christian friends to the wedding of his daughter. This attracted the notice of Bishop Swinfeld, who refused permission, and threatened excommunication to any of his flock who attended the wedding ("Household Expenses of Bishop Swinfeld," Camden Society, pp. cix.–cxi., 127). When the Jews were expelled in 1290 the king seized the debts due to the forty Jews of Hereford, composing about twenty families. The chief person seems to have been Isaac of Worcester, who had apparently moved there in 1275; he, with four of his sons and two of his daughters, was engaged in money-lending. The largest individual lender, however, appears to have been Aaron, son of Elias le Blund. Abraham "the Chaplain" is mentioned, with two Evesques. Thirteen houses and the synagogue also fell into the hands of the king, with rentals amounting to 55s. 6d. Since that time there has been no congregation at Hereford.

Bibliography: Jacobs, *Jews of Angevin England*, pp. 163, 376; *Transactions Jew. Hist. Soc. Eng.* i. 136–159; R. Johnson, *Customs of Hereford*, pp. 70–71.

J.

ḤEREM. See Excommunication.

HERES: 1. City in Egypt, mentioned in Isa. xix. 18: "In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to the Lord of hosts; one shall be called 'Ir ha-Heres" (A. V. "the city of destruction"; R. V. margin, "Heres"). The Masoretic text, Aquila, Theodotion, and Peshiṭta read עיר ההרס "City of Destruction." Symmachus, the Vulgate, Men. 110a, Saadia, and some Hebrew manuscripts read עיר החרס ("City of the Sun"). The Septuagint has πολις ἀσεδέκ ("City of Righteousness"). There are many differences of opinion regarding the proper reading of this name. It is, however, probable that "Ḥeres" is the correct reading, and that Heliopolis, in Egypt, is referred to by Isaiah. The alteration of "'Ir ha-Ḥeres" (City of the Sun) into "'Ir ha-Heres" (City of Destruction) was influenced by a later antagonism toward the Onias temple. On the other hand, the alteration of "Ḥeres" into "Ẓedeḳ" ([City of] Righteousness) was a result of the desire for a distinct prediction regarding that temple. For other opinions see Hastings, "Dict. Bible"; Geiger, "Urschrift," p. 79.

2. Mountain (הר חרס) mentioned in Judges i. 35, in connection with Aijalon and Shaalbim, as one of the mountains from which the Danites were unable to expel the Amorites. It has been conjectured, and with probability, that, since "ḥeres" is synonymous with "shemesh," "Heres" here may mean "Bethshemesh" (I Kings iv. 9; II Chron. xxviii. 18) or "Ir-shemesh" (Josh. xix. 41), between Judah and Dan.

3. Hill ("the ascent of Heres"; Judges viii. 13, R. V.) by which Gideon returned from the battle with Zebah and Zalmunna. Its location is uncertain, and the text is variously transmitted.

BIBLIOGRAPHY: Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*

E. G. H. M. Sc.

HERESY AND HERETICS: The Greek term *αἵρεσις* originally denoted "division," "sect," "religious" or "philosophical party," and is applied by Josephus ("B. J." ii. 8, § 1, and elsewhere) to the three Jewish sects—Sadducees, Pharisees, and Essenes (comp. Acts v. 17, xxvi. 5, and, with reference to the Christian sect, the *αἵρεσις* of the Nazarenes, xxiv. 5, 14; xxviii. 22). In the sense of a schism to be deprecated the word occurs in I Cor. xi. 19, Gal. v. 20, and particularly in II Peter ii. 1; hence *αἱρετικὸς* ("heretic") in the sense of "factious" (Titus ii. 10). The specific rabbinical term for heresies, or religious divisions due to an unlawful spirit, is "minim" (lit. "kinds [of belief]"; the singular "min," for "heretic" or "Gnostic," is coined idiomatically, like "goy" and "'am ha-areẓ"; see GNOSTICISM). The law "Ye shall not cut yourselves" (לא תתגדדו) is interpreted by the Rabbis: "Ye shall not form divisions [לא תעשו אגודות אגודות], but shall form one bond" (after Amos ix. 6 [A. V. "troop"]; Sifre, Deut. 96; comp. JEW. ENCYC. iv. 592, *s.v.* DIDASCALIA, BOOK VI.).

Besides the term "min" for "heretic," the Talmud uses the words "ḥiẓonim" (outsiders), "apiḳoros," and "kofer ba-Torah" (R. H. 17a), or "kofer ba-'iḳḳar" (he who denies the fundamentals of faith; Pes. xxiv. 168b); also "poresh mi-darke ẓibbur" (he who deviates from the customs of the community; Tosef., Sanh. xiii. 5; R. H. 17a). Of all these it is said that they are consigned to Gehinnom for all eternity (Tosef., Sanh. *l.c.*; comp. *ib.* xii. 9, apparently belonging to xiii. 5: "He who casts off the yoke [of the Law], and he who severs the Abrahamic covenant; he who interprets the Torah against the halakic tradition, and he who pronounces in full the Ineffable Name—all these have no share in the world to come").

The Mishnah (Sanh. x. 1) says the following have no share in the world to come: "He who denies that the Torah is divinely revealed [lit. "comes from Heaven"], and the apiḳoros." R. Akiba says, "also he who reads heretical books" ("sefarim ḥiẓonim"). This is explained in the Talmud (Sanh. 100b) to mean "sifre Ẓeduḳim" (Sadducean writings); but this is an alteration by the censor of "sifre ha-Minim" (books of the Gnostics or Heretics). The Biblical version, "That ye seek not after your own heart" (Num. xv. 39), is explained (Sifre, Num. 115; Ber. 12b) as "Ye shall not turn to heretic views ["minut"] which lead your heart away from God" (see Maimonides, "Yad," 'Akkum, ii. 3).

In summarizing the Talmudic statements concerning heretics in Sanh. 90–103, Maimonides ("Yad," Teshubah, iii. 6–8) says:

> "The following have no share in the world to come, but are cut off, and perish, and receive their punishment for all time for their great sin: the minim, the apiḳoresim, they that deny the belief in the Torah, they that deny the belief in resurrection of the dead and in the coming of the Redeemer, the apostates, they that lead many to sin, they that turn away from the ways of the [Jewish] community. Five are called 'minim': (1) he who says there is no God and the world has no leader; (2) he who says the world has more than one leader; (3) he who ascribes to the Lord of the Universe a body and a figure; (4) he who says that God was not alone and Creator of all things at the world's beginning; (5) he who worships some star or constellation as an intermediating power between himself and the Lord of the World.
>
> "The following three classes are called 'apiḳoresim': (1) he who says there was no prophecy nor was there any wisdom that came from God and which was attained by the heart of man; (2) he who denies the prophetic power of Moses our master; (3) he who says that God has no knowledge concerning the doings of men.
>
> "The following three are called 'koferim ba-Torah': (1) he who says the Torah is not from God: he is a kofer even if he says a single verse or letter thereof was said by Moses of his own accord; (2) he who denies the traditional interpretation of the Torah and opposes those authorities who declare it to be tradition, as did Zadok and Boethus; and (3) he who says, as do the Nazarenes and the Mohammedans, that the Lord has given a new dispensation instead of the old, and that he has abolished the Law, though it was originally divine."

It is noteworthy, however, that Abraham ben David, in his critical notes, objects to Maimonides characterizing as heretics all those who attribute corporeality to God; and he insinuates that the cabalists are not heretics. In the same sense all Biblical critics who, like Ibn Ezra in his notes on Deut. i. 2, doubt or deny the Mosaic origin of every portion of the Pentateuch, would protest against the Maimonidean (or Talmudic; see Sanh. 99a) conception of heresy. See APIḲOROS; ARTICLES OF FAITH; JUDAISM; GNOSTICISM. K.

——**On Legal Status:** The status of heretics in Jewish law is not clearly defined. While there are certain regulations scattered throughout the Talmud concerning the minim, the nearest approach to the English term "heretic," these are mostly of a hagadic nature, the codes taking little cognizance of them. The governing bodies of the Synagogue frequently exercised, from motives of self-defense, their power of excommunication against heretics. The heretic was excluded from a portion in the world to come (Maimonides, "Yad," Teshubah, iii. 6–14); he was consigned to Gehenna, to eternal punishment (R. H. 17a; comp. Ex. R. xix. 5; see APIḲOROS, and compare D. Hoffmann, "Der Schulchan Aruch und die Rabbinen über das Verhältnis der Juden zu Andersgläubigen," 2d ed., Berlin, 1894); but the Jewish courts of justice never attended to cases of heresy; they were left to the judgment of the community.

There are, however, in the rabbinic codes, laws and regulations concerning the relation of the Jew to the heretic. The sentiment against the heretic was much stronger than that against the pagan.

While the pagan brought his offerings to the Temple in Jerusalem and the priests accepted them, the sacrifices of the heretic were not accepted (Ḥul. 13b, *et al.*). The relatives of the heretic did not observe the laws of mourning after his death, but donned festive garments, and ate and drank and rejoiced (Sem. ii. 10; "Yad," Ebel, i. 5, 6; Yoreh De'ah, 345, 5). Scrolls of the Law, tefillin, and mezuzot written by a heretic were burned (Giṭ. 45b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 39, 1; Yoreh De'ah, 281, 1); and an animal slaughtered by a heretic was forbidden food (Ḥul. 13a; Yoreh De'ah, 2, 5). Books written by heretics did not render the hands impure ("Yad," She'ar Abot ha-Ṭum'ot, ix. 10; comp. Yad. iv. 6; see Purity); they might not be saved from fire on the Sabbath (Shab. 116a; Oraḥ Ḥayyim, 334, 21). A heretic's testimony was not admitted in evidence in Jewish courts (Ḥoshen Mishpaṭ, 34, 22; see "Be'er ha-Golah" *ad loc.*); and if an Israelite found an object belonging to a heretic, he was forbidden to return it to him (Ḥoshen Mishpaṭ 266, 2).

Classes of Heretics.

The "mumar le-hak'is" (one who transgresses the Law, not for personal advantage, but out of defiance and spite) was placed by some of the Rabbis in the same category as the minim ('Ab. Zarah 26a; Hor. 11a). Even if he habitually transgressed one law only (for example, if he defiantly violated one of the dietary laws), he was not allowed to perform any religious function (Yoreh De'ah, 2, 5; SHaK and "Pitḥe Teshubah," *ad loc.*), nor could he testify in a Jewish court (Sanh. 27a; "Yad," 'Edut, x. 3; Ḥoshen Mishpaṭ, 34, 2). One who violated the Sabbath publicly or worshiped idols could not participate in the "'erub ḥaẓerot" ('Er. 69a; "Yad," 'Erubin, ii. 16; Oraḥ Ḥayyim, 385, 3; see 'Erub), nor could he write a bill of divorce (Shulḥan 'Aruk, Eben ha-'Ezer, 123, 2). One who would not permit himself to be circumcised could not perform the ceremony on another (Yoreh De'ah, 264, 1, Isserles' gloss). While the court could not compel the mumar to divorce his wife, even though she demanded it, it compelled him to support her and her children and to pay her an allowance until he agreed to a divorce (Eben ha-'Ezer, 154, 1, and "Pitḥe Teshubah," *ad loc.*). At his death those who are present need not tear their garments (Yoreh De'ah, 340, 5, and "Pitḥe Teshubah," *ad loc.*). The mumar who repented and desired readmittance into the community was obliged to take a ritual bath, the same as the proselyte (Yoreh De'ah, 268, 12, Isserles' gloss, and "Pitḥe Teshubah," *ad loc.*; comp. "Sefer Ḥasidim," ed. Wistinetzki, §§ 200–209). If he claimed to be a good Jew, although he was alleged to have worshiped idols in another town, he was believed when no benefit could have accrued to him from such a course (Yoreh De'ah, 119, 11, and "Pitḥe Teshubah," *ad loc.*). See Apostasy; Atheism; Gnosticism.

Bibliography: Krauss, *Begriff und Form der Häresie nach Talmud und Midraschim*, Hamburg, 1896; Goldfahn, *Ueber den Ursprung und die Bedeutung des Ausdruckes* מין, in *Monatsschrift*, 1870.

E. C. J. H. G.

HERITAGE. See Inheritance.

HERMANMIESTETZ: City in Bohemia. Jews were living there as early as 1509, engaged in commerce and money-lending; but the Jewish community proper dates from 1591. The Jews wer confined to a ghetto under the protectorate of th overlords of the city. One of these, Count Johan Wenceslaus Spork, built a synagogue in 1760, whic was modernized in 1870. The Jewish parochia school was transformed into a German public school Since 1891 Hermanmiestetz has been the seat of a district rabbi, the dependent communities being Chrudim, Roubowitz, and Drevikau. The following hav officiated as rabbis in Hermanmiestetz: Bunem (d 1734); Selig-Landsteiner (d. 1743); Ḥayyim Traul (d. 1790); Elias Treitel (d. 1823); Samuel Brod (d 1850); Moses Bloch, till 1855 (since 1877 professor a the rabbinical seminary at Budapest); Benjamin Feilbogen, till 1863; S. Rosenberg, 1864–68; Dr Nehemias Kronberg, the present incumbent, callec in 1891. Judah Löb Borges (d. 1872), a member o the community distinguished for his Talmudic anc literary attainments, officiated temporarily wheneve there was a vacancy in the rabbinate.

The community supports a burial society, a societ for nursing the sick, a Talmud Torah, and a women' society. The cemetery must have existed as earl as the sixteenth century; for it is recorded in a document that in 1667 a field was bought from a citizen for the purpose of enlarging the burial-ground In 1903 the Jews of Hermanmiestetz numbered 300 those of the whole district aggregating 1,100.

D. N. K.

HERMANN, LUDIMAR: German physiologist; born in Berlin Oct. 21, 1838; M.D. Berlin, 1859 He engaged in practise in his native city, and in 186 became privat-docent at its university. In 1868 h was appointed professor of physiology at Zurich and in 1884 he accepted a similar chair at the University of Königsberg. His chief works include "Lehrbuch der Physiologie," 12th ed., Berlin, 1900 "Handbuch der Physiologie" (together with othe physiologists), 6 vols., Leipsic, 1879–81; "Leitfaden für das Physiologische Praktikum," *ib.* 1898 "Lehrbuch der Experimentellen Toxikologie," Berlin, 1894; "Physiologische Jahresberichte," beginning with 1873. His essays, most of which have appeared in Pflüger's "Archiv für die Gesch. der Physiologie" and in Poggendorff's "Annalen für Physik," cover nearly the whole field of physiology and par of that of physics. Most of them deal with muscular and nervous physiology, the organs of sense and the nature of phonetics.

S.

HERMENEUTICS. See Bible Exegesis Methodology; Talmud.

HERMES, BOOKS OF: Hermes (the Gree Mercury), in popular belief the leader of souls t Hades, was in later times identified in Egypt wit the local god Thot, who was also the messenger o the gods and the heavenly scribe and inventor o writing. Forty-two sacred books, containing all th wisdom and secret lore of the Egyptians, wer ascribed to Hermes-Thot (see Plutarch, "De Iside e Osiri," Parthey's ed., 1850, lxi. 154, 255, notes Clement of Alexandria, "Stromata," vi. 4). Necromancers and Gnostics also ascribed their magic an mystic lore to Hermes (Dieterich, "Abraxas," 1891 pp. 63–70, 165). The names of Moses, Thoth, anc

Iermes served as pseudonyms for many a writer of nagic books or hymns. As many as 2,000, and even 6,525, books on mystic lore were said to have been vritten by Hermes (Iamblichus, "De Mysteriis," iii. 1). Lactantius ("Institutiones Divinæ," iv. 6, ii. 18) quotes the Λόγος Τέλειος, a dialogue of Iermes with Æsculapius, along with the Sibylline nd the Hystaspes oracles, as containing Messianic rophecies; which goes to show that the Books of Iermes were used like the Jewish pseudepigrapha n religious arguments.

What share the Jews had in the composition of the ooks of Hermes has not yet been fully ascertained; ertain it is that Christians composed some of the ater ones. It was these Books of Hermes (ספרי הרמים, orrupted into ספרי המירם) that were always on the ps of Elisha ben Abuyah or fell from his lap (Ḥag. 6b), and that were declared not to possess the character of holy writings which make the hands that ouch them unclean (Yad. iv. 6; Yer. Sanh. x. 28a a passage corrupted by negligent copyists; see oël, "Blicke in die Religionsgesch." 1888, i. 70–5]; Ḥul. 60b, uncensored ed.; Midr. Teh. and alḳ., Ps. i.). Geonic tradition was still aware of he fact that the "Sifre Homerus," as it spelled he words, were heretical books (see Hai Gaon to ad. *l.c.*; R. Hananeel to Ḥul. *l.c.*; the 'Aruk, *s.v.* מירום), and this alone explains why they were contrasted by the Sadducees (Yad. *l.c.*) with the sacred Scriptures.

Mount Hermon.
(From a photograph by Bonfils.)

Various other suggestions have been made as to the meaning of these words. They are interpreted as "Books of Homer" (הומירום) by Mussafia in his notes to the 'Aruk, by Derenbourg in his "Palestine" (p. 133), and by Krauss in his "Lehnwörter" (ii. 230); as "Pleasure Books" (? "Himeros") by Cassel in his edition of "Me'or 'Enayim" (p. 84); as "Chronicles" (Βίβλια Ἡμηρήσια), "Daily Books," or "Journals," in "Monatsschrift" (1870, p. 138). But these are certainly not of such a character as to come into discussion as "sifre minim," or heretic writings. According to Jewish writers there existed under the name "Hermes" a number of works in Arabic literature also (see Steinschneider, "Hebr. Bibl." 1861, p. 675; 1862, p. 91; *idem.* "Hebr. Uebers." 1893, p. 514).

Bibliography: Kohler, in *J. Q. R.* v. 415; Perles, in *R. E. J.* iii. 114 (comp. Kohut, *ib.* iii. 546); Kohut, *Aruch Completum*; Levy, *Neuhebr. Wörterb.*; Jastrow, *Dict.* s.v. המירום; Krauss, *Lehnwörter*, ii. 230; Schürer, *Gesch.* 3d ed., iii. 482; Friedmann, *Ha-Goren*, iii. 33; Zöckler, *Apokryphische Bücher des Alten Testaments*, 1891, pp. 485 *et seq.*

K.

HERMON (חרמון): Mountain on the northeastern border of Palestine; the culminating point of the Anti-Lebanon range, at the springs of the Jordan and adjoining the plateau of Bashan (Deut. iii. 8; Josh. xi. 17, xii. 1; I Chron. v. 23). The name is translated by some "prominent peak," by others "sacred mountain" (see Gesenius, "Th."), both being suitably applied to it. The Sidonians called it "Sirion" (שריון), and the Amorites "Shenir" (שניר: Deut. iii. 9; both appellations signify "breastplate"), evidently on account of its rounded top, which, covered with snow, gleamed and shone in the sunlight. It is also called "Sion" (שיאן: Deut. iv. 48), probably on account of its height. But it appears from Cant. iv. 8 and I Chron. v. 23 that Shenir was the name of a part of Mount Hermon, probably of one of its three peaks, which are collectively called "Hermonim" (= "the Hermons": Ps. xlii. 7, Hebr.). The name "Sanir" occurs in a cuneiform inscription (see Halévy in "R. E. J." xx. 206). Because of its snow-covered top Hermon is called "Ṭur Talga" in the Targumim and "Har ha-Sheleg" (snow-mountain) in Sifre (ed. Friedmann, p. 47b).

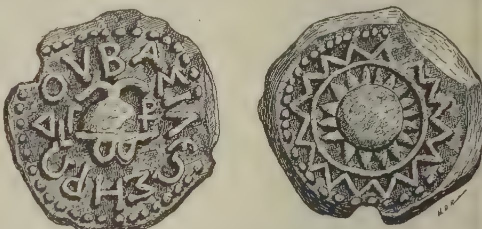
"Mount Hermon" (הר חרמון) occurs in Deut. iii. 8; Josh. xi. 17; xii. 1, 5; xiii. 5, 11; I Chron. v. 23; "Hermon" alone in Josh. xi. 3; Ps. lxxxix. 12, cxxxiii. 3; Cant. iv. 8. Hermon was before the invasion held by the Hivites (Josh. xi. 3); it was the northern landmark of the Israelites: "from the river of Arnon unto mount Hermon" (Deut. iii. 8 *et al.*). When the half-tribe of Manasseh conquered their allotted territory, they are said to have "increased . . . unto mount Hermon" (I Chron. v. 23). In one passage (Ps. lxxxix. 12) Hermon seems to be used as a synonym for "north," just as the sea (ים) is used as a synonym for "west." The name "Baal-hermon" (Judges iii. 3) would indicate that it was at one time the seat of a shrine. It was a religious center in the Roman period also, and was surrounded by small temples, built on the slopes. A temple on the summit is referred to by Eusebius and Jerome ("Onomastica Sacra," *s.v.* "Ærmon"). In Enoch (vi. 6) the summit of Hermon is mentioned as the place where the wicked angels alighted in the days of Jared, and its name is explained as referring to the oath which they had sworn upon it. Hermon was famous for its dews (Ps. cxxxiii. 3), which have been celebrated by modern travelers also (Tristram, "Land of Israel," 2d ed., p. 608), and the part called "Shenir" was abundant in cypresses (Ezek. xxvii. 5). Hermon is now called "Jabal al-Shaikh" (the mountain of the chief), so called as the residence of the religious sheik of the Druzes.

Bibliography: Robinson, *Researches*, iii. 357; Hastings, *Dict. Bible*; Winer, *B. R.*; Cheyne and Black, *Encyc. Bibl.*
E. G. H. M. Sel.

HEROD I. (surnamed **the Great**): King of Judea 40–4 B.C.; founder of the Herodian dynasty; born about 73 B.C.; son of Antipater, and, consequently, of Idumean origin. It is said that when he was a boy of twelve an Essene named Menahem predicted that he would reign over Judea. Indeed, nature had endowed him with the qualities of ascendency. He was of commanding presence; he excelled in physical exercises; he was a skilful diplomatist; and, above all, he was prepared to commit any crime in order to gratify his unbounded ambition.

His First Exploit.

At the age of twenty-five (the age fifteen given by Josephus is generally believed to be erroneous) Herod was appointed prefect of Galilee by his father, who was procurator of Judea. By his first act Herod showed that he intended to please the Romans at any cost. Contrary to the Jewish law, which granted to the vilest criminal the right of trial by the Sanhedrin, to which tribunal alone belonged the authority to pass sentence of death, Herod executed a band of fanatics who had attacked heathen towns and robbed caravans. This assumption of power, for which he was highly lauded by the Romans, infuriated the leaders of the national party, who perceived Herod's ultimate aims. Bringing pressure to bear upon the weak Hyrcanus II., they obtained permission to arraign the prefect before the Sanhedrin. Instead of presenting himself before that august body clad in black, as was the usual custom, Herod appeared arrayed in purple and attended by a strong guard, capable of meeting any emergency. He did not condescend to offer the slightest defense of his conduct, but tendered a letter of Sextus Cæsar, governor of Syria, in which Hyrcanus was threatened with dire consequences should Herod not be cleared of the charges preferred against him. Overawed, the judges did not dare to utter a word in his condemnation till the president of the tribunal, Shemaiah, rose to rebuke their pusillanimity and warned his colleagues that some day they would pay dearly for their weakness. At this turn of affairs Hyrcanus adjourned the session until the following day, and recommended the culprit to leave Jerusalem secretly during the night. Herod then took refuge with Sextus Cæsar, who appointed him prefect of Cœle-Syria. Herod collected an army and advanced on Jerusalem with the purpose of chastising the Sanhedrin; but he was dissuaded from his intended vengeance by his father and his brother Phasael.



Copper Coin of Herod the Great.

Obverse: ΒΑΣΙΛΕΩΣ ΗΡΩΔΟΥ round a helmet. In field to left ĿΓ (year 3–38 or 35 B.C.); in field to right a monogram.
Reverse: Macedonian shield, with disk surrounded by rays.

(After Madden, "History of Jewish Coinage.")

The disturbance throughout the Roman empire caused by the murder of Julius Cæsar (44 B.C.) did not impede Herod's advancement, who knew how to turn every circumstance to his advantage. The protégé of Sextus Cæsar became, at the assassination of the latter, the friend of the Roman governor of Syria, Cassius, whose favor he won by promptly levying the hundred talents which Galilee was required to contribute to the war-tax of seven hundred talents imposed upon Judea. He was con firmed in his position of prefect of Cœle-Syria, and even received from Cassius a promise that he would be acknowledged King of Syria when the war against the triumvirs should be ended. Meanwhile his father was poisoned (43 B.C.) by the hireling of one Malich, who aspired to an influential position in Judea. Herod hastened to take the place of his father, but did not neglect to avenge his death. Malich was enticed to Tyre and there slain by hired assassins, with the connivance of Cassius. However, after the departure of the latter, Judea was in a state of revolt. Antigonus, the younger son of Aristobulus II., made an attempt, with the assistance of Ptolemy, the son of Mennæus of Chalcis, to secure the sovereignty of Palestine. Herod succeeded in quelling the revolt and in defeating Antigonus. On his return to Jerusalem he was greeted as a triumphant general by Hyrcanus, who, seeing in him the deliverer of the country, gave him in marriage to his beautiful granddaughter, Mariamne, daughter of Alexander and Alexandra.

Betrothed to Mariamne.

The battle of Philippi (42 B.C.) put an end to the rule of the murderers of Julius Cæsar. The national party in Jerusalem now hoped to see the downfall of Herod and of his brother Phasael, who had been overzealous in support of the opponents of the victorious triumvirate. Some Jewish nobles met the victor, Antony, at Bithynia and complained of the maladministration of Judea. But Herod succeeded by bribes and flatteries in winning the favor of Antony, who remembered that while he (Antony) was fighting under Gabinius in the East, Antipater had rendered him many services. The charges against Herod were several times renewed, but they were of no avail. Hyrcanus himself pleaded the cause of the Idumean brothers, and they were appointed by Antony governors of Judea with the title "tetrarch."

COPPER COIN OF HEROD THE GREAT.

Obverse: a tripod with tray; on either side a palm-branch.
Reverse: ΒΑ[CΙ]ΛΕΩC (indistinct) round a wreath, within which is an X.

(After Madden, "History of Jewish Coinage.")

The year 40 was the turning-point in Herod's life. With the help of the Parthians, who in that year overran Syria, Antigonus was proclaimed King of Palestine. Phasael was taken in an ambuscade and forced to commit suicide, Herod escaping a similar fate by flight. After passing through great hardships and greater dangers, he succeeded in reaching the fortress of Masada, where he left his family in the care of his brother Joseph. After having unsuccessfully attempted to obtain help from the Nabatæans of Petra, Herod went to Alexandria. There Cleopatra offered him a generalship in her army; but he declined it, and, braving all dangers, went to Rome. The triumvir Octavianus was won over as Antony had been, and, both pleading Herod's cause before the Senate, that assembly invested him with the ardently desired kingship. At the conclusion of the session Herod, walking between Antony and Octavianus and preceded by the consuls, went to the Capitol to return thanks to the gods.

Elected King by the Roman Senate.

The new king disembarked at Acre, and was soon at the head of a small army. The Roman generals Ventidius and Silo received the order to assist him in the conquest of Judea, which naturally was not willing to acknowledge his sovereignty; but they had been bribed by Antigonus, and their support was ineffectual. It was only in the spring of the year 37 that Herod, assisted by a large Roman force under the command of Caius Sosius, laid siege to Jerusalem. While the works were in course of construction, he went to Samaria to celebrate his marriage with the Hasmonean princess Mariamne, to whom he had been engaged for five years, after repudiating his first wife, Doris, the mother of Antipater.

After a siege of several months Jerusalem fell (probably in July) into the hands of the Romans. For several days the troops, unrestrained, indulged in murdering and pillaging, and Herod, to stop these horrors, had to pay out of his private fortune large sums to the legionaries. Antigonus was carried away captive by Sosius to Antioch, where by Antony's orders, instigated by Herod, he was executed.

Enmity of Alexandra.

Herod inaugurated his reign with acts of vengeance and cruelty. Forty-five of the most wealthy and most prominent of Antigonus' partizans were executed, and their estates confiscated in order to fill the empty treasury. Herod's agents showed themselves so greedy as to shake the dead bodies in order that any gold hidden in their shrouds might be disclosed. All the members of the Sanhedrin, with the exception of Pollio (Abṭalion) and Shemaiah, were slain. Of the members of the Hasmonean family with whom Herod had to contend, his bitterest enemy was his mother-in-law, Alexandra. As the aged Hyrcanus, who had now returned from his Parthian exile, could not reenter the high-priesthood, owing to the physical mutilation which had been inflicted upon him by Antigonus, Herod chose as high priest an utterly unknown and insignificant Babylonian Jew of the sacerdotal family, named Hananeel. This selection offended Alexandra, who considered that her young son Aristobulus, brother of Mariamne, was entitled to this office. She complained to Cleopatra; and Herod, fearing that the latter might exert her influence upon Antony, deposed Hananeel and gave the office to Aristobulus, his brother-in-law, who was then sixteen years old (35 B.C.). When the young high priest appeared before the public at the Feast of Tabernacles, arrayed in the gorgeous robes of his office, great enthusiasm prevailed, and a demonstration was made in his favor. Herod, who saw in him a possible rival, took umbrage, and determined to get rid of him. At the close of the feast he went with the priest to Jericho, where Alexandra had invited them to an entertainment. After the meal, while Aristobulus was refreshing himself with others in the bath, he was pushed under water, as if in sport, by some of the bathers who had been bribed by Herod, and held down until he was drowned. Herod feigned the most profound grief; but no one was deceived by his tears, and least of all Alexandra. She again invoked the help of Cleopatra, and Herod was summoned to Laodicea (34 B.C.) to justify himself before Antony. He did not, however, go empty-handed, and as a result was dismissed with honors.

Execution of His Uncle Joseph.

With this event began the first act of the drama of which Herod's own household became later the theater. Before leaving Jerusalem Herod had committed Mariamne to the care of his uncle and brother-in-law Joseph, directing him to slay her in case he (Herod) should not return. On arriving at Judea, Herod's sister Salome, who wished to get rid of her husband, Joseph, and at the same time to revenge herself on the haughty princess, who taunted her with her low birth, charged them with adultery. At first Herod gave no heed to the calumny; but when he learned that Mariamne knew of the secret command he had given to Joseph, he concluded therefrom that Salome's charges were well founded, and caused Joseph to be executed, without affording him an opportunity of being heard. In the same year Herod had the mortification of being obliged to receive at Jerusalem his enemy Cleopatra, who came to inspect the Palestinian coast and the most precious of Herod's domains, the district of Jericho, which had been given to her by Antony.

Execution of Hyrcanus.

During the civil war between Antony and Octavianus (32 B.C.), Herod, who would have helped his protector Antony, was by a happy chance sent by Cleopatra to combat the Nabatæan king Malich. At first Herod's army suffered a crushing defeat, but in the end he was victorious. On returning home Herod learned of the defeat of his protector Antony. The question now was how the new master of Rome would treat the friend of his defeated enemy. Herod promptly decided upon his course of action, and resolved to go and meet Octavianus. He contrived, however, to have the aged Hyrcanus removed, the only one who might prove a dangerous rival, as being nearer to the throne than himself. Upon the pretended charge of having conspired against Herod with the Arabian king, Hyrcanus was executed.

In the spring of the year 30 B.C. Herod met Octavianus at Rhodes. With considerable adroitness he pointed out the great friendship that had existed between himself and Antony and the benefits the latter had derived from it. This friendship he was now ready to give to Octavianus, to whom he would be equally true. Octavianus believed Herod, and confirmed him in all his titles. Herod succeeded so well in gaining Cæsar's favor that in the following year Octavianus gave him back Jericho and the other cities that Antony had taken from his domains, adding to them the towns of Gadara, Hippos, Samaria, Gaza, Anthedon, Joppa, and Strato's Tower.

Execution of Mariamne.

While his political affairs were thus prospering, his household became the scene of a tragedy of which Mariamne was the heroine. Before he had gone to Rhodes Herod had given the order to a certain Sohemus to slay Mariamne should he not return. Mariamne came to know this, and gave to Herod on his return proofs of her aversion. The charge of unlawful intercourse was repeated by Salome; and Herod saw again in the betrayal of his secret order a proof of guilt. Sohemus was immediately executed; Mariamne, after a judicial investigation by a sort of privy council, was condemned and executed (29 B.C.).

After the execution Herod, tortured with remorse, plunged into wild excesses to distract his thoughts. While he was hunting in Samaria he fell ill. A rumor of his death got abroad at Jerusalem. Alexandra then began to scheme so that in the event of Herod's death she might secure the throne. She tried to gain over the commanders of the two fortresses in Jerusalem; this was reported to Herod, and he caused her to be executed (28 B.C.). Herod's recovery was the signal for fresh crimes and bloodshed. The members of a family called "the sons of Baba" had signalized themselves under Antigonus by their zeal for the Hasmonean prince. In the moment of danger they were saved by Costobarus, who, after the execution of Joseph, had married Salome, the sister of Herod. Salome, having by this time become tired of her husband, betrayed all his secrets to Herod, who immediately put to death Costobarus and the sons of Baba (25 B.C.).

Builds Sebaste and Cæsarea.

The throne was now firmly established. Of all the members of the Hasmonean family who could give him umbrage there remained only the daughter of Antigonus. Herod then entered upon the prosperous period of his reign. Splendid public works were commenced and new cities were built. Thus Herod rebuilt the city of Samaria, to which he gave the name of "Sebaste," in honor of the Roman emperor. The small town on the seacoast called the Tower of Strato was transformed into a magnificent city with an artificial harbor, on a scale of the utmost grandeur, and named "Cæsarea." Temples in honor of Augustus were multiplied in all directions. To celebrate the quinquennial games which had been instituted in almost all of the Roman provinces, likewise in honor of Augustus, Herod erected in Jerusalem a theater, an amphitheater, and a hippodrome. Citadels and cities rose in honor of the different members of Herod's family: Antipatris, in honor of his father; Cypros, commemorating his mother; Phasaelis, as a memorial to his brother; and the two strongholds named Herodium in honor of himself. Military colonies were planted at Gaba in Galilee, and at Heshbon; and the fortresses Alexandrium, Hyrcania, Machærus, and Masada were rendered impregnable.

Of all Herod's building operations, however, the most magnificent was the restoration of the Temple at Jerusalem. This work, begun in the eighteenth year of Herod's reign, was completed in its essential parts in eight years. Its beauty was proverbial. "He who has not seen Herod's building has never seen anything beautiful," was a common proverb of the day (comp. Suk. 51b; B. B. 4a; see TEMPLE).

Restoration of the Temple.

Moreover, Herod did not content himself with erecting architectural monuments in his own country only; Ashkelon, Acre, Tyre, Sidon, Byblus, Berytus, Tripoli, Damascus, Antioch, Rhodes, Chios, Nicopolis, Athens, and Sparta also received proofs of his generosity in many a monumental structure. He defrayed, too, the cost of the erection at Rhodes of a temple devoted to the Pythian Apollo, and gave a fund for prizes and sacrifices at the Olympian games.

All the worldly pomp and splendor which made Herod popular among the pagans, however, rendered him abhorrent to the Jews, who could not forgive him for insulting their religious feelings by forcing upon them heathen games and combats with wild animals. The annexation to Judea of the districts of Trachonitis, Batanea, Auranitis, Zenodorus, Ulatha, and Panias, which Herod through his adulations had obtained from Augustus, could not atone for his crimes. In the eyes of the pious Jew Herod's government was not better than that of Antiochus Epiphanes. Like him, but by other means, Herod endeavored to Hellenize Judea. But the approbation of the pagan world was dearer to him than the religious feelings of the Jews. The most important functions of the state were entrusted to Greeks. Nicolas of Damascus and his brother Ptolemy were Herod's counselors; another Ptolemy was at the head of the finances. It is not surprising, therefore, that from time to time there were conspiracies against Herod's life. These conspiracies were quelled with the utmost cruelty. The fortresses, especially Hyrcania, were crowded with prisoners, who after a short detention were put to death. At the slightest sign of uprising the soldiers, all mercenaries—Thracians, Germans, and Galatians—struck right and left. Only once during his long reign did Herod give evidence of interest in his Jewish subjects. This was during the years of the famine, 24–23 B.C. He deprived himself of his silver plate and bought from Egypt great quantities of corn, which he divided gratuitously among the inhabitants.

Opposition of the Pious.

The last years of Herod's reign were, like the first, full of horrors. The actors in the tragedy which had ended in the execution of Mariamne resumed their work of slander on the return of her two sons, Alexander and Aristobulus, from Rome (17 B.C.), where they had been educated. Endowed with the physical beauty of their mother, which was enhanced by the polished manners they had acquired in Roman society, Alexander and Aristobulus were very much liked by the inhabitants of Jerusalem, who still remembered their mother and her ancestors, the legitimate sovereigns of the country. This popularity, which possibly rendered them a little vain and imprudent, was a thorn in the side of Herod's sister Salome, who was full of gloomy hatred against the Hasmonean race. In concert with her brother Pheroras, tetrarch of Peræa, she plotted the ruin of the two brothers, although one of them, Aristobulus, had become her son-in-law by marrying her daughter Berenice. Herod was incessantly warned of the danger threatening him from them. It was said that they openly avowed their intention of avenging their mother's death. To wound their pride and to show them that there was another possible heir to the throne, Herod gave a high post at court to Antipater, who with his mother, Doris, Herod's first wife, had been kept in seclusion. This act was a most unfortunate one, as Antipater from this time endeavored by every means to get rid of his stepbrothers in order to remove every barrier between himself and the throne. The breach between the father and his sons Alexander and Aristobulus widened to such an extent that Herod took them to Aquilea and accused them before Augustus. The latter effected a reconciliation; but it was not of long duration.

Intrigues Against His Sons.

As soon as Herod and his sons returned home, Antipater, supported by Salome and Pheroras, resumed his machinations. Letters were forged, and avowals of guilt extorted from tortured slaves. A new reconciliation was effected by Alexander's father-in-law, Archelaus, King of Cappadocia; but, like the first, it did not endure. By the instrumentality of a Lacedæmonian named Eurycles, at that time resident at the court, Antipater brought a fresh accusation against the two brothers; and having obtained the consent of Augustus to impeach them, Herod traduced them at a mock trial held at Berytus, where they were condemned without having been granted a hearing. Soon afterward they were strangled at Sebaste by Herod's directions (6 B.C.).

Antipater's villainies did not remain long unpunished. The investigation which had been made into the sudden death of Pheroras revealed all the plots hatched by Antipater to rid himself of his father. The guilty son, who, being at that time at Rome, anticipated no trouble, was induced under false pretenses to come home, and on his arrival was brought to trial before Varus, the governor of Syria. As his guilt was manifest, Herod had him put in chains and reported the matter to Augustus, asking his permission to carry out the sentence of death. Meanwhile Herod was attacked by an incurable disease. Instead of becoming gentler and more merciful, the thought of death only led him to greater cruelty. For an attempt to tear down the Roman eagle from the Temple gate, made, on the rumor of his death, by some young men led by two teachers of the Law, Judah ben Sarifai and Mattathias ben Margalot, forty-two persons, including the teachers, were burned alive. During his sickness Herod meditated only upon ways and means by which he might make the Jews mourn the day of his death. When he had returned from the baths of Callirrhoe to Jericho, he is said to have given orders that upon his death the most distinguished of the nation, whom he had caused to be shut up in the arena of that place,

Execution of Antipater.

should be slain, so that there might be a great lamentation on his passing away. In his delirium he tried to kill himself, and the palace resounded with lamentations. Antipater, whose prison was near, on hearing these cries, concluded Herod was dead and endeavored to bribe his jailer to set him free; but the latter reported it to Herod, who at once gave orders for Antipater's execution. On hearing this, Augustus said: "It were better to be such a man's swine than his son" (see, however, JEW. ENCYC. i. 640, *s.v.* ANTIPATER).

Five days after the execution of Antipater Herod died at Jericho, leaving his throne to his son Archelaus. The corpse was transported with great pomp from Jericho to Herodium, where the burial took place. The day of his death was marked in the Jewish calendar as a festival.

Herod had in succession ten wives: (1) Doris, mother of Antipater; (2) Mariamne, mother of Aristobulus and Alexander as well as of two daughters; (3, 4) two of his own nieces, whose names are not mentioned, and by whom he had no children; (5) a second Mariamne, daughter of Simon Boethus (whom Herod appointed high priest), and mother of Herod Philip; (6) a Samaritan named Malthace, mother of Archelaus, Herod Antipas, and a daughter named Olympias; (7) Cleopatra of Jerusalem, mother of a son named Herod and of Philip, tetrarch of Iturea; (8) Pallas, mother of Phasael; (9) Phædra, mother of Roxana; and (10) Elpis, mother of Salome.

The connection of Herod with the alleged massacre of the Innocents as related in the New Testament is now generally admitted by independent Christian thinkers to be legendary.

BIBLIOGRAPHY: Josephus, *Ant.* xv., xvi., xvii. 1-8; idem, *B. J.* i. 18-33; Ewald, *Gesch. des Volkes Israel*, iv. 543-585; Grätz, *Gesch.* iii. 197-245; Hitzig, *Gesch. des Volkes Israel*, ii. 534-559; Schneckenburger, *Zeitgesch.* pp. 175-200; De Saulcy, *Histoire d'Hérode Roi des Juifs*, Paris, 1867; Wellhausen, *Israelitische und Jüdische Gesch.* 2d ed., pp. 307-329; J. Derenbourg, *Essai sur l'Histoire et la Géographie de la Palestine*, pp. 149-165; Stanley, *History of the Jewish Church*, pp. 458 *et seq.*; F. W. Farrar, *The Herods*; Schürer, *Gesch.* i. 360-418; Renan, *Histoire du Peuple d'Israel*, v. 248-304.

J. I. BR.

HEROD II.: King of Chalcis; son of Aristobulus and Berenice; grandson of Herod I. and the first Mariamne; brother of Agrippa I. and Herodias; died 48-49 C.E. He first married Mariamne, granddaughter of Herod I. From this union came Aristobulus, who married Salome, the daughter of Herodias, and the widow of the tetrarch Herod Philip. After the death of his first wife Herod II. married Berenice, daughter of his brother Agrippa I., by whom he had two sons, Berenicianus and Hyrcanus. At the request of Agrippa I. the emperor Claudius granted Herod (41 C.E.) the kingdom of Chalcis. Three years later, at the death of Agrippa, Herod was appointed governor of the Temple, with the right of nominating the high priest. During the four years in which he exercised this right he appointed two high priests—Joseph, the son of Carnus, and Ananias, the son of Nebedeus.

BIBLIOGRAPHY: Josephus, *Ant.* xviii. 5, § 4; xx. 1, § 3; 5, § 2; Grätz, *Gesch.* iv.; Schürer, *Gesch.* i. 556, 587, 722 *et seq.*; Farrar, *The Herods*, p. 193.

J. I. BR.

HEROD AGRIPPA I. See AGRIPPA I.

HEROD AGRIPPA II. See AGRIPPA II.

HEROD ANTIPAS. See ANTIPAS (HEROD ANTIPAS).

HEROD PHILIP. See PHILIP HEROD.

HERODIAN DYNASTY, PEDIGREE OF: On page 361 is a genealogical tree of the family of Herod, which succeeded the Hasmoneans. The family was of Idumean origin, its most distinguished representative being Herod the Great. Antipater and his direct descendants are numbered consecutively, the numbers being placed before the names, whereas references are made to such numbers in parentheses when the names recur in marriages. Frequent names, like Herod, Cypros, or Mariamne, are distinguished by Roman numerals. Herod the Great's wives are distinguished by letters in parentheses. Names of women are in italics.

BIBLIOGRAPHY: Josephus, *Ant.* xiv. 7, § 3; 11, § 3; 12, § 1; 13, § 10; 15, § 10; xv. 1, § 3; 7, §§ 5, 9; xvi. 11, § 7; xvii. 1, § 3; 3, § 4; 7, 11, § 7; xviii. 5, § 4; 7, § 2; xix. 5, § 5; 9, § 1; xx. 7, §§ 1-3; idem, *B. J.* i. 28, §§ 4, 6; ii. 2, § 6; Tacitus, *Historiæ*, ii. 2; *Acts* xxiv. 24, xxv. 13; McClintock and Strong, *Cyc.* iv. 210; Cheyne and Black, *Encyc. Bibl.* ii. 2041-2042; Schürer, *Gesch.* i. 780.

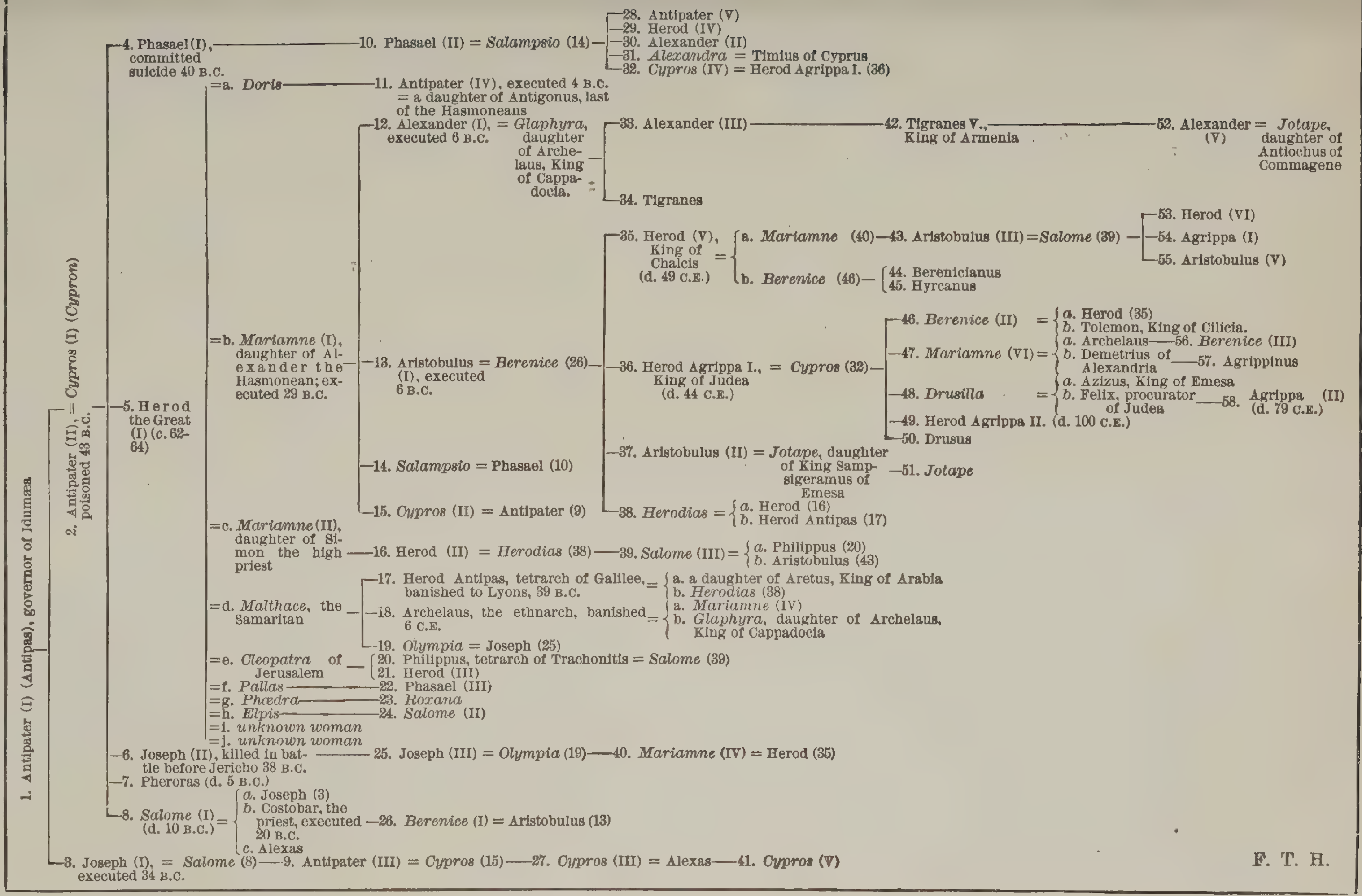
J. F. T. H.

HERODIANS: Priestly party under the reign of King Herod and his successors; called by the Rabbis "Boethusians," as adherents of the family of Boethus, whose daughter Mariamne was one of the wives of King Herod, and whose sons were successively made high priests by him. They followed the Sadducees in their opposition to the Pharisees, and were therefore often identified with the former (see Grätz, "Gesch." 4th ed., iii. 2, 693; BOETHUSIANS). According to the Gospels, their plot against the life of Jesus was supported by the Pharisees (Mark iii. 6, xii. 13; Matt. xii. 16); wherefore Jesus warned his disciples, saying "Beware of the leaven of the Pharisees and of the leaven of Herod" (Mark viii. 15; Matt. xvi. 6 has "Pharisees" and "Sadducees"). "Leaven" is explained in Matt. xvi. 12 to mean "teaching," that is, "bad teaching" (comp. "se'or sheba-'isah" = "the leaven in the dough," corresponding to the "yeẓer ha-ra'"; Ber. 17a). This shows that the Herodians represented a religious party. In Luke xii. 1 the Herodians have been omitted altogether, and the Pharisees alone are represented as the enemies of Jesus; and in Luke xx. 19 the scribes and chief priests are mentioned in place of the Pharisees and the Herodians (see also Mark xii. 13; Matt. xxii. 15-16).

BIBLIOGRAPHY: Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible*; Herzog-Hauck, *Real-Encyc.*; Riehm, *Handwörterb. des Biblischen Alterthums* (these offer explanations not in harmony with the Gospels or with the historic situation); Geiger, *Das Judenthum und Seine Gesch.* 1869, i. 172; idem, *Jüd. Zeit.* vi. 256; Renan, *Life of Jesus*, ch. xxi.

K.

HERODIAS: Daughter of Aristobulus and Berenice and granddaughter of Herod I. and of his sister Salome. She was first married to her uncle Herod (not Philip, as in Mark vi. 17; see Schürer, "Gesch." i. 435, note 19), son of Herod I. by the second Mariamne, with whom she lived in Rome upon the revenues assigned to them by Herod I. and Salome. From this union issued Salome, the wife of the tetrarch Herod Philip. While on a visit to Rome



- 1. Antipater (I) (Antipas), governor of Idumæa
  - 2. Antipater (II), = *Cypros* (I) (*Cypron*) poisoned 43 B.C.
    - 4. Phasael (I), committed suicide 40 B.C.
      - 10. Phasael (II) = *Salampsio* (14)
        - 28. Antipater (V)
        - 29. Herod (IV)
        - 30. Alexander (II)
        - 31. *Alexandra* = Timius of Cyprus
        - 32. *Cypros* (IV) = Herod Agrippa I. (36)
    - 5. Herod the Great (I) (c. 62-64)
      - =a. *Doris*
        - 11. Antipater (IV), executed 4 B.C. = a daughter of Antigonus, last of the Hasmoneans
      - =b. *Mariamne* (I), daughter of Alexander the Hasmonean; executed 29 B.C.
        - 12. Alexander (I), executed 6 B.C. = *Glaphyra*, daughter of Archelaus, King of Cappadocia.
          - 33. Alexander (III)
            - 42. Tigranes V., King of Armenia
              - 52. Alexander (V) = *Jotape*, daughter of Antiochus of Commagene
          - 34. Tigranes
        - 13. Aristobulus (I), executed 6 B.C. = *Berenice* (26)
          - 35. Herod (V), King of Chalcis (d. 49 C.E.) = a. *Mariamne* (40); b. *Berenice* (46)
            - a. *Mariamne* (40) — 43. Aristobulus (III) = *Salome* (39)
              - 53. Herod (VI)
              - 54. Agrippa (I)
              - 55. Aristobulus (V)
            - b. *Berenice* (46)
              - 44. Berenicianus
              - 45. Hyrcanus
          - 36. Herod Agrippa I., King of Judea (d. 44 C.E.) = *Cypros* (32)
            - 46. *Berenice* (II) = a. Herod (35); b. Tolemon, King of Cilicia.
            - 47. *Mariamne* (VI) = a. Archelaus — 56. *Berenice* (III); b. Demetrius of Alexandria — 57. Agrippinus
            - 48. *Drusilla* = a. Azizus, King of Emesa; b. Felix, procurator of Judea — 58. Agrippa (II) (d. 79 C.E.)
            - 49. Herod Agrippa II. (d. 100 C.E.)
            - 50. Drusus
          - 37. Aristobulus (II) = *Jotape*, daughter of King Sampsigeramus of Emesa
            - 51. *Jotape*
          - 38. *Herodias* = a. Herod (16); b. Herod Antipas (17)
        - 14. *Salampsio* = Phasael (10)
        - 15. *Cypros* (II) = Antipater (9)
      - =c. *Mariamne* (II), daughter of Simon the high priest
        - 16. Herod (II) = *Herodias* (38)
          - 39. *Salome* (III) = a. Philippus (20); b. Aristobulus (43)
      - =d. *Malthace*, the Samaritan
        - 17. Herod Antipas, tetrarch of Galilee, banished to Lyons, 39 B.C. = a. a daughter of Aretus, King of Arabia; b. *Herodias* (38)
        - 18. Archelaus, the ethnarch, banished 6 C.E. = a. *Mariamne* (IV); b. *Glaphyra*, daughter of Archelaus, King of Cappadocia
        - 19. *Olympia* = Joseph (25)
      - =e. *Cleopatra* of Jerusalem
        - 20. Philippus, tetrarch of Trachonitis = *Salome* (39)
        - 21. Herod (III)
      - =f. *Pallas* — 22. Phasael (III)
      - =g. *Phædra* — 23. *Roxana*
      - =h. *Elpis* — 24. *Salome* (II)
      - =i. *unknown woman*
      - =j. *unknown woman*
    - 6. Joseph (II), killed in battle before Jericho 38 B.C.
      - 25. Joseph (III) = *Olympia* (19) — 40. *Mariamne* (IV) = Herod (35)
    - 7. Pheroras (d. 5 B.C.)
    - 8. *Salome* (I) (d. 10 B.C.) = a. Joseph (3); b. Costobar, the priest, executed 20 B.C.; c. Alexas
      - b. Costobar — 26. *Berenice* (I) = Aristobulus (13)
  - 3. Joseph (I), executed 34 B.C. = *Salome* (8) — 9. Antipater (III) = *Cypros* (15) — 27. *Cypros* (III) = Alexas — 41. *Cypros* (V)

F. T. H.

PEDIGREE OF THE HERODIAN DYNASTY.

Herodias' uncle and brother-in-law, Herod Antipas, fell in love with her and proposed marriage, to which she readily assented. He then divorced his first wife, the daughter of Aretas VI., King of Arabia, and, contrary to Jewish law, married Herodias. This union brought misfortune to Antipas. It first involved him in a war with Aretas, who wished to avenge his abandoned daughter; then Herodias, who had married Antipas from motives of ambition, urged him to appeal to Caligula for the royal title, an appeal which brought about his downfall. Herodias, however, showed great fortitude in adversity; she preferred going with Antipas into exile at Lugdunum to remaining with her brother, Agrippa I., and sharing the advantages of his elevation, as proposed by Caligula.

The Gospels attribute to Herodias the execution of John the Baptist, whom she hated for having denounced her unlawful marriage. While celebrating Antipas' birthday, Salome, the daughter of Herodias, so delighted the tetrarch by her dancing that he promised her to fulfil any wish she might express. At the instigation of her mother she demanded that the head of John should be brought to her in a charger (Matt. xiv. 3 *et seq.*; Mark vi. 17 *et seq.*). This, however, is not corroborated by Josephus, who assigns political reasons for the execution of John.

Bibliography: Josephus, *Ant.* xviii. 5; Winer, *B. R.* i. 486; Keim, in Schenkel's *Bibellexikon*, iii. 46-49; Schürer, *Gesch.* i. 435 *et seq.*

J. I. Br.

HERODIUM: Fortified city three leagues south of Jerusalem; founded by Herod I. It was built on a rocky and rugged hill. Its citadel contained royal apartments of great strength and splendor, and served as a sarcophagus for Herod. In the times of the Romans Herodium was the chief town of a toparchy; it was one of the last strongholds taken by the army of Vespasian. Herodium is identical with the modern Jabal al-Furaidis, known as the "Frank Mountain," on the top of which the remains of the citadel are still to be seen. It is probable that in Biblical times the site of Herodium was called "Beth-haccerem," as the description of that place given by Jeremiah (vi. 1) coincides with the so-called "Frank Mountain."

Herod founded another fortress to which he gave the same name—Herodium; it was situated in the mountainous region extending toward Arabia.

Bibliography: Robinson, *Researches*, iii., Appendix, p. 41; Tobler, *Topographie von Jerusalem*, ii. 565; De Saulcy, *Voyage en Terre Sainte*, i. 168 *et seq.*; Schürer, *Gesch.* i. 390, note 66.

J. I. Br.

HERON (אנפה): Enumerated among the unclean birds (Lev. xi. 19 [R. V. margin, "ibis"]; Deut. xiv. 18; comp. Targ. איבו, where the context points to some bird of the *Ardeidæ* family). There are at least seven species of heron common in Palestine, especially in the marshy regions; and the addition of "after its kind" ("leminehu") in the passages mentioned above would imply that various species were included under "anafah."

In the Talmud the heron is characterized, in allusion to the etymology of its name ("anaf"), as a cruel and irascible bird, and is contrasted with the pious stork (Ḥul. 63a; comp. Rashi to Lev. xi. 19).

Bibliography: Tristram, *The Natural History of the Bible*, p. 241; L. Lewysohn, *Zoologie des Talmuds*, p. 169.

E. G. H. I. M. C.

HERRERA, ALONZO DE (known also as **Abraham Cohen de Herrera**): Cabalist; born in Spain; died in Amsterdam, Holland, 1631. According to D. L. de Barrios, Herrera was descended from the famous Spanish commander, Fernandez Gonzalo de Cordova ("the Great Captain"). He represented the Sultan of Morocco at Cadiz, and fell into the hands of the English at the capture of that city. Upon his liberation he removed to Amsterdam, where he openly confessed Judaism and adopted the name "Abraham." Herrera was initiated into the mysteries of the Cabala by Israel Sarug, to whom he refers in his writings as his teacher and master. Herrera was fully as conversant with such writers on mystic lore as Moses Cordovero, Moses ibn Gabbai, Judah Ḥayyaṭ, and Ḥayyim Vital, as with Plato and his more recent followers, of whom Herrera gives Marsilio Ficino the preference.

Herrera substituted the principles of the Lurianic school for the true principles of the Cabala, which he greatly distorted by admixture of ideas from the Neoplatonic school. On account of the didactic method pursued in his essentially Neoplatonic essays, he has served the modern historians of philosophy as a guide in their treatment of the Cabala.

His works (written in Spanish, but never published), "Puerta del Cielo" and "Casa de Dios," were, in accordance with his will, translated into Hebrew (Amsterdam, 1665) by Ḥakam Isaac da Fonseca Aboab, and in 1677 were partly translated into Latin by Baron von Rosenroth in his "Kabbala Denudata," vol. i., pts. 3 and 4; vol. ii., pt. 3.

Bibliography: A. Franck, *Die Kabbala*, p. 7 (translated from the French by A. Jellinek); Grätz, *Gesch. der Juden*, ix. 516, x. 125; Kayserling, *Biblioteca Española-Portugueza-Judaica*, p. 52.

K. M. K.

HERRMANN, LEO: French painter; born in Paris July 12, 1853. He was a student at the Ecole des Beaux-Arts at Paris, and exhibited his first picture, "A Bout d'Argument," in the Paris Salon of 1875. It was followed in 1876 by "La Bonne Histoire." Since then he has been a constant exhibitor in the Salon. Among his paintings may be mentioned: "Le Scandale du Jour" (1877); "Au Rendez-Vous" (1887); "Le Goûter" (1889); "Au Cabaret" (1896).

Bibliography: Curinier, *Dict. Nat.* iii. 322.

S. F. T. H.

HERSCHEL, SIR WILLIAM: English astronomer; born at Hanover Nov. 15, 1738; died at Slough, near Windsor, England, Aug. 22, 1822. His Jewish descent is acknowledged by his biographer, Holden, and it is also indicated by the fact that his grandfather was named Abraham, his father Isaac, and his eldest brother Jacob. His mother, Anna Ilse Moritzen, does not, however, appear to have been of the Jewish race. He was brought up by his father as a musician, and in that capacity went to England in 1755, in the band of the Hanoverian Guards, and for a considerable time earned his living as a teacher of music, obtaining a position as organ-ist at Bath in 1760. Meanwhile, however, he was devoting all his spare time to the study of astronomy and the making of telescopes. By the aid of one of his larger instruments he discovered the planet Uranus, March 18, 1781, and at once obtained a permanent position in the world of science, being appointed astronomer to the king. He was made an honorary member of most of the scientific societies of Europe.

Founder of Sidereal Science.

Herschel's researches mark an epoch in modern astronomy. He was practically the founder of sidereal science, and made a complete review of the northern heavens three times, fixing the positions of 2,500 nebulæ, of which 203 had hitherto been unknown. He was also the first to conjecture the existence of binary stars, of which he identified and described no less than 209. He determined the elements of Saturn more fully than had previously been done, and above all he was the first to throw light upon the constitution of the Milky Way and its relation to the universe in general. His views on the position of the solar system in relation to the Milky Way still form the central factor in the modern theory as to the constitution of the universe. He is also known as the discoverer of the infra-red solar rays.

In his review of the heavens he was assisted by his sister, **Caroline Lucretia,** born at Hanover March 16, 1750; died there Jan. 9, 1848. She read to him, took notes, and at times even fed him while his hands were engaged with telescopic work. She herself was no insignificant observer; she discovered no less than eight comets, and in 1828 received the Astronomical Society's medal for a catalogue of nebulæ. Sir William's son, **Sir John William Herschel,** though of considerable scientific importance, was too far removed from Jewish influence for notice here.

Bibliography: Holden, *Sir William Herschel's Life and Works*, 1881; A. M. Clerke, *The Herschels and Modern Astronomy*, 1895; *Dict. Nat. Biog.*

J.

HERSCHELL, LORD FARRER: Lord Chancellor of England; born 1837; died March 1, 1899. His father was the Rev. Ridley H. Herschell. He was educated at University College, London, and at the University of Bonn, and took his degree at London University in 1857. In 1860 he was called to the bar, and in 1872 became a Q.C. and a bencher of Lincoln's Inn. Shortly afterward he was made recorder of Carlisle, and held that office for seven years. In 1874 he was elected member of Parliament for the city of Durham, which constituency he continued to represent until 1885. In 1880 he became solicitor-general in Mr. Gladstone's ministry and was knighted. In 1886 he was made a baron and became lord chancellor. Lord Herschell was elected president of the royal commission appointed to inquire into the workings of the Metropolitan Board of Works, was president of the Imperial Institute, was a strong churchman, and a churchwarden at St. Peter's, Eaton square. He possessed remarkable intellectual gifts, not a slight portion of which he inherited; and his speeches were characterized by a combination of acuteness, lucidity, and great argumentative power.

He died suddenly at Washington, in the United States, while on a commission to settle the Alaska boundary and other questions pending between the United States and England.

Bibliography: *Jew. Chron.* March 3, 1899; *The Times* and other London newspapers of this date.

J. G. L.

HERSCHELL, RIDLEY HAIM: Missionary to the Jews; born at Strzelno, Prussian Poland, April 7, 1807; died at Brighton, England, April 14, 1864. The son of Jewish parents, he was educated at Berlin University (1822), and was baptized in England by the Bishop of London in 1830. He became a missionary among the Jews, and was in charge of schools and missionary work at Leigh, Essex, and Brampton, Suffolk, from 1835 to 1838. In the last-named year he opened an unsectarian chapel in London, and in 1846 removed to Trinity Chapel, Edgeware road. He was a founder of the British Society for Propagating the Gospel Among the Jews and of the Evangelical Alliance (1845).

Herschell was the author of: "A Brief Sketch of the State and Expectations of the Jews," 1834; "Plain Reasons Why I, a Jew, Have Become a Catholic and Not a Roman Catholic," 1842; and "A Visit to My Fatherland: Notes of a Journey to Syria and Palestine, 1844."

He also edited "The Voice of Israel," a conversionist journal (vols. i., ii., 1845–47), and produced other works.

Bibliography: Boase, *Modern English Biography*, 1892; J. Dunlop, *Memories of Gospel Triumphs Among the Jews*, 1894.

J. G. L.

HERSCHELL, SOLOMON: Chief rabbi of the Ashkenazim in England; born in London 1762, during the rabbinate of his father, R. Hirsch Levin; died there Oct. 31, 1842. His family could boast a long genealogy of learned men, including R. Meïr of Padua. When he was only two years old Herschell was taken from England by his father, who left the English rabbinate in 1764 to fill a similar office in Halberstadt. He was educated in Germany and Poland, Jewish theology and mathematics being his favorite studies. He married at the age of seventeen, and was first called to the ministry at Prenzlau, Prussia. For nine years he ministered there, when, at the age of forty, his reputation and the circumstance of his being a native of London procured for him the office of chief rabbi of the Great Synagogue (1802). Gradually his jurisdiction extended over all the Ashkenazim in England. The period of his administration was marked by the uniting of the scattered elements of English Jewry, and by the growing prominence of the Ashkenazic congregation in London and the removal of the barriers that divided it from the Sephardim. His rabbinate was notable also for the many important institutions which sprang into existence, and which included the Neveh Ẓedeḳ, the Jews' Free School, and several other institutions.

Though representing the spirit of a bygone age, he was tolerant and just in disposition. When, however, the Reform movement came to a head in 1841, toward the close of his rabbinate, the secessionists found in him an uncompromising opponent;

and the drastic measures he adopted in treating with them were one of the chief causes of the schism.

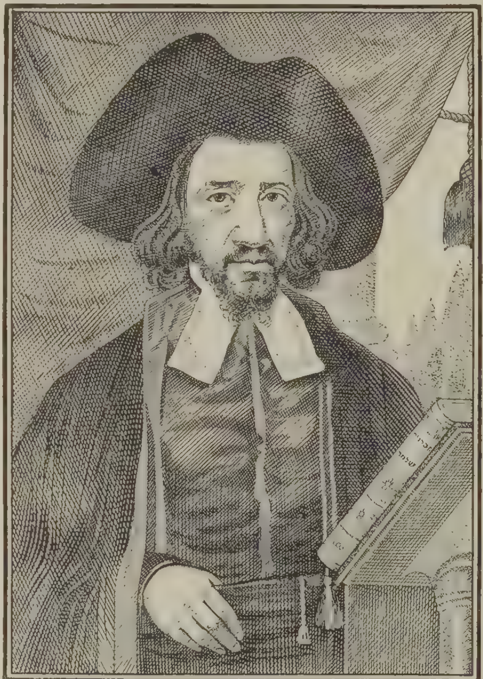
The excellent library which he had collected passed at his death into the possession of the London bet ha-midrash.

Bibliography: *European Magazine*, 1842; *Voice of Jacob*, Nov. 11, 1842; H. Adler, *Chief Rabbis of England*; *Jew. World*, Dec. 19, 1879; *Jew. Chron.* Feb. 10, 1860; July 31 and Aug. 7, 1903; Morais, *Eminent Israelites*, s.v.; Picciotto, *Sketches*.
J. G. L.

HERTZ, HENRIK: Danish poet; born Aug. 25, 1798, at Copenhagen; died there Feb. 25, 1870. He studied law at the University of Copenhagen, but, soon renouncing it, he devoted himself to literature. In 1832 he embraced Christianity. His first literary production was a comedy, "Herr Burchard og Hans Familie" (1822), which was followed two years later by another comedy, "Flyttedagen," in which he treated of the social life of Copenhagen. His views on the great importance in poetry of form as compared with material are laid down in his "Gjengangerbreve eller Poetiske Epistler fra Paradis" (1830), written in the style of Baggesen.

Hertz wrote the vaudevilles: "Arvingerne," "Debatten i Politivennen," "De Fattiges Dyrehave," etc.; as well as the following comedies taken from life: "Amors Genistreger" (1830); "Den Eneste Fejl"; "Emma" (1832); "Sparekassen" (1836; in German, Leipsic, 1879); "Besöget i Kjöbenhavn." His dramatic works are: "Ninon" (German translation by Thaulow, Leipsic, 1852, and by Laeisz, Hamburg, 1890), "Tonietta," "De Deporterede," "Den Yngste." His lyrical drama, "Kong Rene's Datter," is one of his best-known works. It was not only played in almost all the theaters of Denmark, but has also been translated ten different times into German (transl. by Leo, 14th ed., Leipsic, 1884). Special mention should also be given Hertz's "Svend Dyrings Hus" (German transl. by Leo, Leipsic, 1848; Eng. transl. by Sir Theodore Martin). Besides his lyrical poems, "Digte fra Forskellige Perioder," 4 vols., 1851–62, Hertz published some novels and two contemporary sketches, "Stemninger og Tilstande," 1839, and "Johannes Johnsen," 1858. His dramatic works ("Dramatiske Værker") were published in eighteen volumes, 1854–73.

Bibliography: *Jüdischer Plutarch*, 1848, ii. 85–86; *Meyers Konversations-Lexikon.*
S.



Chief Rabbi Solomon Herschell.

HERTZ, JOSEPH HERMAN: American rabbi; born at Rebrin, Zemplén Comitat, Hungary, Sept. 25, 1872; educated at the College of the City of New York, at Columbia University (Ph.D.), and at the Jewish Theological Seminary, New York. On June 15, 1894, he became rabbi of the Congregation Adath Jeshurun at Syracuse, N. Y., a position which he retained until Aug. 11, 1898, when he became rabbi of the Witwatersrand Old Hebrew Congregation at Johannesburg, South Africa. Hertz was one of those appointed to speak at the Uitlander meeting for the removal of religious disabilities, in Johannesburg July 26, 1899. During the progress of the South-African war Hertz was expelled from the Transvaal by the Boer government for protesting against Jewish disabilities. He returned after the British occupation and resumed his labors.

Hertz is the author of the following works: "The Ethical System of James Martineau," New York, 1894; "Bachya, the Jewish Thomas à Kempis," in the Sixth Biennial Report of the Jewish Theological Seminary Association, New York, 1898; "The Jew as a Patriot: a Plea for the Removal of the Civil Disabilities of the Jews in the Transvaal," Johannesburg, 1898; and several sermons.

Bibliography: *Jewish Year Book*, 1902-03.
J. V. E.

HERTZBERG, JOSEPH: Russian author; born in Moghilef, on the Dniester, at the beginning of the nineteenth century; died there 1870. He received a sound education, and mastered the German, French, and English, besides the Russian, languages. He contributed largely to Hebrew periodicals, and he translated into Hebrew the following works: Mendelssohn's "Morgenstunden," under the title "Mo'ade Shaḥar" (Leipsic, 1845); St. Pierre's "L'Harmonie de la Nature," under the title "Sullam ha-Ṭeba'" (Wilna, 1850); Kant's "Kritik der Reinen Vernunft"; Munk's "Palestine"; and some volumes of Grätz's "Gesch. der Juden." The last three translations, and a volume of poems entitled "Alummat Yosef," he left in manuscript.

Bibliography: Fuenn, *Keneset Yisrael*, p. 465.
H. R. V. R.

HERTZKA, THEODOR: Austrian economist and journalist; born July 13, 1845, at Budapest. He studied at the universities of Vienna and Budapest, and in 1872 became a member of the editorial staff of the "Neue Freie Presse" of Vienna. In 1879 he founded the "Wiener Allgemeine Zeitung," which he edited until 1886. Hertzka has been called the "Austrian Bellamy," because in his "Freiland, ein Soziales Zukunftsbild" (3d ed., Leipsic, 1890), he followed in the steps of the author of "Looking Backward." Other works by Hertzka are: "Die Mängel des Oesterreichischen Aktiengesetzentwurfs," Vienna, 1875; "Das Wesen des Geldes," Leipsic, 1887 (in which he recommended the introduction of the gold standard in Austria); "Die Gesetze der Handelspolitik," *ib.* 1880; "Das Personenporto: Ein Vorschlag zur Durchführung eines Billigen Einheitstarifs im Personenverkehr der Eisenbahnen," Vienna, 1885; "Die Gesetze der Sozialen Entwickelung," Leipsic, 1886; and "Wechselkurs und Agio," Vienna, 1894.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S.

HERTZVELD, ESTELLA DOROTHEA SALOMEA: Dutch poetess; born at The Hague July 14, 1837; died at Arnhem Nov. 4, 1881; granddaughter of Chief Rabbi H. J. Hertzveld of Zwolle. The Dutch poet Wilhuys had great influence on her poetical education, and through him her first important poem, "Elias in de Woestijn," appeared in the "Israëlietische Jaarboekje" of 1852.

Estella Hertzveld, who was sincerely religious, chose the subjects of her poems mainly from the Bible; and there appeared successively in the "Israëlietische Jaarboekje" "Tocht der Israëlieten Door de Roode Zee," "De Opneming van Elias," and "Pauls Dood."

To the list of her best productions belong "God Redt" (1856), which she wrote for the benefit of the victims of a flood; and "Januari, 1861," both of which appeared in the "Tot Nut en Oefening." Her poems "Poëzij" and "Het Triomflied der Beschaving" have been printed as specimens in J. P. de Keyser's "History of Dutch Literature in the 19th Cent." Among other poems from her pen the following may be mentioned: "Na den Storm" and "Roem," 1859; "Het Gebed," "Abram," and "Bergen en Valleien," 1860; "Maria Theresia," 1861; "De Priesterzegen" and "Lied der Negerin, Een Dag Voor de Vrijheid," 1863; "De Menschenhater," 1864; and "Maximiliaan van Oostenrijk," 1868. She also wrote prayers and songs for the consecration of a new synagogue and a new schoolhouse.

In anticipation of approaching death she arranged a collection of her poems, which was dedicated to her children and published at The Hague in Oct., 1881. She died a few weeks later.

Her younger sister, **Maria Hertzveld,** was more inclined toward narrative poetry. She translated into Dutch Charlotte Montefiore's "The Diamond Isle," and wrote some independent stories.

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, p. 298; *Allg. Zeit. des Jud.* xlvi. 113; *De Nederlandsche Spectator*, Nov. 12, 1881; Brande, *Biog. Woordenboek.*

S. M. K.

HERTZVELD, HARTOG: Dutch rabbi; born at Glockau Nov. 19, 1781; died at Zwolle Jan. 30, 1864. He was the son of the rabbi of Königsberg, and went as a young man to Amsterdam, where he was educated by Rabbi Löwenstamm, whose daughter he married in 1797. Hertzveld was appointed rabbi of Nijkerk, whence he was called in 1808 to Zwolle. He was the first Jew who preached in the Dutch language.

Hertzveld intended to organize the Jewish congregations of Holland and to reform the service in the synagogue. For this purpose he invited his colleagues to a synod; but they suspected him of Reform ideas similar to those which flourished in Germany, and declined the invitation. To defend himself against many attacks from the opposing rabbis he wrote, March 17, 1842, a pastoral message.

Hertzveld was decorated by King William II. with the Netherlands Lion, being the first Dutch rabbi upon whom this honor was conferred.

BIBLIOGRAPHY: Van der Aa, *Biog. Woordenboek. de Tijd*, 1846, with portrait; *De Vriend des Vaderlands*, 1839.

S. E. SL.

HERXHEIMER, SALOMON: German rabbi; born Feb. 6, 1801, at Dotzheim, near Wiesbaden; died Dec. 25, 1884, at Berenberg. At the age of thirteen he began his theological studies at Mayence, in the yeshibah of Rabbi Herz Scheyer, applying himself assiduously at the same time to secular studies under Michael Creizenach. Four years later he left Mayence to accept a position as private tutor at Herborn, Nassau, where he remained until 1824. In that year he entered the University of Marburg, where he studied pedagogy, history, and Oriental languages.

After three years at Marburg, he went to Göttingen; after passing (1827) the necessary examination, he was appointed religious instructor at Eschwege, and became district rabbi Nov. 6, 1830. While at Eschwege he wrote "Yesode ha-Torah," which reached its twenty-ninth edition in 1883.

While untiring in his efforts for the moral elevation of the young, Herxheimer's chief aim was the development of agricultural pursuits among his coreligionists. He also devoted much time and effort to the amelioration of the condition of Palestinian and Turkish Jews. In addition to the "Yesode ha-Torah" he wrote: "Der Pentateuch im Hebräischen Texte mit Wortreuer Uebersetzung und mit Fortlaufender Erklärung," 1841; "Die Propheten und Hagiographen im Text mit Uebersetzung und Fortlaufendem Commentar," 1841–48 (see JEW. ENCYC. iii. 193, *s.v.* BIBLE TRANSLATIONS); "Israelitische Glauben- und Pflichten-Lehre," 1836.

BIBLIOGRAPHY: Kayserling, *Gedenkblätter*, p. 30; S. Salfeld, *Dr. Salomon Herxheimer, ein Lebensbild*, Frankfort-on-the-Main, 1885.

S. M. GAR.

HERZ, CORNELIUS: French electrician; born in Besançon 1848; died in Bournemouth, England, July 6, 1898. Herz's parents were Germans who had emigrated to France. He went through the Besançon schools, studied medicine in Germany, and settled in Paris, where he had a severe struggle with poverty. He served through the Franco-Prussian war of 1870–71 in the army of the Loire, becoming adjutant, and at the close of the war was made foreign member of the Legion of Honor. He then went to the United States, where he became a naturalized citizen, obtained a medical diploma, married Miss Sarony of Boston, and established an electrical business in San Francisco. In 1877 he returned to Paris, and started an electric-light business, founded the Electric-Force Transmission Company under the Marcel Despretz patents, endeavored to secure control of the telephone company, and formed (in 1879) the Paris Electric-Light Company. He now rose rapidly, and in 1880 was made a grand officer of the Legion of Honor. He was implicated in the Panama Canal scandal as the chief intermediary between the Panama Canal Company and the bribed deputies, and claimed to have in his possession all the documents and correspondence relating to that imbroglio. Tracked by detectives, he fled to Italy, thence to Germany, and finally found refuge in England. The French courts condemned him to five years' imprisonment, and his name was expunged from the roll of the Legion of Honor. The French government applied persistently but unsuccessfully for his extradition. In 1897 he offered to make a full disclosure to the Panama Inquiry Committee, but when the committee was about to start for Bournemouth he withdrew his promise.

Bibliography: Appleton's *Annual Cyclopedia*, 1898, p. 595; *Le Figaro* (Paris), Dec. 12, 1892; G. Bennett Smith, *Life and Enterprises of Ferdinand de Lesseps*, p. 331, *passim*, London, 1893.

S. N. D.

HERZ, ELISE, VON LÄMEL: Austrian philanthropist; born at Prague Dec. 20, 1788; died at Vienna July 25, 1868. Her home in Prague was an intellectual center. On the death of her husband in 1850 she went to Vienna, where she became an honorary member of the Jewish community. She founded the Children's Asylum at Jerusalem, commissioning Ludwig August Frankel with its organization. This asylum is intended chiefly for Jewish children, but a limited number of Christian and Mohammedan children are also received. See Jerusalem.

Bibliography: Letteris, *Wiener Mittheilungen*, 1855, Nos. 43, 51; Wertheimer, *Jahrb. für Israeliten*, 5617 (1856–57), p. 98; Wurzbach, *Biog. Lex. des Kaisertums Oesterreich*, viii. 405-406.

S. B. Te.

HERZ, HENRI: Austrian pianist; born at Vienna Jan. 6, 1806; died at Paris Jan. 5, 1888. He commenced his studies at Coblenz under the guidance of his father, and later studied there with Hünten. In 1816 he entered the Conservatoire at Paris, where, after a course of several years with Reicha, Pradher, and Dourlen, he was graduated, receiving the first prize for pianoforte-playing. The concerts given by Moscheles at Paris in 1820 exercised great influence upon Herz's style, which now became most brilliant.

In 1831 Herz accompanied the violinist Lafont to Germany, and in 1838–39 they made another tour, through Holland and France, but this was suddenly terminated by the tragic death of Lafont, who was thrown out of his carriage and instantly killed.

In 1838 Herz gave a series of concerts in England, Ireland, and Scotland, playing twelve times in Dublin alone. Four years later he was appointed professor of piano at the Conservatoire at Paris, and soon was held in high repute as a teacher. Being unsuccessful in a business venture which he had undertaken at this time, Herz in 1845 made a concert tour through the United States, Mexico, the West Indies, Peru, and Chile, returning to Paris in 1851. It was during this journey that, at the request of General Herrera, President of Mexico, he composed the hymn which has since remained the national anthem of that country.

Upon his return to France Herz established a piano manufactory, his instruments receiving the first prize at the Paris Exposition of 1855. He resigned his position at the Conservatoire in 1874.

Although immensely popular thirty or forty years ago, very few of the compositions of Herz (comprising in all about 200 pieces) are played to-day. They include pianoforte concertos, nocturnes, dances, marches, and fantasies. His "Air Tyrolien Varié" (1818) and "Methode Complète de Piano" deserve special mention. His experiences in America were published in a series of letters to the "Moniteur Universel," and were published in book form under the title "Mes Voyages en Amérique," Paris, 1866.

Bibliography: Fétis, *Biographie Universelle des Musiciens*; *Nouveau Larousse Illustré*; *Meyers Konversations-Lexikon.*

S. J. So.

HERZ, HENRIETTE: German leader of society; born in Berlin Sept. 5, 1764; died there Oct. 22, 1847. From her father, De Lemos, a physician, descended from a Portuguese Jewish family of Hamburg, she inherited intellectual ability; from her mother, energy and philanthropic spirit; and from both, extraordinary beauty. Her queenlike bearing, her finely cut and delicately colored Spanish type of face, continued, even after she had passed middle life, to arouse admiration. But the homage paid her from childhood up left traces in her character; she was vain and domineering.

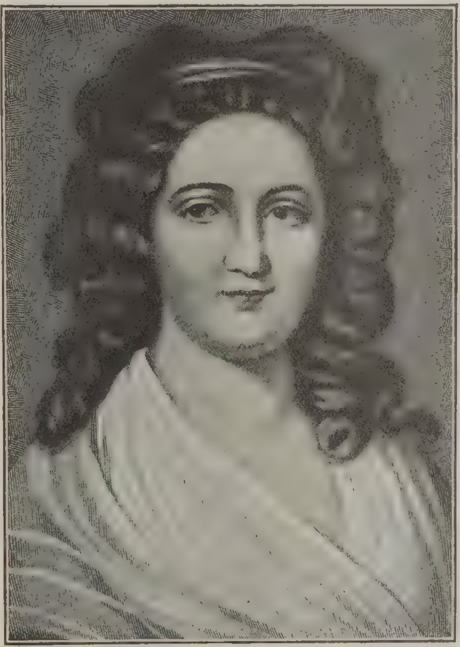
Henriette's education was conducted at home, in part by her father, to whom she was fervently attached. Her linguistic attainments were remarkable. She knew French, English, Spanish, Italian, and Greek, enough Hebrew to read the Bible and its commentaries, and some Portuguese, Danish, and Latin. In old age she attempted Turkish, and under Bopp obtained a slight knowledge of Sanskrit. Besides, she was interested in the sciences; and her literary judgment was deferred to by authors of repute.

This almost scholarly equipment was acquired chiefly after marriage, through her husband (much older than herself), the physician Hofrat Markus Herz, whom she married at fifteen (Dec. 1, 1779). Henriette's beauty, wit, goodness of heart, and social graces made his house the resort of the most distinguished men and women in Berlin. Among her friends and acquaintances were Jean Paul Richter, Schiller, Mirabeau, Rückert, Niebuhr, Johannes von Müller, the sculptor Schadow, Solomon Maimon, Gentz, Fanny von Arnstein, Madame de Genlis, and Princess Luise von Radziwill. Her idol Goethe, to whose cult her salon was devoted, she met once, in Dresden (1810). Her intimates were her pupil in Hebrew, Alexander von Humboldt, who corresponded with her in the Jewish cursive script; Friedrich von Schlegel, whose marriage to Dorothea Mendelssohn-Veit became possible through her intermediacy; and especially Schleiermacher, her daily visitor during his first sojourn in Berlin. Schleiermacher addressed her familiarly with "thou" and as

"Jette," and read Shakespeare, "Wilhelm Meister," and the Greek poets with her. She in turn taught Schleiermacher Italian, and stimulated him to undertake independent literary work.

The intimacy of Henriette with Schleiermacher was town talk: it even furnished a subject to the caricaturists. Yet it was a purely Platonic friendship. However much Henriette may have subscribed to the prevalent theories, her own conduct, regulated by sound sense and a rigid conception of duty, was above reproach. Her relation to Börne is an instance in point. The youth of seventeen came to live with the Herzs in 1802, and fell desperately in love with his hostess. Tactfully she diverted his passion into quieter channels, and later she became his friendly adviser.

Her husband trusted Henriette implicitly, and in turn inspired her, if not with passionate love, at least with devoted respect. She mourned him sincerely on his death in 1803. Left in straitened circumstances, she had to resort to teaching to support her blind mother, a sister, and herself. Though material cares had a depressing effect upon her humor, she rejected, out of deference to her mother, enticing offers of marriage and of positions, because they involved acceptance of Christianity. A few weeks after her mother's death she yielded to Schleiermacher's importunities, and was baptized (June, 1817). In her old age, at the request of Alexander von Humboldt, Frederick William IV. of Prussia granted her a pension on the ground of her public activities, especially her unremitting efforts to relieve distress during the Napoleonic wars.



Henriette Herz.

Except a short period in Prenzlau, Hofrätin Herz's life was spent in Berlin. Occasionally she took short journeys to the Harz Mountains, to Rügen, and to Dresden. In the galleries of Dresden she discovered that she was more sensible to the beauties of art than to those of nature. Her longest journey was to Rome in 1819, with the family of Wilhelm von Humboldt.

In the way of literary productions, Henriette Herz left little. She published, in 1799 and 1800, two works of travel translated from the English with the help of Schleiermacher. Later she wrote two novels, which, like her extensive correspondence, she destroyed before her death. Her reminiscences ("Erinnerungen an Schleiermacher") were not, strictly speaking, her work; they were told by her, but recorded by others.

Bibliography: Ludwig Geiger, *Allg. Deutsche Biographie*, vol. xii.; Julius Fürst, *Henriette Herz, Ihr Leben und Ihre Erinnerungen*, 1850, 1858; *Aus Schleiermacher's Leben in Briefen*, 2d ed., 1860; *Briefe des Jungen Börne an Henriette Herz*, 1861; Kayserling, *Die Jüdischen Frauen*, 1879, pp. 198-208; Nahida Remy, *Das Jüdische Weib*, n.d., pp. 231-234.

s. H. S.

HERZ, JACOB: German physician; born at Bayreuth Feb. 2, 1816; died at Erlangen Sept. 27, 1871; educated at the gymnasium of Bayreuth and the University of Erlangen (M.D. 1839). Establishing himself as physician in Erlangen, he became in 1841 assistant at the surgical clinic of the university. Notwithstanding the fact that he was unable to become a privatdocent in the university on account of his faith, he delivered free lectures there. In 1847 he was appointed prosector. The following year he spent in Vienna, taking a postgraduate course. Under a liberal government in 1862 he became privatdocent with the title of professor, and in 1863 assistant professor. During the Austro-Prussian war (1866) he was very active as surgeon, and in the same year he received the freedom of the city of Erlangen for his services. In 1869 he was elected professor. During the Franco-Prussian war (1870–71) he again acted as surgeon.

Herz was very successful both as teacher and as practising physician.

Among his works may be mentioned: "De Enchondromate," Erlangen, 1843, a résumé of his operations on clubfeet; "Versuch mit Schwefeläther," in the Augsburg "Allgemeine Zeitung," 1847, Supplement, No. 37; "Anatomische Beobachtungen und Physiologische Versuche an den Leichen von Zwei Hingerichteten" (together with Gerlach and Dittrich), in "Prager Vierteljahresschrift," xxxi. 65 *et seq.*

The city of Erlangen erected a monument to him in 1875.

Bibliography: *Doctor Jacob Herz*, Erlangen, 1871; A. von Brinz, *Festrede*, Erlangen, 1892; Hirsch, *Biog. Lex.*

s. F. T. H.

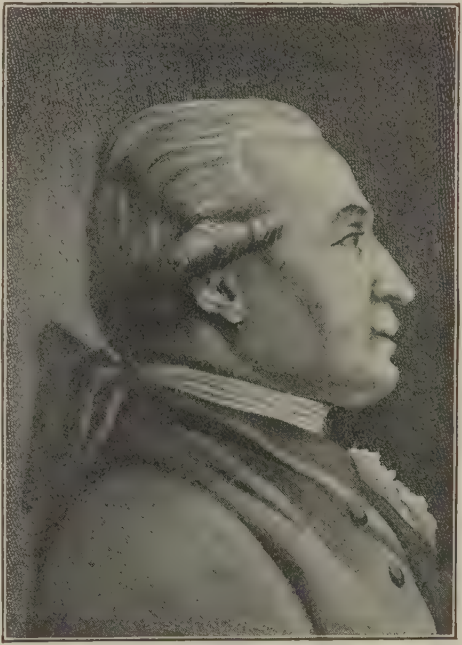
HERZ, JACQUES-SIMON: Pianist; born at Frankfort-on-the-Main Dec. 31, 1794; died at Nice Jan. 27, 1880. He went to Paris when a child, and in 1807 was admitted to the Conservatoire, where he studied piano under Pradher. Herz became a distinguished pianist, and inaugurated a series of very successful concerts. For some years he played and taught in England. Returning to Paris in 1857, he was appointed assistant professor of piano at the

Conservatoire, where his brother, Henri Herz, was professor. Among Herz's compositions may be mentioned his two violin sonatas, a horn sonata, and a waltz.

Bibliography: Larousse, *Dict.*; Oettinger, *Moniteur des Dates.*

s. V. E.

HERZ, MARKUS: German physician and lecturer on philosophy; born June 17, 1747, at Berlin; died there Jan. 19, 1803. The son of very poor parents, he was destined for a mercantile career, and in 1762 went to Königsberg, East Prussia. He soon gave up his position as clerk and attended the university, becoming a pupil of Kant, but was obliged to discontinue his studies for want of means. He thereupon became secretary to the wealthy Russian Ephraim, traveling with him through the Baltic Provinces. In 1770 he returned to Germany and studied medicine in Halle, where he became an M.D. in 1774, in which year he established himself in Berlin, being appointed physician at the Jewish hospital. In 1777 he commenced to deliver public lectures on medicine and philosophy, which were well attended by the students and the principal personages of the Prussian capital. At some of them even members of the royal family were present.



Markus Herz.

Herz married in 1779 Henriette de Lemos (see Henriette Herz); and their house was for a long time the rendezvous of Berlin's political, artistic, and literary celebrities. In 1782 he became ill through overstudy, and had to give up his lectures till 1785, when a sojourn in Pyrmont restored his health. In 1791 he received the title of professor of philosophy at the academy and that of "Hofrath," but lectured only a few years, giving most of his time to his medical practise. Herz was a friend and pupil of Moses Mendelssohn, and was also well acquainted with Lessing.

Herz was the author of: "Betrachtungen aus der Spekulativen Weltweisheit," Königsberg, 1771; "Freimüthige Kaffeegespräche Zweier Jüdischer Zuschauerinnen über den Juden Pinkus," Berlin, 1772, a satirical essay; "Versuch über die Ursachen der Verschiedenheit des Geschmacks," Mitau, 1776; "Briefe an Aerzte," Berlin, 1777–84; "Grundriss der Medizinischen Wissenschaften," *ib.* 1782; "Versuch über den Schwindel," *ib.* 1786, 2d ed. 1791, an important study; "Grundlage zu den Vorlesungen über die Experimental-Physik," *ib.* 1787; "Ein Sendschreiben an die Redaktion der Meassefim über das zu Frühe Beerdigen der Todten bei den Juden," *ib.* 1789.

Compulsory vaccination was strongly condemned by Herz, and in 1801 he wrote an open letter on the subject to Dr. Dohmeyer, under the heading "Ueber die Brutalimpfung."

Bibliography: R. J. Wunderbar, in *Der Orient*, Leipsic, June 30, 1849, pp. 408 *et seq.*; Ludwig Geiger, in *Allg. Deutsche Biographie*, 1880, xii. 261 *et seq.*; *Oesterreichische Wochenschrift*, Jan. 23, 1903, p. 59; Hirsch, *Biog. Lex.*

s. F. T. H.

HERZ-MEDELSHEIM. See Cerfbeer, Herz, of Medelsheim.

HERZBERG-FRÄNKEL, LEO: Austrian writer; born at Brody, Galicia, Sept. 19, 1827. At the age of seventeen he went for a year to Bessarabia, and on his return published "Bilder aus Russland und Bessarabien," and made contributions to Wertheimer's "Jahrbuch für Israeliten." After the Vienna revolution in 1848 Herzberg-Fränkel went to the Austrian capital and was employed on Saphir's "Humorist," and then on the "Oesterreichischer Lloyd"; later he became one of the editors of the "Reichszeitung." In 1856 Herzberg-Fränkel was appointed chief clerk of the Chamber of Commerce and Industry at Brody. For forty years he continued to occupy this post; was then pensioned, and now lives in summer at Teplitz, Bohemia, and in winter at Meran, southern Tyrol, occupying his leisure with literary work. In recognition of his long services as member of the city council, inspector of schools, and president of the musical society, he received from the Emperor of Austria the gold medal of merit, and a special medal of honor for his faithful work in the Chamber of Commerce.

Herzberg-Fränkel's chief publications are: "Die Einsiedlerin auf Louisiana"; "Polnische Juden," 1866 (2d ed., 1877; 3d ed., 1888), which was translated into French, Polish, Russian, and Hebrew; "Geheime Wege," Prague; and "Die Juden in Galizien," 1897, an ethnographical contribution to the "Oesterreich-Ungarn in Wort und Bild," a collective work published under the auspices of the imperial prince Rudolf.

s. S. Man.

HERZBERG-FRÄNKEL, SIGMUND: Austrian historian; born at Brody, Galicia, March 7, 1857; son of Leo Herzberg-Fränkel. He studied law at the University of Vienna (from 1874), and, later, history at Leipsic, Berlin, and Vienna (Ph.D

1880). He continued his studies as a member of the Institut für Oesterreichische Geschichtsforschung. In 1887 he became privat-docent in medieval history at the University of Vienna; in 1893 he was appointed assistant professor, in 1895 professor, of general history at the University of Czernowitz. His works include: "Die Aeltesten Land- und Gottesfrieden in Deutschland" (1883); "Gesch. der Deutschen Reichskanzlei, 1246–1313" (1885); "Das Aelteste Verbrüderungsbuch von St. Peter in Salzburg"; "Kaiserurkunden in Abbildungen" (No. viii. of Sybel-Sickel's "Kaiserurkunden," 1887); "Die Nekrologischen Quellen der Dioecese Salzburg"; "Bestechung und Pfründenjagd am Deutschen Königshofe" (1895); "Die Brüderschafts- und Wappenbücher von St. Christoph am Arlberg" (1900). He also edited "Monumenta Germaniæ Necrologica ii." and "Johannis Wyclif de Simonia" (with Dziewicki, 1898). S.

HERZENSTEIN, GRIGORI MARKOVICH: Russian physician; born in St. Petersburg 1851; died there 1899. He graduated from the St. Petersburg Medico-Surgical Academy in 1874 and from 1887 was an adjunct professor there of medical geography and statistics. His main and most important work is his thesis for the doctorate, "Sifilis v Rossii," St. Petersburg, 1885. Among his other numerous works are: "Sanitarnye Poryadki Vostochnoi Voiny," in "Vrach," 1881; "Fizicheskiya Kachestva Russkikh Novobrantzev," in "Trudy Voennosanitarnavo Obshchestva," iii.; "Ocherki Sanitarnavo Sostoyaniya Yevreistva," sketches on the sanitary conditions of the Jews, in "Voskhod," 1884.

Herzenstein was a collaborator on the "Medical Encyclopedia" of Eilenburg and Afanasyev, editing the department of medical geography and statistics.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, vol. viii., St. Petersburg, 1893.
H. R. M. R.

HERZENSTEIN, SOLOMON MARKOVICH: Russian zoologist; born 1854; died 1894; graduated in natural sciences and mathematics from the St. Petersburg University; appointed in 1880 custodian of the zoological museum of the Imperial Academy of Science. He was commissioned in 1880, 1884, and 1887 to proceed to the Murman coast of the Kola peninsula to study the mollusks and fishes there; and his "Materialy k Faunye Murmanskavo Berega i Byelavo Morya," published in the "Trudy" of the St. Petersburg Obshchestvo Yestestvoispitatelei, 1885, has become a standard work. Together with N. L. Varpakhovski, he wrote "Zamyetki po Ikhtologii Basseina Ryeki Amura," *ib.* 1887, and "Nauchnye Rezultaty Puteshestvi Przevalskavo," *ib.* 1888–91; "Ryby," St. Petersburg, 1888–91; "Ichthyologische Bemerkungen," in "Bulletin de l'Académie des Sciences de St. Petersburg," xiii., book 1, 2, 1890–92.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, vol. viii., St. Petersburg, 1893.
H. R. M. R.

HERZFELD, ADOLF: German actor; born April 9, 1800, at Hamburg; died at Vienna March 24, 1874; son of Jacob HERZFELD. He made his début in Hamburg in 1821, where he played until 1829, when he was engaged for the Burgtheater, Vienna. There he stayed for forty years, retiring in 1869.

Herzfeld acted principally in dramas and comedies, his rôles being those of the bon-vivant and the man of the world.

BIBLIOGRAPHY: Eisenberg, *Biog. Lex.*
S. F. T. H.

HERZFELD, ALBRECHT: Austrian actor; born June 7, 1840, at Vienna; son of Adolf HERZFELD. He received his education at the gymnasium of his native town, and entered a wholesale business house there as an apprentice. But, like his father, he soon forsook mercantile life and became an actor, appearing for the first time at Linz in 1857.

After taking part in the Austro-Italian war (1859) as a volunteer, he filled theatrical engagements at Brünn (1861–64); Leipsic (till 1870); the Hoftheater, Mannheim (till 1877); the Stadttheater, Leipsic (1877); the Stadttheater, Vienna (1878); and the Hoftheater, Stuttgart (1879). In 1889 he left the stage, and after a short stay in Vienna settled in the mountains of Carinthia; but removed in 1900 to Ratisbon, where he has since lived, devoting most of his time to writing for the stage.

His son, **Leo Herzfeld** (born 1872), also an actor, is engaged at the Stadttheater of Hermannstadt, Transylvania.

BIBLIOGRAPHY: Eisenberg, *Biog. Lex.*
S. F. T. H.

HERZFELD, JACOB: German actor and theatrical manager; born at Dessau Jan. 3, 1769; died at Hamburg Oct. 24, 1826. After studying medicine at Leipsic University he became an actor, making his début in Vienna. In 1791 he was engaged at the Hamburg theater under Schröder, whose assistant manager he became in 1798. In 1812 he was appointed manager of the Stadttheater, and retained the position till his death.

Although a well-known actor, Herzfeld's reputation rests on his managerial successes. An interesting reference to his correspondence with Goethe is found in H. Uhde's work, "Das Stadttheater in Hamburg, 1827–77." Herzfeld also corresponded with Schiller.

Herzfeld was married (1796) to the actress **Karoline Amalie Stegmann** (born at Königsberg 1766; died at Hamburg Sept. 20, 1812).

BIBLIOGRAPHY: Eisenberg, *Biog. Lex.*
S. A. PH.

HERZFELD, JACOB: German chemist; born at Mülheim, near Cologne, June 17, 1859; educated at the gymnasium and technical high school of Charlottenburg, and the University of Berlin (Ph.D. 1886). In 1885 he became director of the dyeing department of the royal weaving and dyeing school at Mülheim, of which he became chief in 1892. The following year he entered the publishing-house known as "Fischer's Technologischer Verlag," Berlin, and founded the "Electrochemische Zeitung." In 1895 he removed to Cologne in connection with a firm of chemical manufacturers of which he had become a member. Since 1900 he has lived in Fürth, Bavaria, occupied in scientific research.

Herzfeld is an authority on weaving, dyeing, and printing, and has written several books on this subject. Among these may be mentioned: "Mikroskopische Untersuchung der Textilstoffe," Berlin, 1885; "Bleichmittel, Beizen und Farbstoffe," Berlin, 1889, 2d ed. 1900; "Bleicherei der Garne und Gewebe," Berlin, 1891, 2d ed. 1903; "Praktisches Handbuch des Zeugdrucks" (with Dr. Lauber), Leipsic, 1892; "Praxis der Färberei," Berlin, 1893; "Die Dampfwäscherei," *ib.* 1894; "Moderne Baumwollstückbleicherei," Frankfort-on-the-Main, 1895; "Technische Prüfung der Garne u. Gewebe," Vienna, 1896 (English transl., London, 1900); "Chemie der Seltenen Erden," Berlin, 1900 (English transl., London, 1902).

s. F. T. H.

Levi Herzfeld.

HERZFELD, LEVI: German rabbi and historian; born Dec. 27, 1810, at Ellrich; died at Brunswick March 11, 1884. Having chosen the rabbinical career, he studied under Chief Rabbi Abraham Bing at Würzburg, and under District Rabbi Egers at Brunswick. In 1833 he went to the University of Berlin, at the same time completing his Talmudic studies with Rabbis Oettinger and Rosenstein, and with Leopold Zunz. Herzfeld took his degree (Ph.D.) in 1836, and shortly after was called by Egers, who had become blind, as his assistant at Brunswick. In 1842 he succeeded his master as "Landesrabbiner," retaining that office until his death. In 1879 the Duke of Brunswick conferred upon him the title of professor.

Herzfeld displayed great activity, both as rabbi and as writer. His historical works embody the results of painstaking research and show the analytical power of the author; they are therefore indispensable to the student of Jewish history and Jewish religion. With Ludwig Philippson he convoked the first rabbinical convention at Brunswick, where, as well as in the subsequent conventions at Frankfort and Breslau, he advocated a moderate Reform, remaining himself a strict observer of the traditions.

Herzfeld's writings include: "Kohelet, Uebersetzt und Erläutert," Brunswick, 1838; "Das Deutsche in der Liturgie der Braunschweiger Synagoge," 1844; "Vorschläge zu einer Reform der Jüdischen Ehegesetze," *ib.* 1846; "Geschichte des Volkes Jisrael von der Zerstörung des Ersten Tempels bis zur Einsetzung des Makkabäers Schimon zum Hohenpriester und Fürsten," 3 vols., *ib.* 1847 (Nordhausen, 1855–57; abridged edition, 1870); a volume of sermons, 1858 (2d ed. Leipsic, 1863); "Minḥat Zikkaron," a primer for Jewish schools, 1861 (2d ed. 1866); "Metrologische Voruntersuchungen zu einer Geschichte des Ibräischen, Respektive Altjüdischen Handels," *ib.* 1863–65; "Zwei Vorträge über die Kunstleistungen der Alten Juden," *ib.* 1864; "Handelsgesch. der Juden des Alterthums," Brunswick, 1879; "Einblicke in das Sprachliche der Semitischen Urzeit, Betreffend die Entstehungsweise der Meisten Hebräischen Wortstämme," Hanover, 1883.

s. G. R.

HERZL, SIEGMUND: Austrian merchant and novelist; born at Vienna May 26, 1830; died there Feb. 9, 1889. He wrote: "Liederbuch eines Dorfpoeten," 1853; "Lieder eines Gefangenen," 1874; "Prager Elegien," 1880. He translated Petöfi's poems. Herzl retired from business in 1885.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, i. 207.

s. F. T. H.

HERZL, THEODOR: Leader of political Zionism; born in Budapest May 2, 1860; died July 3, 1904. In his boyhood, he was educated for the law in Vienna, taking the required Austrian legal degrees; but he devoted himself almost exclusively to journalism and literature. His early work was in no way related to Jewish life. He acted as correspondent of the "Neue Freie Presse" in Paris, occasionally making special trips to London and Constantinople. His work was of the feuilleton order, descriptive rather than political. Later he became literary editor of the "Neue Freie Presse" (which post he still holds). Herzl at the same time became a writer for the Viennese stage, furnishing comedies and dramas.

Theodor Herzl.

Becomes Leader of the Zionists.

From April, 1896, when the English translation of his "Judenstaat" appeared, his career and reputation changed. Herzl has not confessed to what particular incident the publication of his "Jewish State" (see Zionism) in the winter of 1895 was due. He was in Paris at the time, and was no doubt moved by the Dreyfus affair. His forerunners in the field of Zionism date through the nineteenth century, but of this perhaps he was least aware. Herzl followed his pen-effort by serious work. He was in Constantinople in April, 1896, and on his return was hailed at Sofia, Bulgaria, by a Jewish deputation. He went to London, where the Maccabeans received him coldly. Five days later he was given the mandate of leadership from the Zionists of the East End of London, and within six months this mandate was approved throughout Zionist Jewry. His life now became one unceasing round of effort. His supporters, at first but a small group, literally worked night and day. Jewish life had been heretofore contemplative and conducted by routine. Herzl inspired his friends with the idea that men whose aim is to reestablish a nation must throw aside all conventionalities and work at all hours and at any task.

In 1897, at considerable personal expense, he founded "Die Welt" of Vienna. Then he planned the first Zionist Congress (see Basel Congress). He was elected president, and held as by a magnet the delegates through all the meetings. He has been reelected unanimously at every congress. In 1898 he began a series of diplomatic interviews. He was received by the German emperor on several occasions. At the head of a deputation, he was again granted an audience by the emperor in Jerusalem. He attended The Hague Peace Conference, and was received by many of the attending statesmen. In May, 1901, he was for the first time openly received by the Sultan of Turkey, and has since been called several times to Yildiz Kiosk on the business of the Zionist movement. He has won the personal esteem of the kaiser and the sultan, and has been repeatedly decorated by the latter.

In 1902–03 Herzl was invited to give evidence before the British Royal Commission on Alien Immigration. As a consequence he came into close touch with members of the British government, particularly with Joseph Chamberlain, then secretary of state for the colonies, through whom he negotiated with the Egyptian government for a charter for the settlement of the Jews in Al 'Arish, in the Sinaitic peninsula, adjoining southern Palestine. On the failure of that scheme, which took him to Cairo, he received, through L. J. Greenberg, an offer (Aug., 1903) on the part of the British government to facilitate a large Jewish settlement, with autonomous government and under British suzerainty, in British East Africa. At the same time, the Zionist movement being threatened by the Russian government, he visited St. Petersburg and was received by De Witte, then finance minister, and Von Plehve, minister of the interior, the latter of whom placed on record the attitude of his government toward the Zionist movement. On that occasion Herzl submitted proposals for the amelioration of the Jewish position in Russia. He published the Russian statement, and brought the British offer before the sixth Zionist Congress (Aug., 1903), carrying the majority with him on the question of investigating this offer.

In the Zionist movement he is officially chairman of the "Grosses Actions-Comité," and of the Vienna executive committee; member of the Council of Administration, and signatory to the deed of trust of the Jewish Colonial Trust. Theodor Herzl holds his position of leadership not only because of the idea he represents, which has always moved the inner consciousness of the Jewish people, but also owing to his personal qualities.

His "Judenstaat" and "Altneuland."

His "Judenstaat," admirable for its central thought, the unity of the Jewish people, is vague and weak in its want of historic grasp. When that element had been supplied, Herzl found himself combated by a large Jewish element, whom he depicted in his play "Das Neue Ghetto." Whereas his first brochure and his first congress address lacked all religious thought, and his famous remark that the return to Zion would be preceded by a return to Judaism seemed at the moment due rather to a sudden inspiration than to deep thought, subsequent events have proved that it was a true prophecy. His latest literary work, "Altneuland," is devoted to Zionism. The author occupied the leisure of three years in writing what he believed might be accomplished by 1923. It is less a novel, though the form is that of romance, than a serious forecasting of what can be done when one generation shall have passed. The key-notes of the story are the love for Zion, the insistence upon the fact that the changes in life suggested are not utopian, but are to be brought about simply by grouping all the best efforts and ideals of every race and nation; and each such effort is quoted and referred to in such a manner as to show that "Old-Newland," though blossoming through the skill of the Jew, will in reality be the product of the benevolent efforts of all the members of the human family.

s. J. de H.

HERZOG, JAKOB: Austrian writer; born at Misslitz, Moravia, June 17, 1842. He was educated at Brünn, Vienna, and Graz. When only seventeen years of age he wrote for Kuranda's "Ostdeutsche Post." For nearly two years he was secretary of the Jewish community of Vienna. Since 1870 he has edited the Vienna "Montags-Revue," founded by him in conjunction with Michael Klapp.

Herzog is the author of the following plays: "Fischer von Helgoland," produced at the German theater in Prague, 1888; "Die Rose," at the Burgtheater, Vienna, 1891, and at Prague, Hamburg, Olmütz, etc.; "Kaufmann aus Tyrol," 1893, at Salzburg, 1894; "Prinz von Asturien," 1893, at Prague and Hamburg.

s. F. T. H.

HESHBON (חשבון): Town originally belonging to Moab; mentioned in Num. xxi. 25 *et seq.*; Deut. i. 4, iii. 6, iv. 26, xxix. 7; Josh. ix. 10; xii. 2 *et seq.*; xiii. 10, 21; Isa. xv. 4; xvi. 8, 9; Jer. xlviii. 2; Cant. vii. 5 (A. V. 4); Judith v. 15; by Josephus ("Ant." xii. 4, § 11; xiii. 15, § 4; xv. 8, § 5; "B. J." ii. 18, § 1; iii. 3, § 3), and in the "Onomastica Sacra" (117, 29 *et seq.*, 253, 24 *et seq.*). Heshbon, at one time the chief city of Sihon, king of the Amorites, was, when captured by the Israelites, assigned to the tribe of Reuben (Num. xxxii. 3, 37; Josh. xiii. 10, 17, 21). However, the hold of the Israelites upon the territory of Moab was very insecure. It became a Jewish possession in the time of Alexander Jannæus (Josephus, "Ant." xiii. 15, § 4). Jerome mentions Heshbon, under the name "Esbus," as "a notable city of Arabia in the mountains in front of Jericho, twenty Roman miles from the Jordan." Heshbon is mentioned also in the Talmud (Yer. Shebu. vi. 1; see Neubauer, "G. T." pp. 11, 21). At the modern Haṣban, in the Wadi Haṣban, are found remains of a castle, temple, and large reservoir; to the last Cant. vii. 5 (A. V. 4) compares the eyes of the bride of Solomon.

Bibliography: Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*; Hamburger, *R. B. T.*; Reland, *Palestina ex Monumentis Veteribus Illustrata*; Tristram, *Land of Moab*, p. 340; Buhl, *Geographie des Alten Palästina*. p. 123.

E. G. H. M. Sc.

ḤESHWAN (MARḤESHWAN): The eighth month in the Hebrew calendar. The name is not found in the Bible, since it was introduced after the

Babylonian exile, as were the Hebrew names of the other months now in use. "Ḥeshwan" is an arbitrary shortening of "Marḥeshwan," which is the Assyrian "Araḫsamnu" (eighth month; see Delitzsch, "Assyrisches Handwörterb."). The name is found in the Targumim (Jastrow, "Dict.") and in Josephus ("Ant." i. 3, § 3). According to R. Eliezer (R. H.), the 17th of Ḥeshwan was the beginning of the Flood, but according to R. Joshua it began in Iyyar. Ḥeshwan contains sometimes 29, sometimes 30, days. The Biblical name for the eighth month is Bul.

E. G. H. G. B. L.

HESPED. See Funeral Oration.

HESS, ERNST FRIEDRICH: German convert to Christianity and anti-Jewish writer; lived in the sixteenth century. He was the author of "Neue Judengeissel, eine Polemische Schrift Gegen Juden und Judenthum" (Fritzlar, 1589; Paderborn, 1600 and 1606; Ratisbon, 1601; Erfurt, 1605; with notes, Frankfort-on-the-Main and Leipsic, 1703; Hamburg, n.d.). The book is cited in Latin writings under the title "Flagellum Judæorum." Hess was the first to spread the slander that the Jews soil the meat which they sell to Christians.

Bibliography: Fürst, *Bibl. Jud.*; Strack, *Sind die Juden Verbrecher von Religionswegen?* pp. 7 *et seq.*, Leipsic, 1900.

D. S. Man.

HESS, ISAAC: Advocate of Jewish emancipation in Württemberg; born in Lauchheim, near Ellwangen, in 1789; died Oct. 6, 1866. Destined for the rabbinate, he was sent to the Talmudic school at Fürth, in which he remained four years. With the aim of elevating the Jewish school system, at the time in a very unsatisfactory condition, he brought a memorial before the young king William of Württemberg (1817), urging the establishment of a central bureau for Jewish education. The king named a commission to deliberate on Jewish religious affairs. In 1821 Hess addressed a new memorial to the assembly, which did not fail to accomplish its object.

In 1823 Hess moved to Ellwangen, where no Jew had previously resided. The inhabitants of the town resented his presence, and the interference of the governor, Mohl, was necessary to protect him from violence. The Ellwangen Jewish orphan asylum, the Wilhelmspflege, founded in 1831, was projected by him.

Bibliography: *Jüdisches Volksblatt*, xiii. 203 *et seq.*

S. M. K.

HESS, MENDEL: German rabbi; born at Lengsfeld, Saxe-Weimar, March 17, 1807; died at Eisenach Sept. 21, 1871. He was one of the first Jewish theologians to combine a university education with Talmudical training. From 1828 until his death he was chief rabbi of the grand duchy of Weimar, residing first at Lengsfeld and later at Eisenach. Although the measure had aroused great dissatisfaction among the Jews, he strictly enforced the decree of the government (June 20, 1823) ordaining that Jewish services should be conducted exclusively in the German language and that the reading in Hebrew of sections of the Bible should be followed by their translation into the vernacular.

The position of rabbi as government official became very unpleasant, as he was required to inform against those who failed to attend the services, a requirement which even the progressive Jews, who approved of the ordinance, condemned. Intermarriages between Jews and Christians being allowed in the grand duchy, Hess officially consecrated such nuptials, notwithstanding the proviso that the offspring should be brought up in the Christian faith. In the consecration of Jewish marriages he likewise ignored time-honored traditional rabbinical regulations, and it is said that in his disregard of Jewish sentiment he went so far as to attend a theater on the eve of the Day of Atonement ("Allg. Zeit. des Jud." 1845, p. 62).

Hess was a member of the three rabbinical conferences which (1844–46) convened at Brunswick, Frankfort-on-the-Main, and Breslau, and as such was an advocate of uncompromising radicalism. After 1848 he felt the illiberality of enforced reforms, and petitioned the government to repeal the law which made attendance at the Reform services compulsory ("Allg. Zeit. des Jud." 1853, p. 474).

He edited "Der Israelit des Neunzehnten Jahrhunderts" from 1839 to 1847, and, with Holdheim as coeditor, in 1847 and 1848. Hess also published two collections of sermons and addresses (Eisenach, 1839, 1843).

Bibliography: *Allg. Zeit. des Jud.* 1837, pp. 25–27; 1838, p. 146; 1871, p. 863; Fürst, *Bibl. Jud.* i. 390; Geiger's *Jüd. Zeit.* x. 204–207.

D. S. Man.

HESS, MICHAEL: German educator and author; born in Stadt-Lengsfeld, Weimar, April 9, 1782; died at Frankfort-on-the-Main Feb. 26, 1860; brother of Mendel Hess. His father, Rabbi Isaac Hess Kugelmann, destined him for a rabbinical career. After having studied at the yeshibah in Fürth, he went in 1804 to Frankfort-on-the-Main, where he was chosen as teacher for the young baron James von Rothschild. In Oct., 1806, he was elected principal of the Philanthropin, a newly established Jewish school at Frankfort, in which position he remained for forty-nine years. Hess also preached occasionally in the "Andachtssaal" connected with the school. He championed the rights of his coreligionists, and believed in the radical reform of Judaism.

Hess was the author of a number of pamphlets, as: "Ueber den Unterricht in der Religion und Moral" (1821); "Ueber die Wichtigkeit der Sittlichen Erziehung im Frühesten Alter" (1834); "Ueber Anwendung des Ehrtriebs in der Erziehung" (1839); "Ueber Mangelhaftigkeit der Sittlichen Erziehung" (1840); "Hindernisse der Sittlichen Bildung" (1846); "Ueber die Wirkung der Gewohnheit auf Sittliche Bildung" (1852). He also wrote: "Freimüthige Prüfung der Schrift des Herrn Prof. Rühs über die Ansprüche der Juden auf das Deutsche Bürgerrecht" (1816); "Vorläufige Bemerkungen zu der von Paulus Erschienenen Schrift: Die Jüdische Nationalabsonderung . . . mit einer Epistel der Hebräer an Dr. Paulus" (1831).

Bibliography: S. Stern, *Dr. Michael Hess*, in Diesterweg's *Pädagogisches Jahrbuch*, 1862, pp. 1 *et seq.*; Jost, *Neuere Gesch. der Juden*, i. 55, 201; Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 383.

s. M. K.

HESS, MOSES (MORITZ): Jewish socialist and nationalist; born at Bonn June 21, 1812; died in Paris April 6, 1875; buried in the Jewish cemetery at Cologne. His grandfather, who had come from Poland, instructed him in Bible and Talmud, but on the whole he was a self-taught man, having never attended any institution of learning, nor received a thorough technical or professional education of any kind. However, he began his literary activity at an early age, and became editor of the "Neue Rheinische Zeitung." Originally a National-Liberal, he became a Democrat, and later a Social-Democrat, joining Marx and Engels. Together with Karl Grün he exerted about the middle of the last century an important anarchistic influence in Germany by developing and disseminating Proudhon's theories, both with his pen and from the platform. Though he had already turned his back upon Judaism, the Damascus affair reawakened his interest in Jewish matters, and he conceived the idea of the indestructibility of Jewish nationality. He intended to give form to this idea in a "cry of anguish"; but, as he himself says, the stronger feelings aroused by the sufferings of the European proletariat threw his racial patriotism into the background. However, he found little sympathy among his fellow socialists. Shortly after the February Revolution of 1848 he went to France, and soon afterward retired from politics to devote himself exclusively to natural science. The neo-Hegelian Arnold Ruge called him ironically the "communist Rabbi Moses." Berthold Auerbach and Gabriel Riesser, on whose departure from Frankfort he wrote a graceful poem (Brüll, "Monatsblätter," xii. 272), were among his friends.

As early as the sixties of the last century, David Gordon (editor of "Ha-Maggid") at Lyck, Hirsch Kalischer at Thorn, and Elijah Guttmacher advocated the colonization of Palestine, and interested Moses Hess and the historian Grätz in the idea of Jewish nationalism.

"Rom und Jerusalem."

Hess's first work was his "Heilige Geschichte der Menschheit von einem Jünger Spinoza's" (1836). Shortly before his death, which came upon him in the full maturity of his powers, he published a philosophic work, in three volumes, entitled "Die Dynamische Stofflehre." His chief work, however, is "Rom und Jerusalem, die Letzte Nationalitätsfrage" (Leipsic, 1862), in the form of twelve letters addressed to a lady pondering, in her grief at the loss of a relative, over the problem of resurrection. Part of this work has been translated into Hebrew by S. I. Hurwitz in "Ha-Maggid," xxxii., Nos. 26, 27, 32, 35, 36; xxxiii., Nos. 8, 9, 11, 13. A second edition was issued by Bodenheimer (Leipsic, 1899), with a preface; in 1899 this preface reappeared in "Die Welt," iii., No. 43, p. 13.

Following are the leading ideas in Moses Hess's work: (1) The Jews will always remain strangers among the European peoples, who may emancipate them for reasons of humanity and justice, but will never respect them so long as the Jews place their own great national memories in the background and hold to the principle, "Ubi bene, ibi patria." (2) The Jewish type is indestructible, and Jewish national feeling can not be uprooted, although the German Jews, for the sake of a wider and more general emancipation, persuade themselves and others to the contrary. (3) If the emancipation of the Jews is irreconcilable with Jewish nationality, the Jews must sacrifice emancipation to nationality. Hess considers that the only solution of the Jewish question lies in the colonization of Palestine. He confidently hopes that France will aid the Jews in founding colonies extending from Suez to Jerusalem, and from the banks of the Jordan to the coast of the Mediterranean. He draws attention to the fact that such a proposition had already been made to the French government by Ernest Laharanne in "The New Oriental Question," which he cites. "Rom und Jerusalem," however, met with a cold reception (comp. "Ben Chananja," 1862; "Zion," 1897, No. 3; "Jüdischer Volkskalender," 1902; "Monatsschrift," xi. 317 *et seq.*, 354 *et seq.*). Nevertheless, it became one of the basic works of Zionism.

Hess was one of the most zealous and gifted opponents of the Reform movement. While he himself regarded religious evolution as necessary, he held that it must come by the power of the living idea of Jewish nationality and its historical cult. Hess also contributed many articles to Jewish periodicals.

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s. M. Sc.

HESSBERG, ALBERT: American lawyer; born at Albany, N. Y., Dec. 13, 1856. He commenced the study of law there in the office of Rufus W. Peckham, associate justice of the United States Supreme Court, and ultimately became a partner, the firm consisting of Peckham, Rosendale, and Hessberg. Upon Peckham's appointment to the bench Hessberg continued in partnership with Rosendale, and since that time the firm name has been Rosendale & Hessberg.

From 1883 to 1886 Hessberg served as assistant corporation counsel, and in 1887 was engaged as commissioner to revise the laws and ordinances of his native city. In 1888 he was elected recorder of Albany, was reelected in 1892, and served till 1896.

He has held many important positions, among others those of president of the Albany Jewish Home, governor of Albany Hospital, director of the City Safe Deposit and Storage Company, president of the Capital Railway, and treasurer of the New York State Bar Association, the last of which he has held for ten years.

A. G. H. C.

HESSE: Former landgraviate of the German-Roman empire. The only Jews mentioned in documents relating to its early history are those of some parts of Thuringia. After the organization of the county of Hesse, with the capital Hesse-Cassel (1247), and its elevation into an independent principality (1292), individual Jewish families were to be found in many localities. They were "Kammerknechte" of the empire, subject to numerous disabilities, taxed, and persecuted, as, for example, toward the end of the thirteenth century at Frankenberg and Geismar, and at the time of the Black Death in many places. Prince Philip the Magnanimous (1509–67) devoted much attention to the Jews in his dominions. In 1524 he proposed to expel them; but in 1532 he again took them under his protection; and in 1538 he praised them for many acts of kindness which they had shown to his non-Jewish subjects in money-lending transactions. In 1539, however, he promulgated a decree to the effect that the Jews should not resist efforts made to convert them; they were forbidden to build new synagogues; and their commerce was restricted. This decree was amplified in 1543 and 1554; and the Jews were forced to listen to Christian sermons.

Philip divided his territory among his sons. The divisions that chiefly concern Jews are Hesse-Cassel, Hesse-Darmstadt, and Hesse-Homburg.

Toleration.

Hesse-Cassel: Sovereign German electorate down to 1866; now incorporated with the Prussian province of Hesse-Nassau. The first regent, Wilhelm IV., the Wise (1567–92), protected the Jews: he annulled the oppressive decrees concerning them, and established the principle of general toleration. His son and successor, Moritz I. (1592–1627), was also tolerant. he protected the Jews in their trade and commerce, and permitted them to engage a district rabbi (1616). During his reign the first "Juden-Landtag" was held. During the regency of Landgravine Amalie Elizabeth severe edicts against the Jews were issued (1646); conversionist sermons were introduced by the state; and a special catechism for Jews was printed (1655). Yet in 1655 the petitions of the cities that desired to expel the Jews were rejected. Landgrave William VI. (1650–63) granted the Jews special concessions, which were renewed by succeeding rulers. From time to time oppressive decrees were issued, relating to the admission of Jews, rights of habitation, acquisition of real estate, commerce, worship, etc. From the seventeenth century the relations of the Jews to the government and their individual and communal life were regulated at diets called by the ruler, which assemblies all Jewish subjects were compelled to attend.

A better day dawned with the accession of the German emperor Joseph II. His toleration edict of May 13, 1781, was accepted in Hesse-Cassel and went into force there on Oct. 11 of the same year. The Jews were now permitted to attend public schools and the universities, and to have full rights of settlement and trade. The few remaining restrictions were removed when the electorate became a part of the new kingdom of Westphalia, after the peace of Tilsit in 1807. By a decree of King Jerome Bonaparte (Jan. 24, 1808) the Jews were entirely emancipated: they received a consistorial constitution, and Israel Jacobson was made the first president of their new organization. When the electorate of Hesse was again incorporated with Germany the Jews were once more reduced to the position of protected subjects and were required to pay protection-money. But after the liberal law of Oct. 29, 1833, all Jewish subjects, with the exception of pedlers and petty traders, were fully emancipated. Their favorable religious organization was not altered when Prussian rule began.

The following district rabbis ("Landrabbiner") deserve mention: Wolf Traube (before 1690); Veit Singer (down to 1734); Hirsch Kirchhain (d. 1779); Joseph Hess (*c.* 1780); Joseph Michael Kugelmann (*c.* 1790); Löb Maier Berlin (*c.* 1800); Ph. Romann (1836–42); L. Adler (1852–83); and the present incumbent, Dr. I. Prager (1903).

The entire district of Cassel, which in 1903 possessed 17,841 Jews in a total population of 890,069, is divided into the four district rabbinates of **Cassel** (rabbi, Dr. I. Prager), **Fulda** (rabbi, Dr. M. Cahn), **Hanau** (rabbi, Dr. S. Bamberger), and **Marburg** (rabbi, Dr. L. Munk). Each district is administered by a board of directors consisting of the royal commissioner, the provincial rabbi, and lay delegates; and each circuit has in addition a director. Jewish teachers are represented in the teachers' conferences of Hesse, founded in 1868; there is also a conference of Jewish teachers, founded in 1897. Most of the communities have ḥebra ḳaddishas and the other usual philanthropic societies.

Renewed Restrictions.

Hesse (called also **Hesse-Darmstadt** after its capital): Grand duchy; state of the German federation. The early history of its Jews corresponds on the whole with that of the German Jews in general. The ancestor of the house of Hesse-Darmstadt, Landgrave George I., the Pious (1567–96), was no friend to the Jews. He increased the amount of protection-money which they were required to pay, and issued (Jan. 1, 1585) an oppressive decree, similar in many points to that issued by Philip the Magnanimous. His successor, Ludwig V., the Faithful (1596–1626), intended to expel the Jews from Giessen and Marburg; George II., the Scholar (1626–61), followed his father's example, and threatened the Jews of Darmstadt and other places, but at their earnest request he recalled his order of expulsion. On Feb. 20, 1629, he issued a decree adding new restrictions, such as the more rigid enforcement of the oath "More Judaico." Down to about 1778 this decree was renewed from time to time, with added restrictions; for instance, Ernst Ludwig in 1692 and 1732 restricted Jewish worship, enforced the collection of the body-tax and protection-money, considerably increased the tax for admission, and imposed in the form of surplice-fees a tax to be paid to the evangelical clergy ("jura stolæ"). The social condition of the Jews was hardly changed under Ludwig VIII. (1739–68) and Ludwig IX. (1768–90). Besides paying the regular taxes, like the Christians, they were required to pay special taxes, such as protection-money; a tax for admission; the horse, fair, silver, wax, and quill taxes ("Kleppergeld"); and the "dons gratuits," which had to be paid on every change of government.

At the request of the Jews a decree relating to dress, taken from the statutes of the electorate of Mayence, was promulgated in 1773, with a view to restraining luxury. In 1783 Jews' diets are mentioned; and in 1785 Jews were ordered to use the German language in bookkeeping and commercial correspondence. With the period of enlightenment a more

Constitution of 1820.

generous spirit swept over Hesse. Under Ludwig X. (landgrave 1790–1806; grand-duke from 1806 to 1830) the "Leibzoll" was abolished, the Jews were permitted to acquire real estate, and the way was paved for emancipation. When Hesse was elevated to a grand duchy after the wars of liberation, the constitution of Dec. 17, 1820, which placed all the divisions of Hesse on an equal basis, granted to the Jews civic liberty. A special edict of July 17, 1823, regulated Jewish education, and another edict of Nov. 19, 1830, organized the congregations. A more favorable edict was substituted Nov. 2, 1841, which in turn is to be replaced by a more timely edict submitted in 1903 by the government to the Diet. In 1847 the disgraceful "moral patent," dating from the time of Napoleon and intended for Rhein-Hessen, was repealed; and after this last restriction had been removed the law promulgated on Aug. 2, 1848, decreed that "a difference in religion entails no difference in political or civic rights." The friendliness which the Hessian grand dukes displayed toward the Jews deserves special mention. As Ludwig I. energetically checked the excesses at the time of the "Hep! Hep! storm" in 1819, so Ludwig IV. and Ernst Ludwig (1903), both in speeches and by special decrees, strongly condemned anti-Semitism.

The rabbinate of Darmstadt includes a Reform congregation (rabbi, Dr. D. Selver) and an Orthodox one (rabbi, Dr. L. Marx), while Offenbach with its branch congregations is under Dr. Goldschmidt. The district of Darmstadt is divided into three district rabbinates, or provinces, Starkenburg, Ober-Hessen, and Rhein-Hessen.

The following, in alphabetical order, are the more important of the 112 congregations in the province of **Starkenburg:**

Communities.

Alsbach-Bickenbach (central cemetery for 18 congregations); Babenhausen (first mention 1318; persecution 1349); Bensheim (persecution 1349); Biblis; Darmstadt (never had many Jews; in 1903 there were about 1,400, of whom 400 form the Orthodox congregation; many philanthropic institutions, a B'nai B'rith lodge, two synagogues, and religious schools; at the beginning of the nineteenth century the rabbinate was in charge of Alexander Wolff (died Oct. 25, 1843), father of Chief Rabbi Wolff of Copenhagen; then followed B. H. Auerbach, 1835–57; Julius Landsberger, 1859–89; Dr. David Selver, 1889-); Dieburg (persecution 1349); Griesheim; Gross Gerau (new synagogue, central cemetery); Gross Steinheim (persecution 1349); Gross Zimmern; Heppenheim (persecution 1349); Höchst-im-Odenwald; Lampertheim; Lorsch; Michelstadt (down to the end of the nineteenth century seat of the rabbinate; last rabbi Sekl Löb Wormser, a famous cabalist and "ba'al shem," died Sept. 13, 1847); Offenbach (1,212 Jews; a Hebrew printing-office here formerly; Jacob FRANK, head of the Frankists, died here in 1791); Pfungstadt; Reichelsheim; Seligenstadt (persecution 1349); Wimpfen (first mention in the 13th cent.; persecution in 1349).

Following are the more important of the congregations in the province of **Ober-Hessen,** which belong to the rabbinate of Giessen (rabbis, Dr. Sander and Dr. Hirschfeld): Alsfeld; Angerod; Assenheim (first mention 1277; persecution 1349); Bad-Nauheim (first mention 1464); Nidda (first mention 1277); Büdingen (persecutions 1337, 1349); Crainfeld; Friedberg (450 Jews; many philanthropic institutions and foundations; Jews were found here at a very early date, as appears from responsa and other documents; the earliest imperial privilege is dated Dec. 11, 1275, granting exemption from taxes to the Jews who had to pay a tax to the burgrave and his retinue; later emperors confirmed and enlarged this privilege down to 1716; Friedberg suffered greatly during the persecutions of 1337 and 1349 and otherwise; prominent rabbis officiated here, the last of them being Feibisch Frankfurter from Frankfort-on-the-Oder, died Sept. 2, 1841; there is a famous women's bath here, built in 1260, and a new synagogue in the Gothic style, built in 1845); Gedern; Giessen (old Jewish community; persecutions 1349; 875 Jews, 190 of whom belong to an Orthodox congregation; many societies and foundations); Grebenau; Gross Karben; Heldenbergen; Londorf; Müngenberg (in 1188 sheltered the refugees from Mayence; birthplace of the liturgical poet David b. Kalonymus; mentioned in documents of 1277; persecution 1349); Schotten (native place of some rabbis); Wenings.

The province of **Rhein-Hessen** includes the following rabbinates: ALZEY (rabbi, Dr. J. Levi; 15 congregations); BINGEN (rabbi, Dr. R. Grünfeld; 17 congregations, among which may be mentioned Ober- and Nieder-Ingelheim; I. Klingenstein, founder of the "Achawa," taught at the former place; in the latter there is in the ruins of the palace of Charlemagne a Jewish cemetery several centuries old); MAINZ (rabbi, Dr. Salfeld; 21 congregations, including the ancient Jewish community of Oppenheim; existing since the middle of the 13th century, it suffered during the persecutions, especially in 1349; 180 Jews; new synagogue); WORMS (rabbi, Dr. A. Stein; 18 congregations).

In 1903, in a total population of 1,039,020 in the three provinces of Starkenburg, Ober-Hessen, and Rhein-Hessen, and some enclaves, there were 24,618 Jews.

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For Friedberg: Ph. Dieffenbach, *Gesch. der Stadt und Burg Friedberg in der Wetterau*, pp. 307 *et seq.*, Darmstadt, 1857; L. Löwenstein, *Zur Gesch. der Juden in Friedberg*, in *Blätter für Jüdische Gesch. und Literatur*, iv., Nos. 2, 4, 5, Mayence, 1903.

For Oppenheim: Frank, *Oppenheim-am-Rhein*, Darmstadt, 1859; *Urkundenbuch*, pp. 229–500, and from it, Kayserling, *Die Juden in Oppenheim*, in *Monatsschrift*, ix. For the persecutions: Salfeld, *Martyrologium*, passim.

D. S. SA.

Hesse-Homburg: The first document relating to the Jews of Homburg is dated 1339, when the German emperor Ludwig the Bavarian conferred upon Gottfried V. of Homburg, Lord of Eppenstein and governor of Wetterau, the right to receive ten Jews in each of his possessions. In 1622 there were twenty Jews in the district of Homburg: in 1671, three families; in 1790, seventy-five families; in 1903 the entire population was 9,274, including 425 Jews. The condition of the Jews of Homburg was, on the whole, a favorable one; but they were heavily taxed, every Jew paying ten gulden protection-money a year, and one gulden on New-Year, in addition to such special taxes as twenty-four thalers a year to the Lutheran congregation. The first Jews' decree was issued in 1639 by Landgrave

Georg; the second in 1710 by Landgrave Ernst Ludwig; and the third in 1737 by Landgrave Friedrich Jacob.

Zacharias Seligmann.

The Jews had no organization so long as they were few in number. They did not even possess the right of prayer in common, which was first granted them in 1684 by Landgrave Friedrich, who appointed the court Jew and factor Zacharias Seligmann supervisor and representative of the Jews, as they had been accused of committing excesses during their ceremonies. He was empowered to impose fines for the transgression of the Jewish law, the money to be turned over to the landgrave; to report any wrong-doing on the part of the Jews; and, finally, to take note of everything happening among them. In return for these duties, and in virtue of his office of court factor, he was exempted from all taxes payable to the landgrave, and had various other privileges. His successor as supervisor was Itzig Bauer, who, however, was not court factor; he also was appointed by the landgrave. As the community had considerably increased in the meantime, the landgrave gave him three assistants as treasurers, who were to be elected by the community. They might make no payments without the consent of the director; they were to take note of all that happened among the Jews; determine punishments in cases of misdemeanor, and report the same to the officials of the landgrave; appoint an efficient precentor; make out and distribute the tickets for the poor; prevent cheating; keep order in the Jewish school; prevent any infraction of the Jewish ceremonies; and they were empowered to punish offenders by fines, in money or in work, and even by excommunication. The treasurers were elected every year, and might be reelected. The first election took place in 1713. In 1737 the number of candidates was increased to six, from whom the landgrave chose three.

In 1760 some changes were made in the composition of the board of managers of the community. The landgrave appointed two directors instead of one, and a "heḳdesh gabbai" (director of the shelter for travelers) was elected in place of the treasurers.

Charitable Institutions.

The Jews at first lived in whatever part of the city they chose, but when Landgrave Friedrich enlarged the city by laying out the Neustadt in 1703, he assigned a certain street to them, which was closed by gates. Although he accorded them various privileges in building up their quarter, the Jews were slow to settle there. In 1816 the ordinance compelling them to live in the Jews' street was repealed. The philanthropic institutions were mainly the same as those in other communities. In early times there was a shelter for the foreign poor, to which any one might be admitted. The expenses for board and lodging were defrayed by individual members of the community, who received tickets stating that on specified days they were each to care for one poor person in their homes or to provide money for his support. The directors had to care for the local poor, and were compelled by the government to do so in case of neglect on their part.

The Jews of Hesse-Homburg were very poor, as most of the trades were closed to them. They could work only as butchers, soap-makers, cabinet-makers, tailors, and pedlers, this last occupation affording a meager subsistence to the majority. Commerce in groceries was entirely forbidden to them. There was much call for philanthropy, therefore, and the community had a curious organization of ten philanthropic institutions, which still exist. Jews were also occasionally employed as printers. There was no exclusively Hebrew printing establishment at Homburg, but in 1737 Landgrave Friedrich Jacob established in the government printing-office a department for Hebrew books. Tefillot and maḥzorim principally were printed, and some Jewish scientific works.

The Jews of Homburg were fully emancipated in 1848, when Landgrave Gustav promulgated the following decree: "In local and state affairs no difference shall henceforth be made between our Christian and our Jewish subjects." This decree was issued in consequence of a petition by the people. In 1853 radical changes were made in the board of directors. Landgrave Ferdinand decreed that the board should consist of the rabbi as president, a director appointed by the landgrave, and three other directors nominated by the two former and confirmed by the landgrave. The rabbi alone should decide religious questions. The whole board was to determine the budget and the taxes to be levied; appoint and supervise the officials; take charge of the synagogue, religious school, women's bath, and cemetery; and provide for the elevation and education of the community. Final changes in the board were made by the government in 1876, when it was decreed that it should consist of five members chosen by the community for a period of six years, and of one deputy for each of the members, the board retaining the same functions as formerly.

The Cemeteries.

It can not be determined now when the first cemetery was laid out. In 1684 the Jews were permitted to enclose their burial-place and to erect tombstones. The burial-tax payable to the landgrave amounted to two florins for a Jew of Homburg, and four florins for a Jew of Ober-Ursel, that locality having the right to bury its dead in Homburg. The second cemetery was about two miles distant from the city. There the communities of Seulberg, Köppern, Rodheim-vor-der-Höhe, and Holzhausen buried their dead. Permission for the establishment of this cemetery was given in 1703. It is now closed. The present cemetery has been in use since 1865.

In 1684 the Jews were permitted to rent a suitable apartment, not fronting on the street, for a common chapel. The first synagogue was built in 1731, the site being presented to the community. Services were held in this synagogue until 1867, when the present synagogue was erected at a cost of 69,906 gulden. Communal houses were built in 1764 and 1877, both of them being largely used for educational purposes.

The first public school was organized in 1829 as an elementary and religious school, the teacher being under the direction of the landgrave. When a general public school for all denominations was subsequently opened at Homburg, the community was made responsible for the religious instruction of the Jewish pupils, the teacher being a regular member of the teaching staff.

Rabbis.

In 1737 the community, with the consent of the landgrave, united itself to the rabbinate of Friedberg, whose chief rabbi took charge of all rabbinical functions in both places. In 1825 the landgrave appointed Joseph Wormser as assistant rabbi, who, however, performed only the marriages. The succeeding assistant rabbis, among whom the later chief rabbi of Hamburg, Stern, may be noted, acted also as teachers in the religious schools. In 1852 the landgrave appointed the teacher and assistant rabbi Fromm as first rabbi of Hesse-Homburg, subsequently endowing the rabbinate with a state subsidy of 200 gulden, which sum is still paid by the Prussian government; this is the only instance in which a rabbi receives a subsidy from that government. Rabbi Fromm, who subsequently became chaplain to Baron Wilhelm von Rothschild, was succeeded by Dr. Auerbach, later rabbi of Nordhausen. He was followed by Dr. Appel, subsequently rabbi at Carlsruhe. The present (1903) incumbent, Dr. H. Kottek, was appointed in 1887. The officials of the community include a precentor, slaughterer, and communal servant. Its expenses were at first covered principally by taxes levied upon new arrivals and collected at marriages and deaths. The sale of honorary rights, gifts on the call to the Torah, and fees for entering the names of the dead in the memorial book also constituted a source of income. Subsequently the method of direct taxation was employed, the board apportioning the amount according to the circumstances of the individual; this arrangement still obtains.

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D. H. K.

HESSE-NASSAU. See Nassau.

ḤET (ח): Eighth letter of the Hebrew alphabet. The name, perhaps, means "hedge," "fence"; on the form, which is Aramaic, see Alphabet. "Ḥet" is a guttural, commonly pronounced nearly as the German "ch" before "a" or "o." Originally—as may be inferred from the Assyrian, in which it sometimes sinks into the spiritus lenis, and from the Arabic and Ethiopic, in which it is represented by two letters, the harsh "kha" and the softer "ḥa"—it had a double pronunciation; the softer form seems to have disappeared early. It interchanges occasionally with א, ה, and ע, rarely with palatals. It is sometimes prefixed to triliteral roots to form quadriliterals. Its numerical value is 8.

T. I. Br.

HET NEDERLANDSCHE ISRAELIET. See Periodicals.

HETH (חת): Second son of Canaan (Gen. x. 15; I Chron. i. 13) and, apparently, the progenitor of the Hittites. Heth's descendants are called "children of Heth" ("bene Ḥet"), and, in Abraham's time, are said to have lived at Hebron. From them Abraham purchased the cave of Machpelah (Gen. xxiii. 3, *passim*). In Gen. xxvii. 46 their women are called "daughters of Heth"; in Gen. xxviii. 6, 8, "daughters of Canaan." See Hittites.

E. G. H. M. Sel.

HETHLON (חתלן): Place referred to in Ezekiel (xlvii. 15, xlviii. 1); situated on the northern boundary of Israel as ideally projected by that prophet, who stated the place to be in the neighborhood of Hamath and Zedad. Furrer (in "Z. D. P. V." viii. 27) identifies Hethlon with the modern Ḥaitalah, northeast of Tripoli; and Von Kastern, followed by Bertholet and Buhl, identifies it with 'Adlun, north of the mouth of the Ḳasimiyyah (Hastings, "Dict. Bible"; Buhl, "Geographie des Alten Palästina," p. 67).

E. G. H. M. Sel.

HEVESI, JOSEPH: Hungarian author and journalist; born March 15, 1857; studied at the high school in Kecskemét, and graduated from the University of Budapest. Hevesi is one of Hungary's most noted novelists. Among his works are the following: "Ibolyák," Budapest, 1879; "A Malom Alatt," 1879; "Névjegyek Janka Asztalára," 1880; "Vig Elbeszélések," 1883; "A Feltámadt Halott," 1886; "Hamis Gyémántok," 1886 (translated into German by Adolf Kohut under the title "Falsche Diamanten," Zurich, 1890); "Apró Történetek," 1887; "Nászuton," 1892; "Az ár Ellen," 1892; "A Gordiusi Csomó," 1895. Besides numerous novelettes in magazines, he has written for almost every number of the following periodicals edited by himself: "Vasárnapi Lapok," 1880–81; "Ellenör," 1883; "Magyar Szalon," 1884–91; "Szépirodalmi Könyvtár," 1890–93 (12 vols.).

Since 1892 Hevesi has been editor also of the weekly "Magyar Geniusz," and since 1894 also of the monthly review "Otthon."

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s. L. V.

HEVESI, LUDWIG: Hungarian journalist and author; born Dec. 20, 1843, in Heves, Hungary. He began to study medicine and classical philology in Budapest and Vienna, but soon turned to writing, and since 1865 has been an active journalist and author. In 1866 he became engaged as collaborator on the "Pester Lloyd," and later on the "Breslauer Zeitung," for which publications he writes humorous feuilletons. In 1875 Hevesi settled in Vienna and became associate editor of the art department of the "Wiener Fremdenblatt." He also wrote the dramatic criticisms on the performances in the Hofburgtheater. During 1871–74 he edited "Kleine Leute," a journal for the young, the first seven volumes originating exclusively from his pen. In conjunction with a few friends he founded the Hungarian humoristic publication "Borsszem Jankó," which soon became a popular journal.

Hevesi's writings include: "Sie Sollen Ihn Nicht Haben: Heiteres aus Ernster Zeit," Leipsic, 1871; "Budapest," Budapest, 1873; "Des Schneidergesellen Andreas Jelky Abenteuer in Vier Welttheilen," *ib.* 1873–79, a humoristic work that has been translated into Hungarian and Finnish and enjoys great popularity, especially in Finland; "Auf der Schneide," Stuttgart, 1884; "Neues Geschichtenbuch," *ib.* 1885; "Auf der Sonnenseite," *ib.* 1886; "Almanaccando: Bilder aus Italien," *ib.* 1885; "Buch der Laune: Neue Geschichten," *ib.* 1889; "Ein Englischer September: Heitere Fahrten Jenseits des Canals," *ib.* 1891; "Regenbogen," *ib.* 1892, seven humorous tales; "Von Kalau bis Säckingen: ein Gemüthliches Kreuz und Quer," *ib.* 1893; "Glückliche Reisen," *ib.* 1895; "Zerline Gabillon, ein Künstlerleben," *ib.* 1893; "Blaue Fernen," *ib.* 1897; "Das Bunte Buch," *ib.* 1898; "Wiener Totentanz," *ib.* 1899; and in Hungarian, "Karczképek," Budapest, 1876, sketches from life in the Hungarian capital. Hevesi is regarded as one of the most original and versatile of humorists, writing German and Hungarian with equal ease and perfection. He also occupies a prominent place as an art critic, and his numerous articles on art, published in "Ver Sacrum," "Zeitschrift für Bildende Kunst," etc., have been a powerful factor in shaping public opinion with regard to current art-tendencies.

Bibliography: *Meyers Konversations-Lexikon*, s.v.; *Die Zeit*, July 9, 1898, pp. 26–27; Ludwig Eisenberg, *Das Geistige Wien*, i., Vienna, 1893; *Pallas Lex.* ix., xviii.

S. B. B.

HEWERS OF WOOD (חטבי עצים): Menial servants. The Gibeonites who attempted to deceive Joshua were condemned by the princes of Israel to be hewers of wood and drawers of water to the congregation (Josh. ix. 21, 23). In Deut. xxix. 11 the hewers of wood are mentioned among the strangers as servants. The same expression is also found in Jer. xlvi. 22, where it is said that the Babylonians will come against Egypt with axes, as hewers of wood, and in II Chron. ii. 10, where Solomon asks Hiram, King of Tyre, to send him hewers (חטבים) of wood.

Bibliography: Gesenius-Buhl, *Handwörterb.* p. 244; Hastings, *Dict. Bible.*

E. C. M. Sc.

HEXAPLA. See Origen.

HEXATEUCH: The first six books of the Bible; the Pentateuch taken together with the Book of Joshua as one originally connected work. Two reasons are given for this connection. On the assumption that it was the intention of the historian to show how the promise of Yhwh concerning the possession of the Holy Land was fulfilled, the argument is advanced that he can not have broken off at the death of Moses, but must have carried his narrative down through the conquest of Canaan, recounted in Joshua. The second reason is that the sources for the Pentateuch appear to have been the sources for the Book of Joshua. But even if there were no objections to either of these contentions, they would not be sufficient to undermine the independence and completeness of the Pentateuch, evident throughout its entire composition, and verified by an uncontradicted tradition which goes back to Biblical times. The Torah has never been connected with the Book of Joshua, and has always constituted the first part of the Bible, in contradistinction to the two other parts. See Joshua, Book of; Pentateuch.

E. G. H. B. J.

HEYDEMANN, HEINRICH: German archeologist; born at Greifswald Aug. 28, 1842; died at Halle Oct. 10, 1889; studied classical philology and archeology at the universities of Tübingen, Bonn, Greifswald, and Berlin, graduating from the last-named in 1865. After having published (1866), under the title "Iliupersis," an essay on Greek vase-paintings, he took a voyage to Italy and Greece, where he devoted himself principally to the study of antique vases, a study which remained the chief object of his later years. In 1869 he became docent in archeology at the University of Berlin, and in 1874 received a call as professor to Halle. Besides numerous essays in the "Annali dell' Istituto," the "Archäologische Zeitung," and the "Zeitschrift für Bildende Kunst," Heydemann published the following works: "Griechische Vasenbilder," Berlin, 1870; "Die Vasensammlungen des Museo Nazionale zu Neapel," *ib.* 1872; "Terrakotten aus dem Museo Nazionale zu Neapel," *ib.* 1882; "Dionysos' Geburt und Kindheit," Halle, 1885.

Bibliography: *Meyers Konversations-Lexikon*, 1897; De le Roi, *Juden-Mission.*

S.

HEYDENFELDT, SOLOMON: American jurist; born in Charleston, S. C., 1816; died at San Francisco Sept. 15, 1890. When twenty-one years old he left South Carolina for Alabama, where he was admitted to the bar and practised law for a number of years in Tallapoosa county. He was judge of the county court and an unsuccessful candidate for judge of Mobile. Holding views on slavery that were at variance with public opinion, he found himself obliged to leave Alabama for California, and in 1850 he settled in San Francisco. From 1852 to 1857 he was associate judge of the Supreme Court of California, and he was acknowledged to be one of the ablest justices on the bench. He was elected by direct vote of the people, being the first Jew to be thus honored.

Heydenfeldt was a Democratic politician of Southern proclivities, and supported Breckinridge in his campaign against Lincoln. Early in life he was an unsuccessful candidate for the office of United States senator before the California legislature, and he was a member of several conventions.

His practise brought him a case wherein he vindicated the right of the Jews to labor on Sunday ("People *vs.* Newman," 9 Cal. 502). Finally, when a test oath was required from lawyers, he refused to take it and retired from public practise.

Bibliography: A. M. Friedenberg, in *Publications Am. Jew. Hist. Soc.* x. 129 *et seq.*

A. A. M. F.

HEYMAN, ELIAS: Swedish physician; born at Göteborg in 1829; died in 1889. He studied medicine at Lund and at the Karolinska Institut, Stockholm. Heyman practised medicine at Göteborg from 1862 to 1878. He was one of the originators of the "Gothenburg System" (see "Cyclopedia of Temperance and Prohibition," *s.v.* "Sweden"), and founder of many hygienic institutions. In 1878 he was appointed professor of hygiene at the Karolinska Institut. In Stockholm he edited the medical journal "Hygeia," and was elected secretary of the Hygienic Society and director of the Hygienic Mu-eum. In the interest of science he undertook everal journeys, going in turn to England, Gernany, and Holland, and visiting Montpellier and Vienna.

Heyman succeeded in organizing instruction in ıygiene in Sweden, and had hardly completed this vork when he died suddenly while delivering an ıddress on that subject. Heyman wrote voluminously on scientific and practical hygiene, his works reating of vital statistics (1877), sanitation (1877), ventilation (1880), working men's dwellings, temper.nce, school hygiene, etc.

BIBLIOGRAPHY: *Svensk Läkare-Matrikel*, pp. 373, 1188, Stockholm, 1889, 1899.

S. N. A.

HEYMANN, ISAAC H.: Dutch cantor and omposer; born about 1834; son of Phinehas Heynann. After having made several tours through Hungary, Heymann was cantor successively at Filehne, Graudenz, and Gnesen. In 1856 he went to Amsterdam as chief cantor, which position he still 1903) occupies. Heymann is generally called the 'Gnesener ḥazzan."

Of his many compositions he has published (1898) 'Shire Todah la-El," a collection which he dedcated to Queen Wilhelmina on the day of her coroıation. Most of the melodies now sung by the congregation and by the synagogal choruses which he ıas organized have been composed by him.

Heymann has a son, Karl HEYMANN, a pianist and omposer; and three daughters, **Louise, Sophia,** ınd **Johanne,** of whom the first two are singers ınd the last is a pianist.

BIBLIOGRAPHY: Frank, *Kleines Tonkünstlerlexicon*; M. Herzveld, *Isaac Heymann*, Vienna, 1881; *Allg. Zeit. des Jud.* May 26, 1863; *Oesterr.-Ung. Cantoren Zeitung*, July 1, 1899; *Der Israelit*, Aug. 14, 1901 (with portrait); *Neue Zeitschrift für Musik*, Oct. 2, 1901; *Joodsche Courant*, May 29, 1903 (with portrait).

S. E. SL.

HEYMANN, KARL: German pianist; born ıt Filehne, Posen, Oct. 6, 1853; son of Isaac H. Heymann. He received his early musical educcation at the Cologne Conservatorium, where he vas a pupil of Hiller, Gernsheim, and Breuning, ınd later studied at Berlin under Friedrich Kiel (in horough-bass and composition). He had become famous as a pianist when ill health compelled him o retire from the concert stage. In 1872, however, ıe accompanied Wilhelmj on a tour, and then beame musical director at Prague, where he preferred o reside. He later received an appointment as court pianist to the Landgrave of Hesse, and from 1877 to 880 he was instructor of pianoforte at Dr. Hoch's Conservatorium in Frankfort-on-the-Main. His principal compositions are a pianoforte concerto; "Elfenpiel"; "Mummenschanz"; and "Phantasiestücke."

BIBLIOGRAPHY: Ehrlich, *Celebrated Pianists of the Past and Present*; Baker, *Biog. Dict. of Musicians*, s.v.

S. J. SO.

HEYMANN, PAUL: German laryngoscopist; orn at Pankow, near Berlin, 1849; studied medicine at Berlin and Heidelberg (M.D., Berlin, 1874). After taking a postgraduate course at Heidelberg, Vienna, Prague, and Tübingen, he in 1878 estabished himself in Berlin, where in 1894 he became privat-docent and in 1899 assistant professor.

Heymann has written many essays in the medical journals, mainly on laryngoscopy, tuberculosis, and diseases of the nose and throat. He is also the editor of "Handbuch der Laryngologie und Rhinologie," Berlin, 1896–1900.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*.

S. F. T. H.

HEZEKIAH (Hebr. חזקיה, חזקיהו, יחזקיהו = "my strength is Jah"; Assyrian, "Ḥazaḳiau"): **1.** King of Judah (726–697 B.C.).—**Biblical Data:** Son of Ahaz and Abi or Abijah; ascended the throne at the age of twenty-five and reigned twenty-nine years (II Kings xviii. 1–2; II Chron. xxix. 1). Hezekiah was the opposite of his father, Ahaz; and no king of Judah, among either his predecessors or his successors, could, it is said, be compared to him (II Kings xviii. 5). His first act was to repair the Temple, which had been closed during the reign of Ahaz. To this end he reorganized the services of the priests and Levites, purged the Temple and its vessels, and opened it with imposing sacrifices (II Chron. xxix. 3–36). From the high places he removed the fanes which had been tolerated even by the pious kings among his predecessors, and he made the Temple the sole place for the cult of YHWH. A still more conspicuous act was his demolition of the brazen serpent which Moses had made in the wilderness and which had hitherto been worshiped (II Kings xviii. 4). He also sent messengers to Ephraim and Manasseh inviting them to Jerusalem for the celebration of the Passover. The messengers, however, were not only not listened to, but were even laughed at; only a few men of Asher, Manasseh, and Zebulun came to Jerusalem. Nevertheless the Passover was celebrated with great solemnity and such rejoicing as had not been in Jerusalem since the days of Solomon (II Chron. xxx.). The feast took place in the second month instead of the first, in accordance with the permission contained in Num. ix. 10, 11.

Under the Influence of Isaiah.

Hezekiah was successful in his wars against the Philistines, driving them back in a series of victorious battles as far as Gaza (II Kings xviii. 8). He thus not only retook all the cities that his father had lost (II Chron. xxviii. 18), but even conquered others belonging to the Philistines. Josephus records ("Ant." ix. 13, § 3) that Hezekiah captured all their cities from Gaza to Gath. Hezekiah was seconded in his endeavors by the prophet Isaiah, on whose prophecies he relied, venturing even to revolt against the King of Assyria by refusing to pay the usual tribute (II Kings xviii. 7). Still, Hezekiah came entirely under Isaiah's influence only after a hard struggle with certain of his ministers, who advised him to enter into an alliance with Egypt. This proposal did not please Isaiah, who saw in it a defection of the Jews from God; and it was at his instigation that Shebna, the minister of Hezekiah's palace and probably his counselor, working for the alliance with Egypt, was deposed from office (Isa. xxii. 15–19).

As appears from II Kings xviii. 7–13, Hezekiah revolted against the King of Assyria almost immediately after ascending the throne. Shalmaneser invaded Samaria in the fourth year of Hezekiah's reign, and conquered it in the sixth, while Sennacherib invaded Judah in the fourteenth. The last-mentioned fact is also recorded in Isa. xxxvi. 1; but it would seem strange if the King of Assyria, who had conquered the whole kingdom of Israel, did not push farther on to Judah, and if the latter remained unmolested during ten years. In II Chron. xxxii. 1 the year in which Sennacherib invaded Judah is not given, nor is there any mention of Hezekiah's previous revolt.

Invasion of Sennacherib.

There is, besides, an essential difference between II Kings, on the one hand, and Isaiah and II Chron., on the other, as to the invasion of Sennacherib. According to the former, Sennacherib first invaded Judah in the fourteenth year of Hezekiah, and took all the fortified cities (the annals of Sennacherib report forty-six cities and 200,000 prisoners). Hezekiah acknowledged his fault and parleyed with Sennacherib about a treaty. Sennacherib imposed upon Hezekiah a tribute of three hundred talents of silver and thirty talents of gold; and in order to pay it Hezekiah was obliged to take all the silver in the Temple and in his own treasuries, and even to "cut off the gold from the doors of the Temple" (II Kings xviii. 13–16). Sennacherib, however, acted treacherously. After receiving the gold and the silver he sent a large army under three of his officers to besiege Jerusalem, while he himself with the remainder of his troops remained at Lachish (*ib.* xviii. 17). The contrary is related in II Chronicles. After Sennacherib had invaded Judah and marched toward Jerusalem, Hezekiah decided to defend his capital. He accordingly stopped up the wells; diverted the watercourse of Gihon, conducting it to the city by a subterranean canal (II Chron. xxxii. 30; Ecclus. [Sirach] xlviii. 17); strengthened the walls; and employed all possible means to make the city impregnable (II Chron. xxxii. 1–8). Still the people of Jerusalem were terror-stricken, and many of Hezekiah's ministers looked toward Egypt for help. Isaiah violently denounced the proceedings of the people, and derided their activity in fortifying the city (Isa. xxii. 1–14).

The account from the arrival of Sennacherib's army before Jerusalem under Rabshakeh till its destruction is identical in II Kings, Isaiah, and II Chronicles. Rabshakeh summoned Hezekiah to surrender, derided his hope of help from Egypt, and endeavored to inspire the people with distrust of Hezekiah's reliance on providential aid. But Sennacherib, having heard that Tirhakah, King of Ethiopia, had marched against him, withdrew his army from Jerusalem. He sent messages to Hezekiah informing him that his departure was only temporary and that he was sure of ultimately conquering Jerusalem. Hezekiah spread open the letters before God and prayed for the delivery of Jerusalem. Isaiah prophesied that Sennacherib would not again attack Jerusalem; and it came to pass that the whole army of the Assyrians was destroyed in one night by "the angel of the Lord" (II Kings xviii. 17–xix.; Isa. xxxvi.–xxxvii.; II Chron. xxxii. 9–22).

Hezekiah was exalted in the sight of the surrounding nations, and many brought him presents (II Chron. xxxii. 23). During the siege of Jerusalem Hezekiah had fallen dangerously ill, and had been told by Isaiah that he would die. Hezekiah, whose kingdom was in danger, because he had no heir (Manasseh was not born till three years later) and his death would therefore end his dynasty, prayed to God and wept bitterly. Isaiah was ordered by God to inform Hezekiah that He had heard his prayer and that fifteen years should be added to his life. His disease was to be cured by a poultice of figs; and the divine promise was ratified by the retrogression of the shadow on the sun-dial of Ahaz (II Kings xx. 1–11; Isa. xxxviii. 1–8; II Chron. xxxii. 24). After Hezekiah's recovery Merodach-baladan, King of Babylon, sent ambassadors with presents ostensibly to congratulate Hezekiah on his recovery and to inquire into the miracle (II Kings xx. 12; II Chron. xxxii. 31). His real intention may have been, however, to see how far an alliance with Hezekiah would be advantageous to the King of Babylon. Hezekiah received the ambassadors gladly, and displayed before them all his treasures, showing them that an ally of so great importance was not to be despised. But he received a terrible rebuke from Isaiah, who considered the act as indicating distrust in the divine power; whereupon Hezekiah expressed his repentance (II Chron. xx. 12–19, xxxii. 25–26; Isa. xxxix).

Hezekiah's death occurred, as stated above, after he had reigned twenty-nine years. He was buried with great honor amid universal mourning in the chief sepulcher of the sons of David (II Chron. xxxii. 33). He is represented as possessing great treasures and much cattle (*ib.* xxxii. 27–29). He is the only king after David noted for his organization of the musical service in the Temple (*ib.* xxix. 25–28). There is another similarity between him and David, namely, his poetical talent; this is attested not only by the psalm which he composed when he had recovered from his sickness (Isa. xxxviii. 10–20), but also by his message to Isaiah and his prayer (*ib.* xxxvii. 3, 4, 16–20). He is said to have compiled the ancient Hebrew writings; and he ordered the scholars of his time to copy for him the Proverbs of Solomon (Prov. xxv. 1).

E. G. H. M. Sel.

——**In Rabbinical Literature:** Hezekiah is considered as the model of those who put their trust in the Lord. Only during his sickness did he waver in his hitherto unshaken trust and require a sign, for which he was blamed by Isaiah (Lam. R. i.). The Hebrew name "Ḥizḳiyyah" is considered by the Talmudists to be a surname, meaning either "strengthened by Yhwh" or "he who made a firm alliance between the Israelites and Yhwh"; his eight other names are enumerated in Isa. ix. 5 (Sanh. 94a). He is called the restorer of the study of the Law in the schools, and is said to have planted a sword at the door of the bet ha-midrash, declaring that he who would not study the Law should be struck with the weapon (*ib.* 94b).

Hezekiah's piety, which, according to the Talmudists, alone occasioned the destruction of the Assyrian army and the signal deliverance of the Israelites when Jerusalem was attacked by Sennacherib, caused him to be considered by some as the Messiah (*ib.* 99a). According to Bar Ḳappara, Hezekiah was destined to be the Messiah, but the attribute of justice ("middat ha-din") protested against this, saying that as David, who sang so much the glory of God, had not been made the Messiah, still less should Hezekiah, for whom so many miracles had been performed, yet who did not sing the praise of God (*ib.* 94a).

Hezekiah and Isaiah.

Hezekiah's dangerous illness was caused by the discord between him and Isaiah, each of whom desired that the other should pay him the first visit. In order to reconcile them God struck Hezekiah with a malady and ordered Isaiah to visit the sick king. Isaiah told the latter that he would die, and that his soul also would perish because he had not married and had thus neglected the commandment to perpetuate the human species. Hezekiah did not despair, however, holding to the principle that one must always have recourse to prayer. He finally married Isaiah's daughter, who bore him Manasseh (Ber. 10a). However, in Gen. R. lxv. 4, as quoted in Yalḳ., II Kings, 243, it is said that Hezekiah prayed for illness and for recovery in order that he might be warned and be able to repent of his sins. He was thus the first who recovered from illness. But in his prayer he was rather arrogant, praising himself; and this resulted in the banishment of his descendants (Sanh. 104a). R. Levi said that Hezekiah's words, "and I have done what is good in thy eyes" (II Kings xx. 3), refer to his concealing a book of healing. According to the Talmudists, Hezekiah did six things, of which three agreed with the dicta of the Rabbis and three disagreed therewith (Pes. iv., end). The first three were these: (1) he concealed the book of healing because people, instead of praying to God, relied on medical prescriptions; (2) he broke in pieces the brazen serpent (see Biblical Data, above); and (3) he dragged his father's remains on a pallet, instead of giving them kingly burial. The second three were: (1) stopping the water of Gihon; (2) cutting the gold from the doors of the Temple; and (3) celebrating the Passover in the second month (Ber. 10b; comp. Ab. R. N. ii., ed. Schechter, p. 11).

The question that puzzled Ewald ("Gesch. des Volkes Israel," iii. 669, note 5) and others, "Where was the brazen serpent till the time of Hezekiah?" occupied the Talmudists also. They answered it in a very simple way: Asa and Joshaphat, when clearing away the idols, purposely left the brazen serpent behind, in order that Hezekiah might also be able to do a praiseworthy deed in breaking it (Ḥul. 6b).

The Midrash reconciles the two different narratives (II Kings xviii. 13-16 and II Chron. xxxii. 1-8) of Hezekiah's conduct at the time of Sennacherib's invasion (see Biblical Data, above). It says that Hezekiah prepared three means of defense: prayer, presents, and war (Eccl. R. ix. 27), so that the two Biblical statements complement each other. The reason why Hezekiah's display of his treasures to the Babylonian ambassadors aroused the anger of God (II Chron. xxxii. 25) was that Hezekiah opened before them the Ark, showing them the tablets of the covenant, and saying, "It is with this that we are victorious" (Yalḳ., *l.c.* 245).

Notwithstanding Hezekiah's immense riches, his meal consisted only of a pound of vegetables (Sanh. 94b). The honor accorded to him after death consisted, according to R. Judah, in his bier being preceded by 36,000 men whose shoulders were bare in sign of mourning. According to R. Nehemiah, a scroll of the Law was placed on Hezekiah's bier. Another statement is that a yeshibah was established on his grave—for three days, according to some; for seven, according to others; or for thirty, according to a third authority (Yalḳ., II Chron. 1085). The Talmudists attribute to Hezekiah the redaction of the books of Isaiah, Proverbs, Song of Solomon, and Ecclesiastes (B. B. 15a).

E. C. M. Sel.

——**Critical View:** The chronology of Hezekiah's time presents some difficulties. The years of his reign have been variously given as 727–696 B.C., 724–696 (Köhler), 728–697 (Duncker, "Gesch. des Altertums"), while the modern critics (Wellhausen, Kamphausen, Meyer, Stade) have 714–689. The Biblical data are conflicting. II Kings xviii. 10 assigns the fall of Samaria to the sixth year of Hezekiah. This would make 728 the year of his accession. But verse 13 of the same chapter states that Sennacherib invaded Judah in the fourteenth year of Hezekiah. The cuneiform inscriptions leave no doubt that this invasion took place in 701, which would fix 715 as Hezekiah's initial year. The account of his illness (II Kings xix.) seems to confirm this latter date. He reigned twenty-nine years (II Kings xviii. 2). His illness was contemporaneous with the events enumerated in II Kings xviii. (see *ib.* xix. 1–6). The Lord promised that his life should be prolonged fifteen years (29—15=14). His fourteenth year being 701, the first must have been 715. This will necessitate the assumption that the statement in II Kings xviii. 9–10, that Samaria was captured in the sixth year of Hezekiah, is incorrect. The other alternative is to look upon the date in verse 13 of the same chapter as a later assumption replacing an original "in his days." Again, the number fifteen (*ib.* xix. 6) may have replaced, owing to xviii. 13, an original "ten" (comp. the "ten degrees" which the shadow on the dial receded; *ib.* xx. 10).

Chronological Difficulties.

Another calculation renders it probable that Hezekiah did not ascend the throne before 722. Jehu's initial year is 842; and between it and Samaria's destruction the numbers in the books of Kings give for Israel $143\frac{7}{12}$ years, for Judah 165. This discrepancy, amounting in the case of Judah to 45 years (165-120), has been accounted for in various ways; but every theory invoked to harmonize the data must concede that Hezekiah's first six years as well as Ahaz's last two were posterior to 722. Nor is it definitely known how old Hezekiah was when called to the throne. II Kings xviii. 2 makes him twenty-five years of age. It is most probable that "twenty-five" is an error for "fifteen." His father (II Kings xvi. 2) died at the age of thirty-six, or of forty, according to Kamphausen (in Stade's "Zeitschrift," iii. 200, and "Chronologie der Königsbücher," p. 20). It is not likely that Ahaz at the age of eleven, or even of fifteen, should have had a son. Hezekiah's own son Manasseh ascended the throne twenty-nine years later, when he was twelve years old. This places his birth in the seventeenth year of his father's reign, or gives his father's age as forty-two, if he was twenty-five at his accession. It is more probable that Ahaz was twenty-one or twenty-five when Hezekiah was born, and that the latter was thirty-two at the birth of his son and successor, Manasseh.

Policy of Hezekiah.

To understand the motives of Hezekiah's policy, the situation in the Assyro-Babylonian empire must be kept in mind. Sargon was assassinated in 705 B.C. His successor, Sennacherib, was at once confronted by a renewed attempt of Merodach-baladan to secure Babylon's independence. This gave the signal to the smaller western tributary nations to attempt to regain their freedom from Assyrian suzerainty. The account of Merodach-baladan's embassy in II Kings xx. 12–13 fits into this period, the Babylonian leader doubtless intending to incite Judah to rise against Assyria. The motive adduced in the text, that the object of the embassy was to felicitate Hezekiah upon his recovery, would be an afterthought of a later historiographer. The censure of Hezekiah on this occasion by Isaiah could not have happened literally as reported in this chapter. Hezekiah could not have had great wealth in his possession after paying the tribute levied by the Assyrians (*ib.* xviii. 14–16). Moreover, the prophecy of Isaiah should have predicted the deportation of all these treasures to Nineveh and not to Babylon.

Underlying this incident, however, is the historical fact that Isaiah did not view this movement to rebellion with any too great favor; and he must have warned the king that if Babylon should succeed, the policy of the victor in its relations to Judah would not differ from that of Assyria. If anything, Babylon would show itself still more rapacious. Isaiah's condemnation of the proposed new course in opposition to Sennacherib is apparent from Isa. xiv. 29–32, xxix., xxx.–xxxii. Hezekiah, at first in doubt, was finally moved through the influence of the court to disregard Isaiah's warning. He joined the anti-Assyrian league, which included the Tyrian and Palestinian states, Ammon, Moab, and Edom, the Bedouin on the east and south, and the Egyptians. So prominent was his position in this confederacy that Padi, King of Ekron, who upon his refusal to join it had been deposed, was delivered over to Hezekiah for safe-keeping.

The Assyrian Accounts.

The Biblical accounts of the events subsequent to the formation of this anti-Assyrian alliance must be compared with the statements contained in Sennacherib's prism-inscription. It appears that the Assyrian king, as soon as he had subdued the Babylonian uprising in 701, set out to reestablish his authority over the western vassal states. Isaiah's fears proved only too well founded. Egypt, upon which Hezekiah had relied most to extricate him from the difficulties of the situation, proved, as usual, unreliable. Perhaps in this instance H. Winckler's theory that not the Egyptians, but the Musri and the Miluḥḥa, little kingdoms in northwestern Arabia, were the treacherous allies, must be regarded as at least plausible. For Isa. xxx. 6 pictures the difficulties besetting the embassy sent to ask for aid; and as the road to Egypt was open and much used it is not likely that a royal envoy to Egypt would encounter trouble in reaching his destination.

The consequence for Hezekiah was that he had to resume the payment of heavy tribute; but Jerusalem was not taken by Sennacherib's army. As to the details, the data in II Kings xviii. 13–xix. 37 and Isa. xxxvi.–xxxvii. are somewhat confusing. II Kings xviii. 13 declares that Sennacherib first captured all the fortified cities with the exception of the capital. But this is supplemented by the brief statement — probably drawn from another source in which the shorter form of the name חזקיה is consistently employed—that Hezekiah sent a petition for mercy to Sennacherib, then at Lachish, and paid him an exorbitant tribute in consideration for the pardon. Sennacherib nevertheless demanded the surrender of the capital; but, encouraged by Isaiah's assurance that Jerusalem could and would not be taken, Hezekiah refused, and then the death of 185,000 of the hostile army at the hands of the angel of Yhwh compelled Sennacherib at once to retreat.

Defeat of Sennacherib's Army.

The story of Sennacherib's demand and defeat is told in II Kings xviii. 17–xix. 37 (whence it passed over into Isaiah, and not vice versa), which is not by one hand. Stade and Meinhold claim this account to be composed of two parallel narratives of one event, and, as does also Duhm, declare them both to be embellishing fiction. Winckler's contention ("Gesch. Babyloniens und Assyriens," 1892, pp. 255–258, and "Alttestamentliche Untersuchungen," 1892, pp. 26 *et seq.*) that two distinct expeditions by the Assyrian king are here treated as though there had been but one solves the difficulties (see also Winckler in Schrader, "K. A. T." 3d. ed., pp. 83, 273).

According to Biblical data, Sennacherib was assassinated soon after his return. But if 701 was the year of his (only) expedition, twenty years elapsed before the assassination (II Kings xix. 35 *et seq.*). Again, Tirhakah is mentioned as marching against the Assyrian king; and Tirhakah did not become Pharaoh before 691. On the first expedition against Palestine (701, his third campaign; see Schrader, "K. B." ii. 91 *et seq.*) Sennacherib, while with his main army in Philistia, sent a corps to devastate Judea and blockade Jerusalem. This prompted Hezekiah to send tribute to Lachish and to deliver his prisoner Padi, after the battle of Elteke (Altaku), where the Egyptian army, with its Ethiopic and perhaps Arabian contingents, was defeated. On the other hand, after Ekron had fallen into Assyrian hands, Sennacherib sent the Rabshakeh to force the surrender of Jerusalem. Baffled in this, the king had to return to Nineveh in consequence of the outbreak of new disturbances caused by the Babylonians (II Kings xviii. 16).

Busied with home troubles till the destruction of Babylon (700–689 B.C.), Sennacherib lost sight of the West. This interval Hezekiah utilized to regain control over the cities taken from him and divided among the faithful vassals of the Assyrian rulers. This is the historical basis for the victory ascribed to him over the Philistines (II Kings xviii. 8). The interests of Sennacherib and those of Tirhakah soon clashed (II Kings xix. 9; Herodotus, ii. 141) in their desire to get control over the commerce of western Arabia (see Isa. xx. 3 *et seq.*, xxx. 1–5, xxxi. 1–3). This was for Hezekiah the opportunity to cease paying tribute. Sennacherib's army marching against Jerusalem to punish him spread terror and caused the king again to fear the worst; but Isaiah's confidence remained unshaken (II Kings xix. 33). Indeed, in the meantime a great disaster had befallen Sennacherib's army (see Herodotus, ii. 141). Memories of this catastrophe, intermingled with those of the blockade under the Tartan (701 B.C.), are at the basis of the Biblical account of the miraculous destruction of Sennacherib before the walls of Jerusalem. The "plague" may have been the main factor in thwarting the Assyrian monarch's designs. His undoing then undoubtedly led to his assassination. Nevertheless it seems that Hezekiah found it wise to resume tributary relations with Assyria. Hence the report (in the Sennacherib inscription) of the paying of tribute and the sending of an ambassador to Nineveh.

Hezekiah as a Reformer.

There is no possible doubt that the credit given to Hezekiah for religious reforms in the Biblical reports is based on facts. Yet, as the idolatrous practises were revived most vigorously after his death, it is most probable that his reforms were not quite as extensive or intensive as a later historiography would have it appear. Certainly the fate of Samaria must have been all the more instructive as Jerusalem, by what in Isaiah's construction was the intervention of YHWH, had been spared. To make the capital, thus marked as YHWH's holy, untakable city, the exclusive sanctuary was a near thought. The "brazen serpent," probably an old totem-fetish, could not well be tolerated. Around Jerusalem the "high places" were also inhibited. But it must not be overlooked that Hezekiah's authority (or kingdom) did not extend over much territory beyond the city proper (see, however, in opposition to the views that would limit Hezekiah's influence as a religious reformer, Steuernagel, "Die Entstehung des Deuteronomischen Gesetzes," pp. 100 *et seq.*; Kittel, "Gesch. der Hebräer," ii. 302 *et seq.*).

The Psalm ("Miktab") of Hezekiah (Isa. xxxviii. 9 *et seq.*) is certainly not by that king. Neither is the superscription to Prov. xxv. based on historical facts. It is more likely that the Siloam inscription speaks of the building of the aqueduct in Hezekiah's days, though from the character of the letters a much more recent date (about 20 B.C.) has been argued for it ("Proc. Soc. Bibl. Arch." 1897, pp. 165–185).

BIBLIOGRAPHY: Baudissin, König, Kuenen, Smend; Montefiore (*Hibbert Lectures*, London, 1892), on the history of Israel's religion; Meinhold, *Jesajastudien*; Schwartzkopff, *Die Weissagungen Jesaia's Gegen Sanherib*, Leipsic, n.d. (1903?).

E. G. H.

2. (חזקיה: A. V. "Hizkiah"): Ancestor of the prophet Zephaniah (Zeph. i. 1); identified by Ibn Ezra and some modern scholars with the King of Judah; Abravanel, however, rejected this identification.

3. Son of Neariah, a descendant of the royal family of Judah (I Chron. iii. 23).

4. There is a Hezekiah mentioned in connection with Ater (Ezra ii. 16; Neh. vii. 21, x. 18 [R. V. 17]; in the last two passages חזקיה). The relationship between them is not clearly indicated; in the first two passages the reading is "Ater of Hezekiah"; the Vulgate takes "Hezekiah" in the first passage as the name of a place, in the second as the father of Ater. In the third passage, "Hezekiah" comes after "Ater" without any connecting preposition.

J. M. SEL.

HEZEKIAH (Gaon): Principal of the academy at Pumbedita (1038–40). A member of an exilarchal family, he was elected to the office of principal after the murder of Hai Gaon, but was denounced to the fanatical government, imprisoned, and tortured to death. With him ended his family, with the exception of two sons who escaped to Spain, where they found a home with Joseph b. Samuel ha-Nagid. The death of Hezekiah also ended the line of the Geonim, which began four centuries before (see HANAN OF ISKIYA), and with it the Academy of Pumbedita.

BIBLIOGRAPHY: Rabad, *Seder ha-Kabbalah*; Gans, *Ẓemaḥ Dawid*, i.; Grätz, *Gesch.* v. 428; Jost, *Gesch. der Juden und Seiner Sekten*, ii. 287.

S. S. M.

HEZEKIAH (the Zealot): A martyr whom some scholars identify with Hezekiah ben Garon of the Talmud (Shab. 12a, 13b, 98b, 99a). He fought for Jewish freedom and the supremacy of the Jewish law at the time when Herod was governor of Galilee (47 B.C.). When King Aristobulus, taken prisoner by the Romans, had been poisoned by the followers of Pompey, Hezekiah ("Ezekias" in Josephus, "Ant." xiv. 9, §§ 2 *et seq.*) gathered together the remnants of that king's army in the mountains of Galilee and carried on a successful guerrilla war against the Romans and Syrians, while awaiting the opportunity for a general uprising against Rome. The pious men of the country looked upon him as the avenger of their honor and liberty. Antipater, the governor of the country, and his sons, however, who were Rome's agents in Palestine, viewed this patriotic band differently. In order to curry favor with the Romans, Herod, unauthorized by the king Hyrcanus, advanced against Hezekiah, took him prisoner, and beheaded him, without the formality of a trial; and he also slew many of his followers. This deed excited the indignation of all the patriots. Hezekiah and his band were enrolled among the martyrs of the nation.

BIBLIOGRAPHY: Schürer, *Gesch.* i. 348; *Mittheilungen der Oesterreichisch-Israelitischen Union*, vii. (1895), No. 67, pp. 4 *et seq.*

E. C. J. TA.

HEZEKIAH BEN JACOB: German rabbi and tosafist; martyred at Bacharach in 1283. He was an uncle and teacher of Meïr of Rothenburg and a pupil of Abraham Hladik, the Bohemian Talmudist. He succeeded his father in the rabbinate of Magdeburg; but, as a part of the community objected to his nomination, the intervention of Moses Taku (= Tachau) was necessary to remove the difficulties. He corresponded with Isaac Or Zarua', who called him "Baḥur" (young man), but spoke of him very highly ("Or Zarua'," i., No. 114) to Abigdor ha-Kohen (Mordecai to Giṭ. No. 380) and to R. Jehiel of Paris ("Teshubot MaHRaM," No. 590). He is quoted also by many authors of responsa, by Israel Isserlin ("Terumat ha-Deshen," No. 233), by Israel of Kremsier in his "Haggahot ha-Asheri" (Mordecai to Ket. No. 291), and especially by Mordecai b. Hillel. Hezekiah wrote a commentary on the Talmud (Mordecai to Ḳid. No. 510; *idem* to B. Ḳ. No. 174), besides tosafot ("Haggahot Mordekai," Shab. No. 282) and responsa (Solomon b. Adret, Responsa, ii., No. 28).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 836; Zunz, *Literaturgesch.* p. 621; Gross, in *Monatsschrift*, xx. 262; Samuel Kohn, *Mardochai ben Hillel*, pp. 104-106.

K. M. Sel.

HEZEKIAH BEN MANOAH: French exegete of the thirteenth century. In memory of his father, who lost his right hand through his steadfastness in the faith, Hezekiah wrote (about 1240) a cabalistic commentary on the Pentateuch, under the title "Ḥazzeḳuni." It was printed at Venice in 1524. Other editions appeared at Cremona (1559), at Amsterdam (1724, in the Rabbinical Bible of M. Frankfurter), at Lemberg (1859), etc. It is based principally upon Rashi, but it uses also about twenty other commentaries, though the author quotes as his sources only Rashi, Dunash ben Labraṭ, the "Yosippon," and a "Physica" which is mentioned in the Tosafot (to Lev. xii. 2). He is generally cited by the title of his commentary.

Bibliography: Fürst, *Bibl. Jud.* i. 171; Zunz, *Z. G.* p. 91; Steinschneider, *Cat. Bodl.* p. 844; *Catalogus Monacensis*, p. 79; Benjacob, *Oẓar ha-Sefarim*, p. 173; Winter and Wünsche, *Die Jüd. Litteratur*, ii. 332; Renan, in *L'Histoire Littéraire de la France*, xxvii. 436.

E. C. M. Sc.

HEZEKIAH BEN PARNAK: Palestinian amora; lived at the end of the third century. The only mention of him is in Berakot 63a, in connection with the transmission of Johanan bar Nappaḥa's exegetical explanation of the fact that the section concerning the faithless wife (Num. v. 11-31) follows the section on the refusal of the priestly tithe (*ib.* v. 5-11).

Bibliography: Heilprin, *Seder ha-Dorot*, ed. Warsaw, p. 128; Bacher, *Ag. Pal. Amor.* i. 219, 272.

S. M. Sc.

HEZEKIAH ROMAN BEN ISAAC IBN PAḲUDA or **BAḲUDA:** Turkish scholar; flourished at Constantinople in 1600. He was the author of "Zikron ha-Sefarim," a catalogue of all the grammatical works written from the time of Judah Ḥayyuj to the time of the author, reproduced by Wolf in Hebrew and Latin in his "Bibliotheca Hebræa." The name "Hezekiah Roman" occurs in the approbation of the "Hod Malkut" of Abraham ha-Yakini (Constantinople, 1655).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1844; *idem*, in *Jewish Literature*, p. 320; *Orient, Lit.* viii. 403; Wolf. *Bibl. Hebr.* i. 341.

G. I. Br.

HEZEKIAH SEFARDI. See Poland.

HEZIR (חזיר)**: 1.** A priest, chief of the seventeenth monthly course in the service; appointed by David (I Chron. xxiv. 15). **2.** A layman, one of the heads of the people, who signed the covenant with Nehemiah (Neh. x. 20).

E. G. H. M. Sel.

HEZRO (חצרו)**:** A native of Carmel, one of David's heroes (II Sam. xxiii. 35, R. V.; I Chron. xi. 37). The "ḳeri," however, in the former place is "Hezrai" (חצרי), which, according to Kennicott ("Dissertation," pp. 207-208), is the original form of the name.

E. G. H. M. Sel.

HEZRON (חצרון)**: 1.** Son of Reuben and founder of the family of the Hezronites (Gen. xlvi. 9; Ex. vi. 14; Num. xxvi. 6). **2.** Son of Pharez and grandson of Judah, who was the direct ancestor of David (Gen. xlvi. 12; Ruth iv. 18). He had by his first marriage three sons: Jerahmeel; Ram, from whom David descended; and Caleb. Afterward he married the daughter of Machir, who bore him Segub, the father of Jair; and after his death his wife Abijah bore Ashur (I Chron. ii. 9, 21, 24). **3.** A place marking the southern limit of the territory assigned to Judah, between Kadesh-barnea and Adar (Josh. xv. 3). In the parallel list of Num. xxxiv. 4, Hezron and Addar seem to be described as one place, "Hazar-addar."

E. G. H. M. Sel.

HIBAT ALLAH ABU AL-BARAKAT B. 'ALI B. MALKA (MALKAN) AL-BALADI (*i.e.*, of Balad): Arabian physician of the twelfth century; born in Bassora. He went to Bagdad in order to study medicine under the physician Sa'id b. Hibat Allah; and as the latter did not admit Jews or Christians to his lectures, Abu al-Barakat bribed the doorkeeper and secured a room from which for about a year he heard Sa'id lecture. Later on he found an opportunity to show his medical knowledge before his teacher, and afterward became one of Sa'id's most distinguished disciples.

Abu al-Barakat served in the army, was consulted by the sultan of the Seljuks, and became physician in ordinary to the calif Al-Mustanjid (1160-70) in Bagdad. He became both blind and deaf, and died a Moslem when about eighty years old. His conversion, which took place when he was a man of mature age, was due to the insults to which he had been subjected as a Jew. Abu al-Barakat himself however, after his conversion insulted his former coreligionists.

Among Abu al-Barakat's philosophical and medical writings are: "Al-Mu'tabir," on logic, physics and metaphysics (Catalogue of Arabic MSS. in the Khedival Library, Cairo, vi. 41), which work he desired to be mentioned in his epitaph; "Ikhtiṣar al Tashriḥ," a compendium of anatomy, extracted from Galen. He wrote also a translation of and commentary on Ecclesiastes, composed in 1143 (Neubauer "Cat. Bodl. Hebr. MSS." No. 131), and containing a eulogy of Abu al-Barakat, composed by Abraham the son of Ibn Ezra, who was likewise a convert to Islam; and a grammar of the Hebrew language.

Bibliography: Steinschneider, *Die Arabische Literatur de* *Juden*, § 148.

E. C. M. Sc.

ḤIBBUṬ HA-ḲEBER (lit. "the beating of the grave"; called also **"Din ha-Ḳeber,"** "the judgment of [man in] the grave"): One of the seven modes of judgment or of punishment man undergoes after death, as described in the treatise "Ḥibbuṭ ha-Ḳeber," also known as "Midrash R. Yiẓḥaḳ b. Parnak." According to a description given by R. Eliezer (1st cent.) to his disciples, the Angel of Death places himself upon the grave of a person after burial and strikes him upon the hand, asking him his name; if he can not tell his name the angel brings back the soul to the body, to be submitted to judgment. For three successive days the Angel of Death, with a chain made half of iron and half of fire, smites off all the members of the body, while his host of messengers replace them in order that the dead may receive more strokes. All parts of the body, especially the eyes, ears, lips, and tongue, receive thus their punishment for the sins they have committed. Greater even than the punishment in hell, says R. Meïr, in the name of R. Eliezer, is the punishment of the grave, and neither age nor piety saves man from it; only the doing of benevolent works, the showing of hospitality, the recital of prayer in true devotion, and the acceptance of rebuke in modesty and good-will are a safeguard against it. Various prayers and Biblical verses, beginning and ending with the initial of the name of the person for whom they were intended, were indicated by the cabalists to be recited as talismans against the suffering of Ḥibbuṭ ha-Ḳeber.

BIBLIOGRAPHY: Jellinek, *B. H.* i. 150–152; *Zohar*, *Exodus*, *Wayaḳhel*, 199b; *Numbers*, *Naso*, 126b; Elijah b. Moses de Vidas, *Reshit Ḥokmah*, xii.; Manasseh ben Israel, *Nishmat Ḥayyim*, Ma'amar B., xxii.; J. N. Epstein, *Ḳiẓẓur Shene Luḥot ha-Berit*, end; Bodenschatz, *Kirchliche Verfassung der Heutigen Juden*, iii. 5, 6.

K.

HIDDEKEL. See TIGRIS.

ḤIDDUSHIM (or **NOVELLÆ**): Technical name of a certain class of commentaries, consisting of a number of single, "new" remarks, additions, and explanations in connection with a text and its earlier commentaries. The ḥiddushim commentaries differ from the others ("perushim," "bi'urim") in that they do not form a continuous production, as do the latter, but contribute only "new" remarks upon difficult parts of the text or its commentaries. But this original difference has not always been preserved, and the word "ḥiddushim" has been used as a general designation for commentaries, without regard to their specific character. The ḥiddushim may be divided into the following classes: (1) Ḥiddushim on Biblical books. (2) Ḥiddushim on the Talmud: (*a*) on its haggadic parts, (*b*) on its halakic parts. (3) Ḥiddushim on codices. (4) Ḥiddushim on certain rabbinical treatises.

Naḥmanides on Pentateuch.

1. The number of ḥiddushim on Biblical books is exceedingly small. Naḥmanides (d. about 1270) was the first to write them on the Pentateuch, his work being entitled "Ḥiddushim bi-Ferushe ha-Torah," or "Ḥiddushe Torah" (before 1480; 2d ed., 1489); he was plainly conscious of the difference between his work and earlier Pentateuch commentaries. In fact, his commentary differs from preceding ones in that with him it is a question of explaining not single words or grammatical constructions, but the connection between single passages and the whole book; for this reason he places a short, comprehensive table of contents at the beginning of each separate book (see Grätz, "Gesch." 3d ed., vii. 129).

Among the Biblical ḥiddushim writers of the seventeenth century may be mentioned: Elhanan Haehndel ("Ḥiddushe Elḥanan," Offenbach, 1722 and 1731), on the Pentateuch and the Earlier Prophets; Gershon Ashkenazi (d. 1694; "Ḥiddushe ha-Gershuni," Frankfort-on-the-Main, 1710), on the Pentateuch (compare JEW. ENCYC. iii. 172, *s.v.* BIBLE EXEGESIS).

2. Neither are the ḥiddushim commentaries on the haggadic parts of the Talmud numerous. The first of this kind, "Ḥiddushe Haggadot," on various treatises, was composed by Solomon ibn Adret. Fragments of this have been preserved in Jacob ibn Ḥabib's "'En Ya'aḳob." Solomon wrote this commentary with the purpose of interpreting several objectionable haggadahs and of giving them reasonable meanings (Grätz, "Gesch." 3d ed., vii. 145; Perles, "Salomo ben Adereth," pp. 55, 82, Breslau, 1863).

As examples of haggadic commentaries of the seventeenth century may be mentioned those of Moses Dessau, or Moses ben Michael Meseritz, on Berakot, Shabbat, Ḳiddushin (1724), and of Moses ben Isaac Bonem. The latter also contains ḥiddushim on the halakic portions of the Talmud; it was printed together with the "Ḥiddushe Haggadot" (on five Talmudic treatises) of his son-in-law, Samuel Edels (Lublin, 1627).

Halakic Ḥiddushim.

The ḥiddushim commentaries on the halakic portions of the Talmud are very numerous, and, like those already mentioned, made their first appearance in Spain. They correspond to the Tosafot, which originated about the same time in the Franco-German school. As a rule they do not confine themselves to interpretations of single words and to detached notes, but reproduce the essence of the Talmudic discussion ("sugya"), interposing now and then illustrative and explanatory matter. In this the commentary of Hananeel undoubtedly served them as a model; Hananeel sometimes reproduced whole sections of the Talmud, but limited himself in the discussion to emphasizing the most important points (see Weiss, "Dor," iv. 290).

The first ḥiddushim commentaries on the halakah of the Talmud were written by Joseph ibn Migas (d. 1141). The accompanying table gives the older printed literature of this kind down to the sixteenth century, and is arranged chronologically, with mention of the date and place of the first publication. Many ḥiddushim still exist in manuscript, unpublished, but they are too numerous to be mentioned.

1. Joseph ibn Migas (d. 1141): Baba Batra, Amsterdam, 1702; Shebu'ot, Salonica, 1759.
2. Zerahiah ha-Levi (d. 1186): Ḳinyan, Constantinople, 1751.
3. Abraham ben David (d. 1198): Ḳinyan, Constantinople, 1751.
4. Meïr ben Todros ha-Levi Abulafia (d. 1244): Baba Batra, Salonica, 1790; Sanhedrin, Salonica, 1798.
5. Jonah Gerondi (d. 1263): Sanhedrin, Leghorn, 1801.
6. Moses ben Naḥman (d. *c.* 1270): Yebamot, Homburg, 1740; Ketubot, Metz, 1765; Ḳiddushin, Salonica, 1759; Giṭṭin, Sulzbach, 1762; Baba Batra, Venice, 1523: 'Abodah Zarah, Leghorn,

1790; Shebu'ot, Salonica, 1791; Makkot, Leghorn, 1745; Niddah, Sulzbach, 1762.

7. Isaiah di Trani ben Mali (d. about 1270): Ta'anit, Leghorn, 1742.

8. Aaron ha-Levi (d. 1300): Ketubot, Prague, 1822.

9. Solomon ibn Adret (d. 1310): Berakot, Venice, 1523; Shabbat, Constantinople, 1720; Beẓah, Lemberg, 1847; Rosh ha-Shanah, Constantinople, 1720; Megillah, Constantinople, 1720; Yebamot, Constantinople, 1720; Ḳiddushin, Constantinople, 1717; Giṭṭin, Venice, 1723; Nedarim, Constantinople, 1720; Baba Ḳamma, Constantinople, 1720; Shebu'ot, Salonica, 1729; Menaḥot, Warsaw, 1861; Ḥullin, Venice, 1723; Niddah, Altona, 1727.

10. A pupil of Solomon ibn Adret: Ḳiddushin, Venice, 1843.

11. Menahem Meïri of Perpignan (d. 1320); Beẓah, Berlin, 1859; Megillah, Amsterdam, 1769; Nedarim, Leghorn, 1795; Nazir, Leghorn, 1795; Soṭah, Leghorn, 1795.

12. Asher ben Jehiel (d. 1327): Ḳinyan, Constantinople, 1751.

13. Yom-Ṭob ben Abraham Isbili (d. 1350): Shabbat, Salonica, 1806; 'Erubin, Amsterdam, 1729; Mo'ed Ḳaṭan, Amsterdam, 1729; Yoma, Constantinople, 1754; Sukkah, Constantinople, 1720; Ta'anit, Amsterdam, 1729; Megillah, Leghorn, 1772; Yebamot, Leghorn, 1787; Ketubot, Amsterdam, 1729; Ḳiddushin, Berlin, 1715; Giṭṭin, Salonica, 1758; Nedarim, Leghorn, 1795; Baba Meẓi'a, Venice, 1608; Shebu'ot, Leghorn, 1790; Makkot, Sulzbach, 1762; Ḥullin, Prague, 1735; Niddah, Vienna, 1866.

14. Nissim Gerondi (d. *c.* 1374): Shabbat, Warsaw, 1762; Giṭṭin, Constantinople, 1711; Sanhedrin, Sulzbach, 1762; Shebu'ot, Venice, 1608; Ḥullin, Sulzbach, 1762; Niddah, Venice, 1741; 'Abodah Zarah, Jerusalem, 1903.

15. Josef Ḥabiba (d. 1400): Shebu'ot, Leghorn, 1795.

16. Simon ben Ẓemaḥ Duran (d. 1444): Rosh ha-Shanah, Leghorn, 1745; Ketubot, Leghorn, 1779; Giṭṭin, Fürth, 1779.

17. Isaac Aboab (d. 1492): Beẓah, 1608.

18. David ben Abi Zimra (d. 1573): Sanhedrin, Prague, 1725.

19. "Ḥiddushe Geonim" (anonymously): Baba Ḳamma, Salonica, 1725; Baba Meẓi'a, Salonica, 1725; Sanhedrin, Salonica, 1725.

20. "Ḥiddushim" (anonymously): Ḳiddushin, Constantinople, 1751.

21. "Ha-Ḥiddushim beli Pisḳe Dinim" (anonymously): Ta'anit, Prague, 1810.

The Later Ḥiddushim.

Toward the end of the fifteenth, and especially after the sixteenth, century, when the Talmud had already been investigated, commentated, and revised in every conceivable way, there arose, particularly in the Polish Talmudic schools, and even among the less capable teachers, the desire to say something "new," to raise questions and answer them, to point out apparent contradictions and harmonize them by pilpul. The introduction of hair-splitting distinctions into the treatment of halakic-Talmudic themes probably originated with Jacob Pollak (see Brüll, "Jahrb." vii. 35). The demand for "novellæ," which every rabbi met from his disciples, produced a large class of such ḥiddushim, too numerous to be mentioned here. Some of the ḥiddushim-writers—*e.g.*, Samuel Edels ("MeHaRSHA"; d. 1631), author of "Ḥiddushim" (Basel, sixteenth century), "Ḥiddushe Niddah" (Prague, 1602), "Ḥiddushe Halakot" (Lublin, 1611, 1621), etc.; Meïr Lublin ("MaHaRaM"; d. 1616), author of "Ḥiddushe Maharam Lublin" (Sulzbach, 1686); Meïr Schiff ("MaHaRaM Schiff"; d. 1641), author of "Ḥiddushe Halakot" (Homburg, 1737); and Solomon Luria ("MaHaRSHaL"; d. 1573), author of "Ḥiddushe Maharshal" (Cracow, 1581), forming mostly a sort of supercommentary to the ḥiddushim of the older generation—are conspicuous for their common sense and critical spirit. Solomon Luria was even distinguished for a certain independence of spirit with which he attacked some of the old authorities, beating out new paths for himself (see Solomon LURIA).

3. Ḥiddushim commentaries on the codices, finally, were written by: Jonah Gerondi (d. 1263; on Isaac Alfasi's "Halakot to Berakot"), 1509; Nissim Gerondi (d. *c.* 1374; on several treatises of the same work), 1509; Nathan Spira (d. 1633; on the same), 1720; Elijah Mizraḥi (d. 1526; on Moses Coucy's "Sefer ha-Miẓwot"), 1547; Gershon Ashkenazi (d. 1694; on Jacob ben Asher's "Ṭurim," ii.–iv.), Frankfort-on-the-Main, 1710; Samuel Modigliano (17th cent.; on Maimonides' "Mishneh Torah"), 1826; Jonathan Eybeschütz (d. 1764; on the same), Berlin, 1799.

4. The following authors of ḥiddushim on other rabbinical writings may be mentioned: Judah Löb ben Elijah (on the Pesaḥ Haggadah), 1722; Ẓebi H. Katzenellenbogen (on the thirty-two "middot" of Eliezer ben Jose ha-Gelili), 1822.

"Ḥiddushim" means, literally, "news," and is frequently used in this sense; *e.g.*, in the title of a little-known work by Meïr Schmelkes ben Pereẓ: "Ḥiddushim Nifla'im vom Türkischen Rumor um Belägerung die Stadt Wien A. 1683" (Prague, 1684).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 21; idem, *Jewish Literature*, p. 214; Güdemann, *Gesch.* ii. 79; idem, *Quellenschriften zur Gesch. des Unterrichts und der Erziehung bei den Deutschen Juden*, pp. 21, 52; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 583; Jellinek, *Ḳonṭres ha-Meforesh*, Vienna, 1877; Benjacob, *Oẓar ha-Sefarim*, pp. 174 *et seq.*

S. S. M. Sc.

ḤIDḲA: Tanna of the middle of the second century. He is quoted only in the Baraita, and is best known for the halakah (Shab. 117b) fixing the number of meals on the Sabbath as four. There is also an interesting haggadic saying by him. The question was asked, "Who testifies against the selfishness of man on the day of judgment?" Among the answers given was that of Ḥidḳa: "Man's soul testifies against him; for it is written (Micah vii. 5), 'Keep the doors of thy mouth from her who lieth in thy bosom'" (Ta'an. 11a).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, s.v.; Bacher, *Ag. Tan.* i. 447.

S. S. E. L. S.

HIEL (חיאל): A Bethelite who rebuilt Jericho in the reign of Ahab (I Kings xvi. 34). The curse pronounced by Joshua (vi. 26) was fulfilled in Hiel, namely: "He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub" (I Kings, *l.c.*). An attempt has been made to identify Hiel with Jehu (see Cheyne and Black, "Encyc. Bibl." *s.v.*; also JEW. ENCYC. iv. 275, *s.v.* CORNER-STONE).

E. G. H. M. SEL.

HIERAPOLIS (now called **Pambuk Kalessi**): City in Phrygia, Asia Minor; mentioned in Col. iv. 13 together with the neighboring Laodicea. It was a prosperous city during the Roman period, largely on account of its medicinal springs. A community of Jews lived there during the second and third centuries, three or four of whose grave-inscriptions have been found. In one (found 1853 by Wagener) Publius Ælius Glycon consecrates a family sepulcher and bequeaths "to the honored directors of [the gild of] purple-dyers" 200 denarii, that his grave may be decorated "on the Feast of Unleavened Bread"; to "the gild of carpet-weavers" 150 denarii, to be used for a similar purpose on the

Feast of Pentecost. Aurelia Glyconida, daughter of Ammianus, consecrates a sepulcher for herself, while her husband Marcus Aurelius Theophilus, called "Asaph" (?), "of the people of the Jews," forbids, under a fine of 100 denarii against the Jewish community, the burying of strangers there.

The inscription on the tomb of one Aurelia Augusta of the Soteikos also provides for a fine against the Jewish community if any one besides herself, her husband Glyconianus Apros, and her children be buried there. An inscription (Ramsay, No. 412) found on a tomb outside the city gate and on the road to Tripolis, set by a certain Marcus Aurelius Diodorus Koriaskos, called "Asbolos," also attaches a fine to the interment there of strangers, against the "sacred management" and the "revered gerusia." A certain sum is left, also, to the "council of the purple-dyers" for some religious act on the anniversary of the birthday of the deceased. It is possible that the "gild of the purple-dyers" was a Jewish body. The decorating of the graves on Jewish holy days shows how far the Jews of Phrygia had departed from Talmudic usage.

Bibliography: A. Wagener, in *Revue de l'Instruction Publique*, xvi., vol. xi., Ghent, 1869 (= *Philologus*, xxxii. 380); *Alterthümer von Hierapolis*, in *Jahresbericht des Deutschen Archäologischen Instituts*, iv., Supplement, 1898; Ramsay, *Cities and Bishoprics of Phrygia*, i. 545 *et seq.*; Schürer, *Gesch.* 3d ed., iii. 13; I. Lévy, in *R. E. J.* xli. 188; *The Jewish Messenger*, New York, Jan. 19, 1900.

G.

HIEREI: Term used to denote the priests (כהנים) in the constitution of the Jewish community in Rome. Even so late as the fourth century of the common era they had a distinct position in the religious life of the community, and ranked higher than the archisynagogi, as may be seen from one of the novels of Justinian ("Codex Theodosianus," xvi. 8).

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 143.

E. C. M. Sc.

HIERONYMUS. See Jerome.

Etymology of "Bamah."

HIGH PLACE (Hebrew, "bamah"; plural, "bamot"): A raised space primitively on a natural, later also on an artificial, elevation devoted to and equipped for the sacrificial cult of a deity. The term occurs also in the Assyrian ("bamati"; see Friedrich Delitzsch, "Assyrisches Handwörterb." p. 177); and in the Mesha inscription it is found (line 3) as במת, which leaves the grammatical number doubtful. Etymologically the long ā (ָ) indicates derivation from a non-extant root, בום. The meaning is assured. The only point in doubt is whether the bamah originally received its name from the circumstance that it was located on a towering elevation or from the possible fact that, independently of its location, it was itself a raised construction. The latter view seems the more reasonable.

The use in Assyrian of "bamati" in the sense of "mountains" or "hill country," as opposed to the plains, as well as similar implications in Hebrew (II Sam. i. 19, "high places" parallel to the "mountains" in II Sam. i. 21; comp. Micah iii. 12; Josh. xxvi. 18; Ezek. xxxvi. 2; Num. xxi. 28), is secondary. Because the bamah was often located on a hilltop, it gave its name to the mountain. The reverse is difficult to assume in view of the fact that the bamah is often differentiated from the supporting elevation (Ezek. vi. 3; I Kings xi. 7, xiv. 23), and that bamot were found in valleys (Jer. vii. 31, xix. 5, xxxii. 35; Ezek. *l.c.*) and in cities (I Kings xiii. 32; II Kings xvii. 9, xxiii. 5) at their gates (II Kings xxiii. 8).

Formation and Location.

Though in many passages the term may rightly be taken to connote any shrine or sanctuary without reference to elevation or particular construction (see Amos vii. 9, where "high places" = "sanctuaries"), yet there must have been peculiarities in the bamah not necessarily found in any ordinary shrine. At all events, altar and bamot are distinct in II Kings xxiii. 13; Isa. xxxvi. 7; II Chron. xiv. 3. The distinguishing characteristic of the bamah must have been that it was a raised platform, as verbs expressing ascent (I Kings ix. 3, 19; Isa. xv. 2) and descent (I Kings x. 5) are used in connection therewith. It was, perhaps, a series of ascending terraces like the Assyro-Babylonian "zigurat" (the "tower" of Babel; Jacob's "ladder"), and this feature was probably not absent even when the high place was situated on a mountain peak. The law concerning the building of the Altar (Ex. xx. 24) indicates that the base was of earth—a mound upon which the altar rested—primitively a huge rough, unhewn stone or dolmen, though Ewald's theory ("Gesch." iii. 390), that the understructure at times consisted of stones piled up so as to form a cone, is not without likelihood. These high places were generally near a city (comp. I Sam. ix. 25, x. 5). Near the bamah were often placed "maẓẓebot" and the Asherah (see also Groves). The image of the god was to be seen at some of the high places (II Kings xvii. 29). Ephod and Teraphim were also among their appointments (Judges xvii. 5; I Sam. xxi. 9; comp. Hosea iii. 4). Buildings are mentioned, the so-called "houses of high places" (I Sam. ix. 22 *et seq.*; I Kings xii. 31, xiii. 32); and Ezek. xvi. 16 suggests the probability that temporary tents made of "garments" were to be found there.

Further proof that the bamah was not the hill or mountain elevation, but a peculiar structure placed on the peak or erected elsewhere, is furnished by the verbs employed in connection with the destruction of the bamot: אבד (Ezek. vi. 3; II Kings xxxi. 3), השמיד (Lev. xxvi. 30), נתץ (II Kings xxiii. 8, 15; II Chron. xxxi. 1), and שרף (II Kings xxiii. 15). If "ramah" (Ezek. xvi. 24, 31) is an equivalent for "bamah," as it seems to be, the verbs denoting its erection (עשה and בנה) offer additional evidence. Moreover, the figurative value of the term in the idioms "tread upon high places" (*e.g.*, in Deut. xxxiii. 29), "ride on high places" (*e.g.*, Deut. xxxii. 13), where "fortress" is held to be its meaning, supports the foregoing view. The conquest of any city, the defeat of any tribe, included in ancient days the discomfiture of the deities, and hence the destruction or the disuse of their sanctuaries. Even in Ps. xviii. 34 (Hebr.) the word has this implication. "To place one on one's bamot" signifies to give one success (comp. Hab. iii. 19; Amos iv. 13; Micah i. 3; Job ix. 8; Isa. xiv. 14, lviii. 14), or to recognize or assert one's superiority. Attached to these high places were priests ("kohanim": I Kings xii. 32; xiii. 2, 23; II Kings xvii. 32, xxiii. 20; called also "kemarim"; II Kings xxiii. 5), as well as "ḳedeshot" and "ḳedeshim" = "diviners" (Hosea iv. 13, xi.) and "prophets" (I Sam. x. 5, 10; xi. 22). There is strong probability that the term "Levite" originally denoted a person "attached" in one capacity or another to these high places (לוי from לוה in nif'al, "to join oneself to"). At these bamot joyous festivals were celebrated (Hosea ii. 13 [A. V. 15], 15 [17]; ix. 4) with libations and sacrifices (*ib.* ii. 5 [7], iii. 1); tithes were brought to them (Gen. xxviii. 20–22; Amos iv. 4); and clan, family, or individual sacrifices were offered at them (I Sam. ix. 11; Deut. xii. 5–8, 11; the prohibition proving the prevalence of the practise). It was there that solemn covenants were ratified (Ex. xxi. 6, xxii. 8 [7]) and councils held (I Sam. xxii. 6, LXX.).

Origin of the Bamah.

That the high places were primitively sepulchral sanctuaries and thus connected with ancestral worship—this connection accounting for their peculiar form and their favorite location on mountains, where the dead were by preference put away (*e.g.*, Aaron's grave on Hor, Num. xx. 20; Miriam's in Kadesh-barnea, Num. xx. 1; Joseph's in Shechem, Josh. xxiv. 32; Moses' on Nebo, Deut. xxxiv.)—has been advanced as one theory (see Nowack, "Hebräische Archäologie," ii. 14 *et seq.*; Benzinger, "Arch." Index, *s.v.* "Bamah"). In greater favor is another theory ascribing the origin of the bamot to the prevalent notion that the gods have their abodes "on the heights" (see Baudissin, "Studien zur Semitischen Religionsgesch." ii. 232 *et seq.*).

Home of the Gods.

The Old Testament documents abound in evidence that this notion was held by the Canaanites and was prevalent among the Hebrews (Deut. xii. 2; Num. xxxiii. 52). The Moabites worshiped Peor (Baal-peor) on the mountain of that name (Num. xxiii. 28; xxv. 3, 5, 18; xxxi. 16; Deut. iii. 29 ["Beth-peor"], iv. 3; Hosea ix. 10; Ps. cvi. 28), and had bamot (Isa. xv. 2, xvi. 12; Jer. xlviii. 35; comp. "Bamoth-baal," Josh. xiii. 17). "Baal-hermon" (I Chron. v. 23) points in the same direction. Carmel was certainly regarded as the dwelling-place of Baal (or Yhwh; I Kings xviii.). The Arameans are reported to have believed the God of Israel to be a mountain god (I Kings xx. 23, 28). The Assyrian deities held assemblies on the mountains of the north (Isa. xiv. 13). Non-Hebrew sources complete and confirm the Biblical data on this point (see Baudissin, *l.c.* p. 239). Patriarchal biography (the mention of Moriah in Gen. xxii. 2; of Gilead ["the mount"] in Gen. xxxi. 54 [comp. Judges xi. 29]; of Ramath-mizpeh in Josh. xiii. 26; of Ramoth-gilead in I Kings iv. 13), the story of Moses (see Sinai, "the mount of God," in Ex. iii. 1, iv. 27, xxiv. 13; I Kings xix. 8; the hill in connection with the victory over Amalek in Ex. xvii. 9; Mount Hor in Num. xx. 25; Mount Ebal in Deut. xxvii.; Josh. viii. 30), and the accounts of the Earlier Prophets (see Carmel in I Kings xviii.; Micah vii. 14; Tabor in Judges iv. 6, xii. 14; Hosea v. 1; Mount Olive in II Sam. xv. 32; I Kings xi. 7) illustrate most amply the currency of the same conception among the Hebrews, who must have believed that mountain peaks were especially suitable places for sacrifices and ceremonies, or—what amounts to the same thing (Schwally, "Semitische Kriegsaltertümer," i., Leipsic, 1901)—for the gathering of the armed hosts. This conception, therefore, is at the bottom of both the plan of construction—in the shape of a sloping, terraced elevation—and the selection of natural heights for the locating of the bamot. W. R. Smith ("Rel. of Sem." Index), however, contends that the selection of a hill near the city was due to practical considerations, and came into vogue at the time when the burning of the sacrifice and the smoke had become the essential features of the cult. Even so, the fact that a hill above all other places was chosen points back to an anterior idea that elevations are nearer the seat of the deity.

How far the connotation of "holiness" as "unapproachableness," "aloofness" influenced the plan and location of the bamah can not be determined, though the presumption is strong that this was the factor which determined the location of graves and sanctuaries on high peaks and the erection of shrines in imitation of such towering slopes.

Of bamot the following are especially mentioned:

The bamah of Gibeon (I Kings iii. 4; I Chron. xvi. 39, xxi. 29; II Chron. i. 3, 13); the bamah at Ramah, where Saul and Samuel met (I Sam. ix. 12, 13, 14, 19, 25); that at Gibeah, where Saul fell in with the howling dervishes or prophets (I Sam. x. 5, 13); that founded by Jeroboam at Beth-el (II Kings xxiii. 15); that built by Solomon in honor of Chemosh (I Kings xi. 7); one at a place not named (Ezek. xx. 29; comp. Jer. xlviii. 35; Isa. xvi. 12). The following places must have been bamot, though not always explicitly so denominated in the text: Bochim (Judges ii. 5); Ophrah (*ib.* vi. 24, viii. 27); Zorah (*ib.* xiii. 16–19); Shiloh (*ib.* xviii. 31); Dan (*ib.* xviii. 30); Beth-el (see above and Judges xx. 18 [R. V.], 23, 26 [R. V.], xxi. 2, 4); Mizpah (*ib.* xx. 1; I Sam. vii. 9); Ramah (see above and I Sam. vii. 17, ix. 12); Gibeah (see above and I Sam. xiv. 35); Gilgal (*ib.* x. 8, xi. 15, xiii. 9, xv. 21); Beth-lehem (*ib.* xvi. 2; xx. 6, 29); Nob (*ib.* xxi. 2); Hebron (II Sam. xv. 7); Giloh (*ib.* xv. 12); the thrashing-floor of Araunah (*ib.* xxiv. 25).

Originally Legitimate.

Some of these were of ancient origin, being associated with events in patriarchal days (*e.g.*, Hebron [Shechem and Beer-sheba] and Beth-el, Gen. xii. 8, xiii. 4, xxviii. 22). This list, which might easily be enlarged, shows that the theory which regards the introduction of the high places as due to the pernicious example of the Canaanites and which would regard all bamot as originally illegitimate in the cult of Yhwh is inadmissible. Yhwh had His legitimate bamot as the "Chemosh" and "ba'alim" had theirs. Only in the latter days of the Judean kingdom, and then in consequence of the prophetic preachment, were the high places put under the ban. The redactor of the books of Kings even concedes the legitimacy of the high places before the building of the Solomonic Temple (I Kings iii. 2), and the books of Samuel make no effort to conceal the fact that Samuel offered sacrifices (I Sam. vii. 9) at places that the later Deuteronomic theory would not countenance. That the kings, both the good and the evil ones (Solomon, I Kings iii. 3, 4; Rehoboam, *ib.* xiv. 23; Jeroboam, *ib.* xii. 31, xiii.; Asa, *ib.* xv. 14; Jehoshaphat, *ib.* xxii. 43; Jehoash, II Kings xii. 3; Amaziah, *ib.* xiv. 4; Azariah, *ib.* xv. 4; Jotham, *ib.* xv. 25; Ahaz, *ib.* xvi. 4), tolerated and patronized high places is admitted. Elijah is represented as bitterly deploring the destruction of these local shrines of Yhwh (I Kings xix. 10, 14), though Manasseh (II Kings xxi. 3) and even good kings are censured for having patronized them; and the catastrophe of the Northern Kingdom is attributed, in part at least, to the existence of these sanctuaries (*ib.*).

The cause for this change of attitude toward the bamot, of which the Deuteronomic and Levitical law was, according to the critics, the result, not the reason, was the corruption that grew out of the coexistence of Canaanitish and of Yhwh's high places, the former contaminating the latter. The foreign wives of the kings certainly had a share in augmenting both the number and the priesthood of these shrines to non-Hebrew deities. The lascivious and immoral practises connected with the Phenician cults —the worship of the baalim and their consorts, of Molech, and of similar deities—must have reacted on the forms and atmosphere of the Yhwh high places. An idea of the horrors in vogue at these shrines may be formed from the denunciations of the Earlier Prophets (*e.g.*, Amos and Hosea) as well as from Ezekiel (xvi. 24, xxv. 31). To destroy these plague-spots had thus become the ambition of the Prophets, not because the primitive worship of Yhwh had been hostile to local sanctuaries where Yhwh could be worshiped, but because while nominally devoted to Yhwh, these high places had introduced rites repugnant to the holiness of Israel's God. This may have been more especially the case in the Northern Kingdom, where there were bamot at Dan and Beth-el—with probably a bull or a phallic idol for Yhwh (I Kings xiv. 9; II Kings xvii. 16) and with bamot priests (I Kings xii. 32; xiii. 2, 33; Hosea x. 5; see also Amos iii. 14; Micah i. 5, 13)—and in all cities, hamlets, and even the least populous villages (II Kings xvii. 9 *et seq.*). Some of these bamot continued to exist after the destruction of Samaria (*ib.* xvii. 29).

Josiah is credited with demolishing all the bamot-houses in Samaria (*ib.* xxiii. 19), killing the priests, and burning their bones on the altar (comp. *ib.* xxiii. 15), thus fulfilling the prediction put into the mouth of the Judean prophet under Jeroboam (I Kings xiii. 32) and of Amos (vii. 9).

Destruction of the High Places.

In Judea the high places flourished under Rehoboam (I Kings xiv. 23). His grandson Asa, though abolishing the foreign cults (*ib.* xv. 12; II Chron. xv. 8), did not totally exterminate the high places (I Kings xv. 14; II Chron. xv. 17); for his successor, Jehoshaphat, still found many of them (II Chron. xvii. 6; I Kings xxii. 47; see also I Kings xxii. 44; II Chron. xx. 33). Under Ahaz non-Hebrew bamot again increased (II Chron. xxviii. 24; comp. Tophet in Jer. vii. 31, xix. 5). Jerusalem especially abounded in them (Micah i. 5) Hezekiah is credited with having taken the first step toward remedying the evil (see Hezekiah, Critical View). Still under his successors, Manasseh and Amon, these high places were again in active operation. Josiah made an effort to put an end to the evil, but not with complete success (II Kings xxii. 3; II Chron. xxxiv. 3). There was opposition to his undertaking (see Jer. xi.), and after his death the Prophets had again to contend with the popularity of those old sanctuaries. Even after the Exile traces are found of a revival of their cult (Isa. lvii. 3, lxv. 1–7, lxvi. 17). After Josiah their priests, not all of whom were killed or transported to Jerusalem (II Kings xxiii. 5, 8), probably contrived to keep up these old local rites even at a late day, a supposition by no means irrational in view of the attachment manifested by Mohammedans to just such "maḳam" (= "meḳomot," Deut. xii. 2; Clermont-Ganneau, "The Survey of Western Palestine," p. 325, London, 1881; Conder, "Tent Work in Palestine," 1880, pp. 304–310).

The critical analysis of the Law gives the same result as the foregoing historical survey. The Book of the Covenant (Ex. xx. 34) legitimates local altars; Deuteronomy (xii. 2, 3, 12; comp. xiv. 23–25; xv. 20; xvi. 2, 6, 15, 16; xvii. 8; xviii. 6) orders their destruction and the centralization of the cult at Jerusalem. In the Priestly Code (P) the centralization is tacitly assumed.

Rabbinic Attitude.

The later rabbis recognize the discrepancies between the Deuteronomic law and the actions reported of such saintly men as Samuel and Elijah, as well as of the Patriarchs. They solve the difficulties by assuming that up to the erection of the Tabernacle bamot were legitimate, and were forbidden only after its construction. But at Gilgal they were again permitted; at Shiloh, again prohibited. At Nob and Gibeon they were once more allowed; but after the opening of the Temple at Jerusalem they were forbidden forever (Zeb. xiv. 4 *et seq.*). The rabbinical explanations have been collected by Ugolino in his "Thesaurus" (x. 559 *et seq.*). A distinction is made between a great ("gedolah") bamah for public use and a small one for private sacrifices (Meg. i. 10; comp. Zeb. xiv. 6). The bamah was called "menuḥah" (= "temporary residence of the Shekinah"); the Temple at Jerusalem, "naḥalah" (= "permanent heritage") (Meg. 10a). A description of a small bamah is found in Tosef., Zeb., at end.

E. G. H.

HIGH PRIEST (Hebrew: "kohen ha-gadol," II Kings xii. 11; Lev. xxi. 10; "kohen ha-mashiaḥ" = "the anointed priest," Lev. iv. 3; "kohen ha-rosh," II Chron. xix. 11; once, simply "ha rosh," II Chron. xxiv. 6; Aramaic: "kahana rabba" [the ἀναραβάχης of Josephus, "Ant." iii. 7, § 1; see Wellhausen, "Gesch. Israels," p. 161]; LXX.: ἱερεὺς μέγας = "the chief of the priests" [except Lev. iv. 3, where ἀρχιερεύς, as in the N. T.]).—**Biblical Data:** Aaron, though he is but rarely called "the great priest," being generally simply designated "as ha-kohen" (the priest), was the first incumbent of the office, to which he was appointed by God (Ex. xxviii. 1, 2; xxix. 4, 5). The succession was to be through one of his sons, and was to remain in his own family (Lev. vi. 15; comp. Josephus, "Ant." xx. 10, § 1). Failing a son, the office devolved upon the brother next of age: such appears to have been the practise in the Maccabean period. In the time of Eli, however (I Sam. ii. 23), the office passed to the collateral branch of Ithamar (see Eleazar). But Solomon is reported to have deposed Abiathar, and to have appointed Zadok, a descendant of Eleazar, in his stead (I Kings ii. 35; I Chron. xxiv. 2, 3). After the Exile, the succession seems to have been, at first, in a direct line from father to son; but later the civil authorities arrogated to themselves the right of appointment. Antiochus IV., Epiphanes, for instance, deposed Onias III. in favor of Jason, who was followed by Menelaus (Josephus, "Ant." xii. 5, § 1; II Macc. iii. 4, iv. 23).

Herod nominated no less than six high priests; Archelaus, two. The Roman legate Quirinius and his successors exercised the right of appointment, as did Agrippa I., Herod of Chalcis, and Agrippa II. Even the people occasionally elected candidates to the office. The high priests before the Exile were, it seems, appointed for life (comp. Num. xxxv. 25, 28); in fact, from Aaron to the Captivity the number of the high priests was not greater than during the sixty years preceding the fall of the Second Temple.

Age and Qualifications.

The age of eligibility for the office is not fixed in the Law; but according to rabbinical tradition it was twenty (II Chron. xxxi. 17; Maimonides, "Yad," Kele ha-Miḳdash, v. 15; Ḥul. 24b; 'Ar. 13b). Aristobulus, however, was only seventeen when appointed by Herod ("Ant." xv. 3, § 3); but the son of Onias III. was too young (νήπιος) to succeed his father (*ib.* xii. 5, § 1). Legitimacy of birth was essential; hence the care in the keeping of the genealogical records (Josephus, "Contra Ap." i., § 7), and the distrust of one whose mother had been captured in war ("Ant." xiii. 10, § 5; Jellinek, "B. H." i. 133–137; Ḳid. 66a; see John Hyrcanus). The high priest might marry only an Israelitish maiden (Lev. xxi. 13–14). In Ezek. xliv. 22 this restriction is extended to all priests, an exception being made in favor of the widow of a priest. He was not permitted to come in contact with the bodies of the dead, even of his parents; and he was not permitted, as a sign of mourning, to leave his hair disheveled, to expose it, or to rend his garments (Lev. xxi. 10 *et seq.*). According to Josephus ("Ant." xv. 3, § 1), birth on foreign soil was not a disqualification; but the disqualifications of Lev. xxi. 17 *et seq.* applied to the high priest as well as to other priests.

His Costume.

The ceremonial of consecration, extending through an entire week (Ex. xxix.; Lev. viii.), included certain rites which all priests were required to undergo: purification; the sacrifices; the "filling" of the hands; the smearing with blood. But Aaron the high priest was anointed with sacred oil, hence the title of the "anointed priest"; other passages have it that all priests were anointed (Ex. xxviii. 41, xxx. 30; Lev. vii. 36, x. 7; Num. iii. 3). The high priest's vestments of office, which he wore, during his ministrations, above those prescribed for the common priests, were: the "me'il," a sleeveless, purple robe, the lower hem of which was fringed with small golden bells alternating with pomegranate tassels in violet, red, purple, and scarlet; the Ephod, with two onyx-stones on the shoulder-piece, on which were engraved the names of the tribes of Israel; the breastplate ("ḥoshen"), with twelve gems, each engraved with the name of one of the tribes; a pouch in which he probably carried the Urim and Thummim. His Head-Dress was the "miẓnefet," a tiara, or, perhaps, a peculiarly wound turban, with a peak, the front of which bore a gold plate with the inscription "Holy unto Yhwh." His girdle seems to have been of more precious material than that of the common priests.

The first consecration was performed by Moses; the Bible does not state who consecrated subsequent high priests. Lev. xxi. 10 states emphatically that every new high priest shall be anointed; and Ex. xxix. 29 *et seq.* commands that the official garments worn by his predecessor shall be worn by the new incumbent while he is anointed and during the seven days of his consecration (comp. Num. xx. 28; Ps. cxxxiii. 2).

Sanctity and Functions.

The distinguished rank of the high priest is apparent from the fact that his sins are regarded as belonging also to the people (Lev. iv. 3, 22). He was entrusted with the stewardship of the Urim and Thummim (Num. xxvii. 20 *et seq.*). On the Day of Atonement he alone entered the Holy of Holies, to make atonement for his house and for the people (Lev. xvi.); on that occasion he wore white linen garments instead of his ordinary and more costly vestments. He alone could offer the sacrifices for the sins of the priests, or of the people, or of himself (Lev. iv.); and only he could officiate at the sacrifices following his own or another priest's consecration (Lev. ix.). He also offered a meal-offering every morning and evening for himself and the whole body of the priesthood (Lev. vi. 14–15, though the wording of the law is not altogether definite). Other information concerning his functions is not given. He was privileged, probably, to take part at his own pleasure in any of the priestly rites. Josephus ("B. J." v. 5, § 7) contends that the high priest almost invariably participated in the ceremonies on the Sabbath, the New Moon, and the festivals. This may also be inferred from the glowing description given in Ecclus. (Sirach) i. of the high priest's appearance at the altar.

——**In Rabbinical Literature:** The high priest is the chief of all the priests; he should be anointed and invested with the pontifical garments; but if the sacred oil is not obtainable (see Hor. 13a; "Semag," 173, end), investiture with the additional garments (see Biblical Data) is regarded as sufficient (Maimonides, "Yad," Kele ha-Miḳdash, iv. 12). A high priest so invested is known as "merubbeh begadim." This investiture consists of arraying him in the eight pieces of dress and in removing them again on eight successive days, though (the anointing and) the investiture on the first day suffices to qualify him for the functions of the office (*ib.* iv. 13). The only distinction between the "anointed" and the "invested" high priest is that the former offers the bull for an unintentional transgression (Hor. 11b).

The Great Sanhedrin alone had the right to appoint, or confirm the appointment of, the high priest. His consecration might take place only in the daytime. Two high priests must not be appointed together. Every high priest had a "mishneh" (a second) called the Segan, or "memunneh," to stand at his right; another assistant was the "catholicos"

His Powers.

("Yad," *l.c.* 16–17). The right of succession was in the direct, or, the direct failing, the collateral, line, provided the conditions concerning physical fitness were fulfilled (*ib.* 20; Ket. 103b; Sifra, Ḳedoshim). For offenses which entailed flagellation the high priest could be sentenced by a court of three; after submitting to the penalty he could resume his office ("Yad," *l.c.* 22). The high priest was expected to be superior to all other priests in physique, in wisdom, in dignity, and in material wealth; if he was poor his brother priests contributed to make him rich (Yoma 18a; "Yad," *l.c.* v. 1); but none of these conditions was indispensable. The high priest was required to be mindful of his honor. He might not mingle with the common people, nor permit himself to be seen disrobed, or in a public bath, etc.; but he might invite others to bathe with him (Tosef., Sanh. iv.; "Yad," *l.c.* v. 3). He might not participate in a public banquet, but he might pay a visit of consolation to mourners, though even then his dignity was guarded by prescribed etiquette (Sanh. 18–19; "Yad," *l.c.* v. 4).

Restrictions.

The high priest might not follow the bier of one in his own family who had died, nor leave the Temple or his house during the time of mourning. The people visited him to offer consolation; in receiving them, the Segan was at his right, the next in rank and the people at his left. The people said: "We are thy atonement." He answered: "Be ye blessed from heaven" ("Yad," *l.c.* v. 5; and Kesef Mishneh, *ad loc.*). During the offering of consolation he sat on a stool, the people on the floor; he rent his garments, not from above, but from below, near the feet, the penalty for rending them from above being flagellation (Semag, Lawin, 61–62). He could not permit his hair to be disheveled, nor could he cut it ("Yad," *l.c.* v. 6). He had one house attached to the Temple (Mid. 71b), and another in the city of Jerusalem. His honor required that he should spend most of his time in the Sanctuary ("Yad," *l.c.* v. 7). The high priest was subject to the jurisdiction of the courts, but if accused of a crime entailing capital punishment he was tried by the Great Sanhedrin; he could, however, refuse to give testimony (Sanh. 18).

The high priest must be married; to guard against contingencies it was proposed to hold a second wife in readiness immediately before the Day of Atonement (Yoma i. 1); but polygamy on his part was not encouraged (ביתו = "one wife"; Yoma 13a; "Yad," *l.c.* v. 10). He could give the "ḥaliẓah," and it could be given to his widow, as she also was subject to the LEVIRATE; his divorced wife could marry again (*l.c.*; Sanh. 18). When entering the Temple ("Hekal") he was supported to the curtain by three men (Tamid 67a; this may perhaps have reference to his entering the Holy of Holies; but see "Yad," *l.c.* v. 11, and the Mishneh Kesef *ad loc.*). He could take part in the service whenever he desired ("Yad," *l.c.* v. 12; Yoma i. 2; Tamid 67b; see Rashi *ad loc.*). On the Day of Atonement he wore white garments only, while on other occasions he wore his golden vestments (Yoma 60a; comp. 68b, בגדי בוץ). The seven days preceding the Day of Atonement were devoted to preparing for his high function, precautions being taken to prevent any accident that might render him Levitically impure (Yoma i. 1 *et seq.*). The ceremonial for that day is described in detail in Mishnah Yoma (see also Haneberg, "Die Religiösen Alterthümer der Bibel," pp. 659–671, Munich, 1869). For other regulations concerning the high priest see "Yad," Biat ha-Miḳdash, ii. 1, 8; for details in regard to the vestments see "Yad," Kele ha-Miḳdash, viii. 2–4, 5 (in reference to soiled vestments: the white could be worn only once); *l.c.* vii. 1 ("ẓiẓ"), vii. 3 ("me'il"), vii. 6 ("ḥoshen"), vii. 9 (ephod), ix. 1 (order of investiture).

LIST OF HIGH PRIESTS.

1. Aaron	4. Abishua
2. Eleazar	5. Bukki
3. Phinehas	6. Uzzi (I Chron. vi. 3–5)

With Eli the high-priesthood passes from the line of Eleazar to that of Ithamar:

Old Testament.	*Josephus.*
7. Eli	Eli
8. Ahitub (I Chron. ix. 11)	Ahitub
9. Ahiah (I Sam. xiv. 3)	Ahiah
10. Ahimelech (I Sam. xxi. 1)	Ahimelech
11. Abiathar (I Sam. xxxiii. 6)	Abiathar ("Ant." v. 11, § 5)

FROM SOLOMON TO THE CAPTIVITY.

(With Zadok the line of Eleazar reappears.)

Old Testament.	*Josephus.*	*Seder 'Olam Zuṭa.*
12. Zadok (I Kings ii. 35)	Zadok	Zadok
13. Ahimaaz (II Sam. xv. 36)	Ahimaaz	Ahimaaz
14. Azariah (I Kings iv. 2)	Azariah	Azariah
15.	Joran	Joash
16. Jehoiarib (I Chron. ix. 10)	Jesus	Joarib
17.	Axiomar	Jehoshaphat
18. Jehoiada (II Kings xi. 4)	....	Joiada
19.	Phideas	Pedaiah
20.	Sudeas	Zedekiah
21. Azariah II. (II Chron. xxvi. 17)	Joel	Joel
22.	Jotham	Jotham
23. Urijah (II Kings xvi. 10)	Uriah	Uriah
24. Azariah III. (II Chron. xxxi. 10)	Neriah	Neriah
25.	Odeas	Hoshaiah
26. Shallum (I Chron. vi. 12)	Shallum	Shallum
27. Hilkiah (II Kings xxii. 4)	Hilkiah	Hilkiah
28. Azariah IV. (I Chron. vi. 13)	"	Azariah
29. Seraiah (II Kings xxv. 18)	Sareas	Zeraiah
30. Jehozadak (I Chron. vi. 14)	Josedek	Jehozadak

FROM THE CAPTIVITY TO HEROD.

Old Testament.	*Josephus.*
31. Jeshua (Hag. i. 1)	Jesus ("Ant." xi. 3, § 10)
32. Joiakim (Neh. xii. 10)	Joiakim ("B. J." xi. 5, § 1)
33. Eliashib (Neh. iii. 1)	Eliashib ("B. J." xi. 5, § 5)
34. Joiada (Neh. xii. 10, 22)	Judas ("Ant." xi. 7, § 1)
35. Johanan (Neh. xii. 22)	Joannes ("Ant." xi. 7, § 1)
36. Jaddua (Neh. xii. 22)	Jaddus ("Ant." xi. 7, § 2)
37.	Onias I. ("Ant." xii. 2, § 5)
Apocrypha.	*Josephus* ("Antiquities").
38. Simon I. (Ecclus. [Sirach] 4, 1)	Simon the Just (xii. 2, § 5)
39.	Eleazar (xii. 2, § 5)
40.	Manasseh (xii. 4, § 1)
41.	Onias II. (xii. 4, § 1)
42.	Simon II. (xii. 4, § 10)
43. Onias (I Macc. xii. 7)	Onias III. (xii. 4, § 10)
44. Jason (II Macc. iv. 7)	Jesus (xii. 5, § 1)
45. Menelaus (II Macc. iv. 27)	Onias, called Menelaus (xii. 5, § 1)
46. Alcimus (I Macc. vii. 5)	Alcimus (xii. 9, § 7)
47. Jonathan (I Macc. ix. 28)	Jonathan (xiii. 2, § 2;
48. Simon (the Prince) (I Macc. xiv. 46)	Simon (xiii. 6, § 7)
49. John (I Macc. xvi. 23)	John Hyrcanus (xiii. 8, § 1)
50.	Aristobulus I. (xiii. 9, § 1)
51.	Alexander Jannæus (xiii. 12, § 1)
52.	Hyrcanus II. (xiii. 16, § 2)
53.	Aristobulus II. (xv. 1, § 2)
54.	Hyrcanus II. (restored) (xiv. 4, § 4)
55.	Antigone (xiv. 14, § 3)
56.	Hananeel (xv. 2, § 4)

FROM HEROD TO THE DESTRUCTION OF THE TEMPLE.

Josephus ("Antiquities").

(Under Herod.)

56. Hananeel
57. Aristobulus III. (xv. 3, §§ 1, 3)
    (Hananeel reappointed; xv. 3, § 3)
58. Jesus, son of Phabet (xv. 9, § 3)
59. Simon, son of Bœthus (perhaps Bœthus himself; xv. 9, § 3; xvii. 4, § 2)
60. Mattathias, son of Theophilus (xvii. 6, § 4)
    Joseph, son of Ellem (one day; xvii. 6, § 4; see Grätz in "Monatsschrift," 1881, pp. 51 *et seq.*)
61. Joazar, son of Bœthus (xvii. 6, § 4)

(Under Archelaus.)

62. Eleazar, son of Bœthus (xvii. 13, § 1)
63. Jesus, son of Sie (Σιέ; xvii. 13, § 1)
    (Joazar reappointed; xviii. 1, § 1; 2, § 1)

(Under Quirinius.)

64. Ananus, son of Seth (xviii. 2, § 2; Luke iii. 2)

(Under Valerius Gratus.)

65. Ismael, son of Phabi (xviii. 2, § 2)
66. Eleazar, son of Ananus (xviii. 2, § 2)
67. Simon, son of Camithus (xviii. 2, § 2)
68. Joseph (called "Caiaphas" (xviii. 2, § 2; 4, § 3; Matt. xxvi. 3, 57)

(Under Vitellius.)

69. Jonathan, son of Ananus (xviii. 4, § 3; "B. J." ii. 12, §§ 5-6; 13, § 3)
70. Theophilus, son of Ananus (xviii. 5, § 3)

(Under Agrippa.)

71. Simon, or Cantheras, son of Bœthus (xix. 6, § 2; see Grätz, "Gesch." 4th ed., iii. 739-746)
72. Mattathias, son of Ananus (xix. 6, § 4)
73. Elioneus, son of Cantheras (xix. 8, § 1; Parah iii. 5)

(Under Herod of Chalcis.)

74. Joseph, son of Cainus (xx. 1, § 3)
    [Perhaps Ishmael (iii. 15, § 13) should be placed here.]
75. Ananias, son of Nebedeus (xx. 5, § 2; Derenbourg, "Hist." p. 233)
    (Jonathan restored; xx. 8, § 5)

(Under Agrippa II.)

76. Ishmael, son of Fabi (xx. 8, §§ 8, 11; Parah iii. 5; Soṭah ix. 5; Derenbourg, "Hist." pp. 232-235)
77. Joseph Cabi, son of Simon (xx. 8, § 11)
78. Ananus, son of Ananus (xx. 9, § 1)
79. Jesus, son of Damneus (xx. 9, § 1; "B. J." vi. 2, § 2)
80. Jesus, son of Gamaliel (xx. 9, §§ 4, 7; Yeb. vi. 4; an instance in which a priest betrothed to a widow before his elevation was permitted to marry her afterward; Derenbourg, "Hist." p. 248)
81. Mattathias, son of Theophilus (xx. 9, § 7; "B. J." vi. 2, § 2; Grätz, in "Monatsschrift," 1881, pp. 62-64; *idem*, "Gesch." 4th ed., iii. 750 *et seq.*)
82. Phinehas, son of Samuel, appointed by the people during the war (xx. 10, § 1; "B. J." iv. 3, § 8; see Derenbourg, "Hist." p. 269)
    [A man altogether unworthy.]

Josephus enumerates only fifty-two pontificates under the Second Temple, omitting the second appointments of Hyrcanus II., Hananeel, and Joazar.

——**Critical View:** The foregoing regulations concerning the office, title, and prerogatives of the high priest are given in P (Priestly Code) and the "Holiness Code" combined with it; the other Pentateuchal sources do not mention a dignitary of this order. The only seeming exception is the reference to Eleazar as the successor of Aaron "the priest" (Josh. xxiv. 33; comp. Deut. x. 6). Deuteronomy (xvii. 8 *et seq.*) speaks of "the" priest (הכהן) as entrusted with judgment, and as possessing a rank equal to that of the judge. This has been taken to indicate that the office was known to exist and was sanctioned in the days of the composition of Deuteronomy (but see Steuernagel *ad loc.*). Yet this very juxtaposition of judge and priest suggests quite a different conception of the office than that prevailing in P and detailed above. Furthermore, in Ezekiel's ideal reconstitution (Ezek. xl.-xlviii.), though much attention is given to the status of the priests, the high priest is consistently ignored. Perhaps הכהן ("the" priest), referring to the person entrusted with the purification of the Sanctuary on the two days annually set apart for this purpose (Ezek. xlv. 19 *et seq.*), designates the high priest; but it is significant that the special title is omitted and that no further particulars are given.

Only Known to Priestly Code.

The historical and prophetical books lend probability to the theory, based on the facts above, that in pre-exilic days the office had not the prominence P ascribed to it. Jehoiada (II Kings xi. 10), Urijah (*ib.* xvi. 10), and Hilkiah (*ib.* xxii. 14) are each referred to by "ha-kohen," though "ha-kohen ha-gadol" is also used, while "kohen ha-rosh" occurs in connection with Seraiah. Many have contended that this enlarged title is to be considered a later amplification of the simple הכהן, a view largely resting on II Sam. xv. 27 ("Ẓadoḳ ha-kohen"). The title כהן משנה ("the second priest"; Jer. lii. 24; II Kings xxv. 18), however, proves the recognition of a chief priest. Yet this chief priest in pre-exilic times must have been regarded in quite a different light from that presupposed in P. Under David and Solomon there were two priests, Abiathar and Zadok, who simultaneously bore the title "ha-kohen" (II Sam. viii. 17, xix. 12; I Kings i. 7, iv. 4). Zadok is represented as officiating both at Gibeon (I Chron. xvi. 39) and at Jerusalem (II Sam. xv. 24 *et seq.*). The fact that Solomon deposed Abiathar and put Zadok in his place has been invoked to remove these difficulties; but the fact that a king could control the office is proof that it was of a character other than that assumed in P. If the conclusion is warranted that every shrine had its own chief priest (Eli at Shiloh; Ahimelech in Nob) before the complete centralization of the cult at Jerusalem, the restriction of the number of high priests to one is out of the question (see HIGH PLACE).

Post-Exilic Conditions.

After the Exile, Joshua appears vested with such prominence as P ascribes to the high priest (Zech. iii.; Hag. vi. 13). In Ezra and Nehemiah, again, but little consideration is shown for the high priest. The post-exilic high priests traced their pedigree back to Zadok, appointed as chief priest at Jerusalem by Solomon (I Kings ii. 35), and Zadok was held to be a descendant of Eleazar, the son of Aaron (II Chron. v. 34). Immediately after the return from the Captivity, as is clearly to be inferred from Zechariah and Haggai, political authority was not vested in the high priest. Political (Messianic) sovereignty was represented by, or attributed to, a member of the royal house, while religious affairs were reserved to the high-priesthood, represented in the Book of Zechariah by Joshua. But in the course of time, as the Messianic hope, or even the hope of autonomy under foreign (Persian, Greek, Egyptian, or Syrian) suzerainty, became weaker, the high priest grew to be more and more also the political chief of the congregation, as much, perhaps, through the consideration shown him by the suzerain powers and their viceroys as through the effect of the increasingly thorough acceptance of the Levitical code by pious Judeans. In this connection the report (I Macc. vii. 14) that the rigorists received Alcimus, the high priest, with confidence because he was "a priest of the seed of Aaron" is significant. The author of the Book of Daniel regards the period from 536 to 171 B.C. (Joshua to Jason) as inaugurated by the first, and closed by the last, "anointed"; that is, Jason, deposed in 171, was for the writer in Daniel the last of the line of legitimate high priests.

Political Aspects.

Ecclus. (Sirach) l. is another evidence of the great reverence in which the high priest was held. The assumption of the princely authority by the Maccabean high priests (the HASMONEANS) was merely the final link in this development, which, beginning with the death of Zerubbabel, was to combine the two ideals, the politico-Messianic and the religio-Levitical, in one office. But after the brief heyday of national independence had come to an inglorious close, the high-priesthood changed again in character, in so far as it ceased to be a hereditary and a life office. High priests were appointed and removed with great frequency (see above). This may account for the otherwise strange use of the title in the plural (ἀρχιερεῖς) in the New Testament and in Josephus ("Vita," § 38; "B. J." ii. 12, § 6; iv. 3, §§ 7, 9; iv. 4, § 3). The deposed high priests seem to have retained the title, and to have continued to exercise certain functions; the ministration on the Day of Atonement, however, may have been reserved for the actual incumbent. This, however, is not clear; Hor. iii. 1–4 mentions as distinctive the exclusive sacrifice of a bull by the high priest on the Day of Atonement and the tenth of the ephah (that is, the twelve "ḥallot"; comp. Meg. i. 9; Macc. ii. 6). But even in the latest periods the office was restricted to a few families of great distinction (probably the bene kohanim gedolim; Ket. xiii. 1–2; Oh. xvii. 5; comp. Josephus, "B. J." vi. 2, § 2; see Schürer, "Gesch." 3d ed., ii. 222).

Connection with Sanhedrin.

The high priest was the presiding officer of the SANHEDRIN. This view conflicts with the later Jewish tradition according to which the Pharisaic tannaim (the ZUGOT) at the head of the academies presided over the great Sanhedrin also (Ḥag. ii. 2). However, a careful reading of the sources ("Ant." xx. 10; "Contra Ap." ii., § 23; comp. "Ant." iv. 8, § 14; xiv. 9, §§ 3-5 [Hyrcanus II. as president]; xx. 9, § 1 [Ananus]), as well as the fact that in the post-Maccabean period the high priest was looked upon as exercising in all things, political, legal, and sacerdotal, the supreme authority, shows it to be almost certain that the presidency of the Sanhedrin was vested in the high priest (see Isidore Loeb in "R. E. J." 1889, xix. 188–201; Jelski, "Die Innere Einrichtung des Grossen Synhedrions," pp. 22–28, according to whom the "nasi" was the high priest, while the "ab bet din" was a Pharisaic tanna).

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E. G. H.

HILARY, THE BISHOP. See ARLES.

HILBERG, ISIDOR: Austrian philologist; born May 28, 1852, at Byelaya Tzerkov, Ukraine, Russia. In 1856 he went with his parents to Vienna, where he received his early education. Subsequently he studied classical philology at the University of Vienna under Vahlen, Gomperz, Hoffmann, and Hartel (Ph.D. 1874). In 1875 he studied for half a year in Italy, and became privat-docent in classical philology at the University of Vienna in 1877. In 1879 he was appointed assistant professor at Prague University, and in 1882 professor at the University of Czernowitz, of which he was "Rector Magnificus" in 1898.

Hilberg has published the following works: "Eusthatii Macrembolitæ Protonobilissimi de Hysmines et Hysminiæ Amoribus Libri xi." Vienna, 1876; "Epistula Critica ad Joannem Vahlenum de Nonnullis Scriptorum Græcorum et Romanorum Locis Emendandis Explicandisve," *ib.* 1877; "Das Gesetz der Trochäischen Wortformen im Dactylischen Hexameter und Pentameter der Griechen vom 7. Jahrh. v. Chr. bis zum Untergang der Griechischen Poesie," *ib.* 1878; "Das Princip der Silbenwägung und die Daraus Entspringenden Gesetze der Endsilben in der Griechischen Poesie," *ib.* 1879; "Die Gesetze der Wortstellung im Pentameter des Ovid," Leipsic, 1894; "Philologie und Naturwissenschaft" (his discourse when appointed rector, Czernowitz, 1898).

S. S. FRA.

HILDESHEIM: Town in the Prussian province of Hanover. At what time Jews were first admitted to this old episcopal city is uncertain. In a document of Jan. 7, 1347, mention is made of the taxes to be paid by the Jews. The bishops of Hildesheim exercised the right to receive Jews under their protection ("jus recipiendi Judæos"), while the town council also claimed this privilege, and exercised it for many centuries. Memor-books mention Hildesheim among the martyr cities at the time of the Black Death (1349); but Jews again settled in the town as soon as 1351. On Jan. 6 of that year Bishop Henry III. granted them a burial-ground; and by a grant of Bishop John III. (Nov. 30, 1405) this plot was enlarged. In the "Judenstrasse" (which is first mentioned in official documents in 1381) the Jews were in 1385 permitted to have a synagogue ("Jodenschole"); this was built on property belonging to the town, for which they had to pay an annual rent of 4 marks. The Jews and Jewesses paid to the town council a total annual rent of 5½ marks for their dwellings (one ferding each; the Jew Keneka, however, had to pay 2 ferdings).

On July 27, 1428, Bishop Magnus pledged the Jews in the town and bishopric of Hildesheim to the council as security for a loan of 600 Rhenish gulden; and the same prelate granted them on Aug. 26, 1439, a privilege of protection, which in 1441 received the sanction of the council. The council also signed an agreement with the Jews regarding their admission,

Pledged by Bishop to the Town Council.

government, and right to leave the town, whereby the original number of families was put at 12, exclusive of the "Sangmeister" (ḥazzan) and "Schulklopfer" (sexton); the Jews paid a yearly tax of 60 Rhenish gulden to the town, apart from the rent for synagogue and dwellings. Their internal affairs were administered by four sworn councilors. After the council had admitted (Aug. 9, 1450) some Jewish families into the town for six years, all Jews were, in 1457, exiled from the diocese. Some of them found an asylum in Brunswick. The administrator of the bishopric, Bernhard, bound himself, according to a document dated March 29, 1457, not to tolerate in the future any Jews in the see of Hildesheim. The synagogue was torn down; the emperor confiscated the valuables belonging to it; and the territory of the cemetery, where also Jews of other places had buried their dead, was assigned, with its tombstones, to the provost of the cathedral, Ekkehard von Hahnensee, as a site for St. Ann's Church and the hospital of the same name in the "Neustadt" of Hildesheim.

It was more than sixty years later when, at the time of the chapter feud in 1520 under Bishop John IV., a Jew called "der grosse Michel" was admitted to the city on account of his skill as a warrior. He was soon joined by other Jews, as, for instance, one Leifmann, who instructed the clergy in the Hebrew language. Leifmann was even allowed to remain when, in 1542, the other Jews were exiled once again. Elector Ernst II. of Cologne, Bishop of Hildesheim, who had his Jewish physician, Medicus Herz (of Hamm), admitted into the city, promised (Nov. 29, 1585) protection to the Jews; and the council also afforded them protection (1587). Only a decade later, however (1595), they were again driven out of the city, owing to Nathan Schay and Marcus having, after the death of their wives, married the latters' sisters, which example was followed by a Christian physician, whereupon the head pastor ("Hauptpastor"), Hesshusius, declared the marriages incestuous.

Appeal to Imperial Council.

The exiled Jews instituted proceedings against the council before the supreme court of the empire as well as before the imperial court in Prague. A decision was rendered in their favor; and the council, through the intervention of the electoral government, on March 4, 1601, came to an agreement with the Jews whereby the latter were permitted to return to the city on the following day.

Eight years later, when they were accused of being the cause of the plague, they were again forced to leave the city; they were, however, soon readmitted. Previous to this (1607) the council had given three houses to Nathan Schay and his family in recognition of his valuable financial services to the city. In a building in the rear of this property a synagogue was established, the continuance of which was permitted by the council in 1615 in consideration of a large money payment. A new cemetery also was allowed the Jews by the provost, in the neighborhood of their former burial-ground. In 1650 this was replaced by another cemetery, which was enlarged in 1741.

During the Thirty Years' war the Jews of Hildesheim were heavily taxed. Thus in 1621 they were required to pay to the lords 150 gulden, and in 1622 as much as 250 to 400 gulden, a month; and they were threatened with expulsion if they refused. On account of these large payments the few Jews—10 in the city, and 4 in the neighboring village of Moritzberg—were so impoverished that their combined belongings in 1634 did not amount to 2,000 thalers.

New Statutes.

In 1660 protection was withdrawn from the Jews (with the exception of the heirs of Nathan Schay and Herz Israel), and it was not again granted to them until they had bound themselves to pay 500 thalers. On Aug. 9 of the same year the council issued a "Juden-Geleits-Brief," to which on Oct. 24, 1662, was added a letter of protection from the bishop, Elector Maximilian Henry of Bavaria. In the same year, 1662, a new constitution was adopted, which remained in force for more than 150 years thereafter. Six years later (19 Elul, 5428 = 1668) pious men joined in the establishment of a benevolent society ("ḥebra ḳaddisha shel gemilut ḥasadim") in Hildesheim, which society is still in existence.

In the eighteenth century from 40 to 60 families were offered protection in the city. During the Seven Years' war the Jews of Hildesheim were not freed from the burden of heavy contributions and numerous taxations. In 1758 they had to pay a per capita tax and to supply beds, sheets, etc. After the cessation of the prince-bishop's secular power the Jews of the diocese of Hildesheim were for four years (1802–06) subject to Prussian rule; but under Westphalian government (1807–15) they enjoyed full liberty and equality with the other inhabitants. In the canton of Hildesheim there were, in 1812, seventy-seven Jewish families, all of whom lived in the city. At that time a Jewish elementary public school was founded with the cooperation of the consistory in Cassel; it still exists.

Emancipation.

After Hildesheim had become incorporated with the kingdom of Hanover the Jews were again obliged to pay for protection, until at last an end was put to this system by the law of Sept. 30, 1842. On Nov. 8, 1849, the consecration of a new synagogue took place. At present 600 Jews live in Hildesheim (which since 1866 has belonged to the kingdom of Prussia). The community has a large number of benevolent societies and institutions, among which are several founded by the banker August M. Dux (d. Dec. 20, 1902), for many years one of the honorary officers of the community.

Of the rabbis (district rabbis) who officiated in Hildesheim may be mentioned:

Simon Günzburg.
Samuel Hameln (d. 1687).
Mordecai b. Mattithiah ha-Kohen (d. 1684).
Eliakim Götz (author of the responsa "Eben ha-Shoham" and "Sefer Rappeduni be-Tappuḥim").
Ḥayyim b. Ozer (editor of "Ẓon Ḳodashim"; d. in Mannheim 1729).
Ẓebi Hirsch b. Isaac Oppenheimer (d. 1758).
Ẓebi Hirsch b. Abigdor (d. 1766).
Abraham b. Moses Chelma ha-Levi (d. 1785).
Ẓebi Hirsch b. Solomon Zalman (Neufeld).

Menahem Mendel Steinhart (afterward member of the consistory; d. in Paderborn; author of the responsa "Dibre Menahem" and of "Dibre Iggeret").
Möschel Elkan (d. 1822).
Aaron Wolfssohn (d. 1830).
L. Bodenheimer, chief rabbi of Krefeld (d. 1867).
M. Landsberg (d. May 20, 1870).
J. Guttmann (since 1892 rabbi of the community in Breslau).
Since Nov. 4, 1892, Dr. A. Lewinsky has been the district rabbi of Hildesheim.

Of well-known men who were born in Hildesheim may be mentioned: Ludwig Schulmann, editor and author (deceased); Moritz Güdemann (chief rabbi in Vienna); Dr. Wolfssohn (formerly rabbi in Stargard, Pomerania; now living in Berlin as rabbi emeritus); Max Landsberg, rabbi in Rochester, N. Y.; and Professor Landsberg, of the Polytechnicum in Darmstadt.

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D. A. LEW.

HILDESHEIMER, ISRAEL (AZRIEL):

German rabbi, and leader of Orthodox Judaism; born at Halberstadt May 20, 1820; died at Berlin July 12, 1899; son of R. Löb Glee Hildesheimer. He attended the "Hasharat-Zewi" school in Halberstadt, and, after reaching the age of seventeen, the Talmudic school of Rabbi Ettlinger in Altona. The ḥakam Isaac Bernays was one of his teachers and his model as a preacher. While studying rabbinics Hildesheimer was also devoting much attention to classical languages. In 1840 he returned to Halberstadt, took his diploma at the Dom gymnasium, and entered the University of Berlin. There he studied Oriental languages and mathematics, continued his Talmudic studies, and became a disciple of the dominant Hegelian school. In 1842 he went to Halle and continued his studies under Gesenius and Roediger (Ph.D. 1844, his dissertation being "Ueber die Rechte Art der Bibelinterpretation"). Hildesheimer then returned to Halberstadt, and married Henrietta Hirsch, sister of Joseph Hirsch, head of the firm of Aron Hirsch & Sohn of Halberstadt.

Rabbi in Eisenstadt.

In 1851 he was called to the rabbinate of Eisenstadt (=Kis-Marton), Hungary. His first notable act there was to found a parochial school, in which correct German was used, and in which German principles of pedagogy were adopted, in teaching Jewish as well as secular subjects. Hildesheimer next established a rabbinical school, which within a few years attracted a large number of pupils. The introduction into the school of German methods of instruction and of secular branches of learning was resented by the Orthodox party in Eisenstadt, a resentment which Hildesheimer's liberal tendencies and sympathy with modern culture soon changed to positive antipathy. This feeling became so strong that the rabbinical school was denounced before the representatives of the government at Oedenburg, the result being that the government ordered the school closed within twenty-four hours and the pupils removed from the city. Soon afterward, however (1858), Hildesheimer succeeded in obtaining state recognition for his rabbinical school.

Israel Hildesheimer.

In addition to the philanthropic activities connected with his own congregation, Hildesheimer took special interest in the welfare of the Jews of Palestine. In 1860, when the missionary society of Palestine provided seventy free dwellings for homeless Jews, Hildesheimer himself built houses in Jerusalem for the free use of pilgrims and of the poor. These houses are still in the possession of the Hildesheimer family. About this time, Akiba Joseph, the leader of the Ḥasidim, placed him under a ban as not truly a sincere Jew ("emessdiger Jüd"). Hildesheimer, however, seems to have cared little for the ban. At the Hungarian Jewish Congress of Dec. 14, 1868, he at first endeavored to associate himself with the old Orthodox party; but the impossibility of such a union soon becoming evident, he formed his followers, thirty-five in number, into a separate group, which may be called the "Cultured Orthodox" group. In the Hungarian Jewish Congress held at Budapest in 1869 he defined this party as representing a "faithful adherence to traditional teachings combined with an effective effort to keep in touch with the spirit of progress" ("Ha-Maggid," 1869, xiii., No. 26).

In Berlin at that time the Orthodox minority, constituting about 200 families, dissatisfied with the appointment of Abraham Geiger, were in search of a rabbi of standing who would more nearly represent them. Their choice fell upon Hildesheimer, who went to Berlin in 1869 as rabbi and director of the bet ha-midrash. There also he soon estab-

Call to Berlin.

lished a religious school and a rabbinical seminary for Orthodox Judaism, which thirty former pupils of his at once entered. Thus he became the real intellectual founder and leader of the community 'Adat Yisrael. Hildesheimer, aided by Mayer Lehmann, the editor of "Israelit," in Mayence, exerted his whole energy in the fight against Reform. As early as 1847 he had energetically opposed, as the representative of the communities in the Magdeburg district, the Reform attempts of Ludwig Philippson; in 1861 he took his stand against Abraham Geiger by criticizing the latter's pamphlet, "Notwendigkeit und Mass einer Reform des Jüdischen Gottesdienstes" (Mayence, 1861). In an address delivered at his rabbinical seminary and defining his own position he said: "Unconditional agreement with the culture of the present day; harmony between Judaism and science; but also unconditional steadfastness in the faith and traditions of Judaism: these constitute the program of the New Community, the standard round which gather the Israelites of Berlin who are faithful to the Law."

This firm conviction that traditional Judaism need have no fear of the light of European culture determined his attitude and his activity in Hungary and Germany from the start, and gave him the strength of a man with a definite aim. It is evident, however, that Hildesheimer, who would listen to no compromise, was destined only to widen the gap between the Reform and the Orthodox Jews of Germany.

In 1876 Hildesheimer celebrated the twenty-fifth anniversary of his ministry; on the celebration of his seventieth birthday, in 1890, his friends and pupils published a literary "Jubelschrift" (Berlin, 1890). Among his writings are the following: "Materialien zur Beurtheilung der Septuaginta," in "Orient, Lit." 1848, Nos. 30 *et seq.*; "Die Epitaphien der Grabsteine auf dem Hiesigen [of Halberstadt] Jüdischen Friedhofe," 1846; "Verwaltung der Jüdischen Gemeinde Halberstadt," 1849; "Offener Brief an den Redakteur des Ben Chananja," Vienna, 1858; "Minḥah Ṭehorah," Presburg, 1860; "Halakhot Gedoloth nach der Handschrift der Vaticana," Berlin, 1888. He also contributed articles to the "Jüdische Presse," to "Ha-Lebanon" (ii. 12, 28 *et seq.*), to "He-Ḥaluẓ" (xiii. 108), to "Archives Israélites" (li. 206), etc.

Hildesheimer was simple in his habits and fearless; he had an unusual capacity for work; and his great Talmudic learning was joined to practical administrative ability. Financially independent, he never accepted remuneration for his rabbinical activity. In the service of the poor and needy in Germany, Austria, Russia, and even in Abyssinia and Persia, no labor was too great and no journey too long for him, so that he came to be known as the "international schnorrer."

His son, **Hirsch Hildesheimer,** professor at the rabbinical seminary and editor of the "Jüdische Presse," was the author of "Beiträge zur Geographie Palästinas" (1886). He died December 6, 1910.

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s. M. Sc.

HILDESHEIMER, SAMUEL BEN JOSEPH: Rabbi at Frankfort-on-the-Main (1618–22). He reorganized the Jewish congregation, whose administration, in consequence of the FETTMILCH agitation, was disrupted. Upon his proposition seven representatives, chosen from among the new members, and known as the "Aussengemeinde," were added to the old board of ten; four of these seven were to act, during two months of each year, as collectors and as presidents of the synagogue. Hildesheimer also regulated the functions of the dayyanim.

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D. S. MAN.

ḤILFA. See ḤALAFTA.

HILKIAH (חלקיה, חלקיהו = "my portion is YHWH"): **1.** High priest in the reign of Josiah (II Kings xxii. 4 *et seq.*). It is probable that he was the Hilkiah ben Shallum who figures in the genealogy of high priests in I Chron. v. 39 (A. V. vi. 13), and that he was, consequently, father of Azariah and great-grandfather of Ezra the Scribe (*ib.*; Ezra vii. 1). Ḳimḥi and Abravanel (to Jer. i. 1), however, give his father's name as "Shaphan."

Josiah commissioned Hilkiah to superintend the repairs of the Temple; and it was when the latter took the silver from the Temple treasury that he found the scroll of the Law (II Kings xxii. 4–8; II Chron. xxxiv. 9–14). Hilkiah gave the scroll to Shaphan the Scribe; the latter read it before the king, who, terrified by the divine warnings, sent Hilkiah with four other high officials to consult the prophetess Huldah (II Chron. xxxiv. 20 *et seq.*). The finding of the scroll was the cause of the great reformation effected by King Josiah.

The question as to the nature of the scroll and the cause of the impression it made on Josiah, which has evoked so much higher criticism, is answered in a very simple manner by the Jewish commentators Rashi, Ḳimḥi, and many others. They say that when Ahaz burned the scrolls of the Law the priests of YHWH hid one copy in the Temple, and that Hilkiah found it while searching for the silver. The scroll happened to be open at the passage Deut. xxviii. 36; and it was this that terrified Josiah. Kennicott ("Heb. Text," ii. 299) tries to infer from II Chron. xxxiv. 14 that Hilkiah found the original autograph copy of Moses. As to other opinions see JOSIAH.

2. Father of Eliakim; the controller of Hezekiah's palace, who served as ambassador from Hezekiah to Rab-shakeh (II Kings xviii. 18; Isa. xxii. 20).

3. Father of Jeremiah (Jer. i. 1). According to Ḳimḥi and Abravanel (see above), he was the same as No. 1.

4, 5. Two Merarite Levites (I Chron. vi. 30 [A. V. 45], xxvi. 11).

6. Father of Gemariah; one of the ambassadors that Zedekiah sent to Nebuchadnezzar (Jer. xxix. 3).

7. A priest that returned from captivity with Zerubbabel (Neh. xii. 6 [A. V. 7]).

8. A priest who stood at the right hand of Ezra when the latter read the Law before the people (*ib.* viii. 4).

E. C. M. Sel.

HILLAH. See Meïr.

HILLEL: Doctor of the Law at Jerusalem in the time of King Herod; founder of the school called after him, and ancestor of the patriarchs who stood at the head of Palestinian Judaism till about the fifth century of the common era. Hillel was a Babylonian by birth and, according to a later tradition, belonged to the family of David (Lévi, in "R. E. J." xxxi. 202–211, xxxiii. 143). Nothing definite, however, is known concerning his origin, nor is he anywhere called by his father's name, which may perhaps have been Gamaliel. When Josephus ("Vita," § 38) speaks of Hillel's great-grandson, Simeon ben Gamaliel I., as belonging to a very celebrated family (*γένους δὲ σφόδρα λαμπροῦ*), he probably refers to the glory which the family owed to the activity of Hillel and Gamaliel I. Only Hillel's brother Shebna (Soṭah 21a) is mentioned; he was a merchant, whereas Hillel devoted himself to study. In Sifre, Deut. 357 the periods of Hillel's life are made parallel to those in the life of Moses. Both were 120 years old; at the age of forty Hillel went to Palestine; forty years he spent in study; and the last third of his life he passed as the spiritual head of Israel. Of this artificially constructed biographical sketch this much may be true, that Hillel went to Jerusalem in the prime of his manhood and attained a great age. His activity of forty years is perhaps historical; and since it began, according to a trustworthy tradition (Shab. 15a), one hundred years before the destruction of Jerusalem, it must have covered the period 30 B.C.–10 C.E.

Entrance to the Traditional Tomb of Hillel the Great.
(From a photograph by Dr. W. Popper.)

According to an old tannaitic tradition founded upon Hillel's own words, Hillel went to Jerusalem with the intention of perfecting himself in the science of Biblical exposition and of tradition (Yer. Pes. 33c; Tosef., Neg. i.; Sifra, Tazria‘, ix.). Shemaiah and Abṭalion, the "great Scripture expositors" ("darshanim"; Pes. 70b), became his teachers. The difficulties which Hillel had to overcome in order to be admitted to their school, and the hardships he suffered while pursuing his aim, are told in a touching passage (Yoma 35b), the ultimate purpose of which is to show that poverty can not be considered as an obstacle to the study of the Law. Some time after the death of Shemaiah and Abṭalion, Hillel succeeded in settling a question concerning the sacrificial ritual in a manner which showed at once his superiority over the Bene Bathyra, who were at that time the heads of the college. On that occasion, it is narrated, they voluntarily resigned their position in favor of Hillel (Tosef., Pes. iv.; Pes. 66a; Yer. Pes. 33a). According to tradition, Hillel thereupon became head of the Sanhedrin with the title of "Nasi" (prince); but this is hardly historical. All that can be said is that after the resignation of the Bene Bathyra Hillel was recognized as the highest authority among the Pharisees and the scribes of Jerusalem. He was the head of the great school, at first associated with Menahem, a scholar mentioned in no other connection, afterward with Shammai, Hillel's peer in the study of the Law (Ḥag. ii. 2; Gem. 16b; Yer. Ḥag. 77d). Hillel's only title was "Ha-Zaḳen" (the elder), a title given not to distinguish him from another of the same name, as some have held, but either to express his position among the leading scribes or to indicate his membership in the Sanhedrin.

His Position.

Whatever Hillel's position, his authority was sufficient to introduce those decrees which were handed down in his name. The most famous of his enactments was the Prosbul (*προσβολή*), an institution which, in spite of the law concerning the year of jubilee (Deut. xv. 1 *et seq.*), insured the repayment of loans (Sheb. x. 3). The motive for this institution was the "amelioration of the world" ("tiḳḳun ha-‘olam"), *i.e.*, of the social order (Giṭ. iv. 3), because it protected both the creditor against the loss of his property, and the needy against being refused the loan of money for fear of loss. A like tendency is found in another of Hillel's institutions, having reference to the sale of houses (Lev. xxv. 30; ‘Ar. ix.). These two are the only institutions handed down in Hillel's name, although the words which introduce the prosbul (Sheb. *ib.*) show that there were others. Hillel's judicial activity may be inferred from the decision by which he confirmed the legitimacy of some Alexandrians whose origin was disputed, by interpreting the marriage document ("ketubbah") of their mother in her favor (Tosef., Ket. iv. 9; B. M. 104a). Of other official acts no mention is found in the sources.

In the memory of posterity Hillel lived, on the one hand, as the scholar who made the whole con-

Hillel and Shammai.

tents of the traditional law his own (Soferim xvi. 9), who, in opposition to his colleague, Shammai, generally advocated milder interpretations of the Halakah, and whose disciples as a "house," that is, as "Hillel's school," stood in like opposition to Shammai's disciples. On the other hand, he was known as the saint and the sage who in his private life and in his dealings with men practised the high virtues of morality and resignation, just as he taught them in his maxims with unexcelled brevity and earnestness. The traditions concerning Hillel's life harmonize completely with the sayings which are handed down in his name, and bear in themselves the proof of their genuineness. No wonder that the Babylonian Talmud is richer in traditions concerning Hillel than the Palestinian, since the Babylonians were especially careful to preserve the recollection of their great countryman; and in the Babylonian schools of the third century was proudly quoted the saying of the Palestinian Simeon ben Laḳish—on the whole no friend of the Babylonians—in which he placed the activity of Hillel on a level with that of Ezra, who also went up from Babylon to Jerusalem. Hillel's sayings are preserved partly in Hebrew, the language of the school, partly in Aramaic, the language of the people, or, as it is said in Ab. R. N. xii., in the language of Hillel's home ("the Babylonian language").

The Golden Rule.

The saying of Hillel which introduces the collection of his maxims in the Mishnaic treatise Abot mentions Aaron as the great model to be imitated in his love of peace, in his love of man, and in his leading mankind to a knowledge of the Law (Ab. i. 12). In mentioning these characteristics, which the Haggadah then already ascribed to Moses' brother, Hillel mentions his own most prominent virtues. Love of man was considered by Hillel as the kernel of the entire Jewish teaching. When a heathen who wished to become a Jew asked him for a summary of the Jewish religion in the most concise terms, Hillel said: "What is hateful to thee, do not unto thy fellow man: this is the whole Law; the rest is mere commentary" (Shab. 31a). With these words Hillel recognized as the fundamental principle of the Jewish moral law the Biblical precept of brotherly love (Lev. xix. 18). Almost the same thing was taught by Paul, a pupil of Gamaliel, the grandson of Hillel (Gal. v. 14; comp. Rom. xiii. 8); and more broadly by Jesus when he declared the love of one's neighbor to be the second great commandment beside the love of God, the first (Matt. xxii. 39; Mark xii. 31; Luke x. 27). It may be assumed without argument that Hillel's answer to the proselyte, which is extant in a narrative in the Babylonian Talmud (comp. also Ab. R. N., recension B., cxxvi. [ed. Schechter, p. 53]), was generally known in Palestine, and that it was not without its effect on the founder of Christianity.

It has been remarked that Hillel did not, like Jesus, state the love of God to be the principal commandment of the Jewish teaching (see Delitzsch, "Jesus und Hillel," p. 17); but it must not be forgotten that Jesus gave his answer to a scribe, whereas Hillel answered the question of a prospective proselyte, to whom it was necessary first of all to show how the teachings of Judaism are to be practised by him who wishes to accept them. That the love of God had also a central position in Hillel's conception of religion needs not to be proved; this position had long been assigned to it in Judaism—since the Scripture passage in which this precept is joined immediately to the confession of the unity of God (Deut. vi. 4 *et seq.*) had been made the principal portion of the daily prayer. Moreover, the Pharisaic scribes who approved of Jesus' answer evidently belonged to Hillel's school. Hillel seems to have connected the precept of brotherly love with the Biblical teaching of man's likeness to God, on which account he calls the love of man "love of creatures" ("oheb et ha-beriyyot"); and it is worthy of note that the term "creatures" for men was then already the common property of the language.

From the doctrine of man's likeness to God Hillel ingeniously deduced man's duty to care for his own body. In a conversation with his disciples (Lev. R. xxxiv.) he said: "As in a theater and circus the statues of the king must be kept clean by him to whom they have been entrusted, so the bathing of the body is a duty of man, who was created in the image of the almighty King of the world." In another conversation Hillel calls his soul a guest upon earth, toward which he must fulfil the duties of charity (*ib.*). Man's duty toward himself Hillel emphasized also in the first sentence of his saying (Ab. i. 14): "If I am not for myself, who is for me? and if I am only for myself, what am I? and if not now, when?" The second part of this sentence expresses the same idea as another of Hillel's teachings (Ab. ii. 4): "Separate not thyself from the congregation." The third part contains the admonition to postpone no duty—the same admonition which he gave with reference to study (Ab. ii. 4): "Say not, 'When I have time I shall study'; for you may perhaps never have any leisure."

The precept that one should not separate oneself from the community, Hillel paraphrases, with reference to Eccl. iii. 4, in the following saying (Tosef., Ber. ii., toward the end): "Appear neither naked nor clothed, neither sitting nor standing, neither laughing nor weeping." Man should not appear different from others in his outward deportment; he should always regard himself as a part of the whole, thereby showing that love of man which Hillel taught. The feeling of love for one's neighbor shows itself also in his exhortation (Ab. ii. 4): "Judge not thy neighbor till thou art in his place" (comp. Matt. vii. 1). In the following maxim is expressed also his consciousness of his own insufficiency: "Trust not thyself till the day of thy death." How far his love of man went may be seen from an example which shows that benevolence must act with regard to the needs of him who is to be helped. Thus a man of good family who had become poor Hillel provided with a riding horse, in order that he might not be deprived of his customary physical exercise, and with a slave, in order that he might be served (Tosef., Peah, iv. 10; Ket. 67b).

That the same spirit of kindness prevailed in Hillel's house is shown by a beautiful story (Derek Ereẓ v.). Hillel's wife one day gave the whole of a meal, prepared in honor of a guest, to a poor man, and at once prepared another. When she excused herself for the delay and explained its cause, Hillel praised her for her action. How firmly Hillel was persuaded that peace was ruling in his house, the following tradition teaches (Ber. 60a; Yer. Ber. 14b): When one day he came near his house and heard a noise, he expressed, in the words of Ps. cxii. 7 ("He shall not be afraid of evil tidings"), his confidence that the noise could not be in his house. His trust in God was such that whereas Shammai provided for the Sabbath already on the first day of the week, Hillel referred to Ps. lxviii. 19: "Blessed be the Lord who daily loadeth us with benefits" (Beẓah 16a).

Love of Peace.

The exhortation to love peace emanated from Hillel's most characteristic traits—from that meekness and mildness which had become proverbial, as is seen from the saying: "Let a man be always humble and patient like Hillel, and not passionate like Shammai" (Shab. 31a; Ab. R. N. xv.). Hillel's gentleness and patience are beautifully illustrated in an anecdote which relates how two men made a wager on the question whether Hillel could be made angry. Though they questioned him and made insulting allusions to his Babylonian origin, they were unsuccessful in their attempt (*ib.*). In the anecdotes about proselytes in which Hillel and Shammai are opposed to each other, Hillel's mildness and meekness appear in a most favorable light. In a paradoxical manner Hillel praised humility in the following words (Lev. R. i. 1): "My humility is my exaltation; my exaltation is my humility" (with reference to Ps. cxiii. 5).

The Study of the Law.

The many anecdotes, resting doubtless on good tradition, according to which Hillel made proselytes, correspond to the third part of his maxim: "Bring men to the Law." A later source (Ab. R. N., recension B., xxvi., toward the end) gives the following explanation of the sentence: Hillel stood in the gate of Jerusalem one day and saw the people on their way to work. "How much," he asked, "will you earn to-day?" One said: "A denarius"; the second: "Two denarii." "What will you do with the money?" he inquired. "We will provide for the necessities of life." Then said he to them: "Would you not rather come and make the Torah your possession, that you may possess both this and the future world?" This narrative has the same points as the epigrammatic group of Hillel's sayings (Ab. ii. 7) commencing: "The more flesh, the more worms," and closing with the words: "Whoever has acquired the words of the Law has acquired the life of the world to come." In an Aramaic saying Hillel sounds a warning against neglect of study or its abuse for selfish purposes: "Whoever would make a name [glory] loses the name; he who increases not [his knowledge] decreases; whoever learns not [in Ab. R. N. xii.: "who does not serve the wise and learn"] is worthy of death; whoever makes use of the crown perishes" (Ab. i. 13). Another group reads (Ab. ii. 5): "The uneducated has no aversion to sin; the ignorant is not pious; the timid can not learn, nor the passionate teach; he who is busied with trade can not become wise. In a place where there are no men, study to show thyself a man" (*ib.*). In this last sentence Hillel may have recalled how he, overcoming his modesty, manfully came forward in Jerusalem after the death of Shemaiah and Abṭalion and gave a new impulse to learning, then threatened with decay. To his own activity no doubt refers the saying preserved in Aramaic (Yer. Ber. 143) and Hebrew (Tosef., Ber. vii.; Ber. 63a): "Where some gather, scatter; where they scatter, gather!" that is, "Learn where there are teachers, teach where there are learners" (another form is given in Sifre Zuṭa on Num. xxvii. 1; Yalḳ., Num. 773).

Mystical Utterances.

The epigrammatic and antithetic form of Hillel's sayings, as well as the almost mystic depth of his consciousness of God, may be seen from the words spoken by him at the festival of water-drawing, when, filled with a feeling of God's presence, he said: "If I am here—so says God—every one is here; if I am not here, nobody is here" (Suk. 53a; Ab. R. N. xii., without stating the occasion of the utterance). In like manner, with reference to Ex. xx. 24, and applying a proverb, Hillel makes God speak to Israel: "To the place in which I delight my feet bring me. If thou comest to mine house, I come to thine; if thou comest not to mine, I come not to thine" (Suk. *l.c.*; Tosef., Suk. iv. 3).

In an epigrammatic form Hillel expresses the moral order of the world, according to which every sin is punished (Ab. ii. 6). Seeing a skull floating on the water, he said (in Aramaic): "Because thou didst drown, thou art drowned; and in the end they that have drowned, shall be drowned." Hillel was perhaps thinking here of the misdeeds of Herod and of the retribution which he could not escape.

No indications exist of Hillel's relation to the rulers of his time; but his love of peace and his devotion to study as the most important part of his life, no doubt showed the way which his disciple Johanan ben Zakkai, under the yoke of the Romans and amidst the strife of parties which brought about the catastrophe of Jerusalem, pursued for the salvation of Judaism. A panegyric tradition concerning Hillel's pupils (Suk. 28a; B. B. 134a), which glorifies the master in the disciples, recounts that of the eighty disciples whom Hillel had (probably during the last period of his activity), thirty were worthy that the glory of God (the spirit of prophecy) should rest upon them as upon Moses; thirty, that for their sake the sun should stand still as for Joshua. It is possible that this figure, which may have had a historical basis, was a reference to the fact that among Hillel's disciples were those who, like Joshua, were ready to fight against Israel's enemy and were worthy of victory; perhaps, also, that to them belonged those distinguished and beloved teachers whom Josephus mentions ("Ant." xvii. 6, § 2), Judah ben Sarifai and Mattithiah ben Margalot, who shortly before Herod's death led a revolt directed against fixing the Roman eagle on the Temple gate. This tradition concerning Hillel's disciples mentions, moreover, two by name: JONATHAN BEN UZZIEL and JOHANAN BEN ZAKKAI (comp. also Yer. Ned. v., toward the end).

His Influence.

In the history of tradition Hillel's disciples are generally called "the house of Hillel" (see Bet Hillel), in opposition to Shammai's disciples, "the house of Shammai." Their controversies, which no doubt included also those of their masters, concern all branches of tradition—Midrash, Halakah, and Haggadah. Only a few decisions, belonging to these three branches, have been handed down under Hillel's name; but there can be no doubt that much of the oldest anonymous traditional literature was due directly to him or to the teachings of his masters. The fixation of the norms of the Midrash and of halakic Scripture exposition was first made by Hillel, in the "seven rules of Hillēl," which, as is told in one source, he applied on the day on which he overcame the Bene Bathyra (Tosef., Sanh. vii., toward the end; Sifra, Introduction, end; Ab. R. N. xxxvii.). On these seven rules rest the thirteen of R. Ishmael; they were epoch-making for the systematic development of the ancient Scripture exposition.

Hillel's importance as the embodiment of the religious and moral teachings of Judaism and as the restorer of Jewish Scripture exegesis is expressed in a most significant manner in the words of lamentation uttered at his death: "Wo for the meek one! Wo for the pious! Wo for the disciple of Ezra!" (Tosef., Soṭah, xiii. 3; Soṭah 48b; Yer. Soṭah, toward the end). One day while he and the sages were assembled at Jericho, a heavenly voice is said to have exclaimed: "Among those here present is one man upon whom the Holy Spirit would rest, if his time were worthy of it." All eyes were thereupon fixed on Hillel. No miracles are connected with Hillel's memory. He lived, without the glory of legend, in the memory of posterity as the great teacher who taught and practised the virtues of philanthropy, fear of God, and humility.

Bibliography: Comp. the respective sections in the works of Frankel, Grätz, Geiger, Weiss, Hamburger, Renan, Derenbourg, and Schürer; Bacher, *Ag. Tan.* i. 4–14 (2d ed., 1–11); Kämpf, *Hillel der Aeltere*, in *Orient*, ix.–x; Goitein, *Das Leben und Wirken des Patriarchen Hillel*, in Berliner's *Magazin*, xi.; Franz Delitzsch, *Jesus und Hillel*, Erlangen, 1866 (3d ed., 1879); Strack, in Herzog-Hauck, *Real-Encyc.* viii. 74–76, s.v. *Hillel*.

s. s. W. B.

HILLEL II.: Patriarch (330–365); son and successor of Judah III. Only in two instances is his name quoted in connection with halakot: in one, Jose b. Abin expounds to him a law; in the other, Hillel cites a mishnah to establish a law (Yer. Ber. ii. 5a; Yer. Ter. i. 41a). Tradition ascribes to him an enactment which proved of incalculable benefit to his coreligionists of his own and of subsequent generations. To equalize the lunar with the solar year, and thereby render possible the universal celebration of the festivals on the days designated in the Bible, occasional intercalations of a day in a month and of a month in a year were required (see Calendar). These intercalations were determined at meetings of a special commission of the Sanhedrin. But Constantius, following the tyrannous precedents of Hadrian, prohibited the holding of such meetings as well as the vending of articles for distinctively Jewish purposes. How difficult the fixing of the annual calendar consequently became may be judged from an enigmatic letter addressed to Raba, the principal of the academy at Maḥuza, and preserved in the Talmud. It was evidently written by a friend in Palestine who wished to acquaint the Babylonian religious authorities with the condition of Judaism in its mother country, and with the resolutions of a meeting held for the purpose indicated above. It reads thus:

> "A pair [of disciples], coming from Raḳḳat [Tiberias; see Meg. 6a], were apprehended by the Eagle [Romans], because in their possession they had fabrics from Luz [blue or purple yarn for fringes, the ẓiẓit]. By the grace of the All-merciful and through their own merits they escaped. Also, the burden-bearers of Naḥshon [the diviner: the commission appointed by the patriarch] desired to establish a guard [an intercalary month], but the Arameans [Romans] would not permit them. However, the commanders of the gathering [leaders of the council] convened [another time] and established a guard in the month in which Aaron the priest died" (the month of Ab; Sanh. 12a).

Almost the whole Diaspora depended for the legal observance of the feasts and fasts upon the calendar sanctioned by the Judean Sanhedrin; yet danger threatened the participants in that sanction and the messengers who communicated their decisions to distant congregations. Temporarily to relieve the foreign congregations, Huna b. Abin (doubtless with the approval, or by the order, of Hillel) once advised Raba not to wait for the official intercalation: "When thou art convinced that the winter quarter will extend beyond the sixteenth day of Nisan declare the year a leap-year, and do not hesitate" (R. H. 21a). But as the religious persecutions continued, Hillel determined to provide an authorized calendar for all time to come, though by so doing he severed the ties which united the Jews of the Diaspora to their mother country and to the patriarchate.

The emperor Julian showed himself particularly gracious to Hillel, whom he honored on many occasions. In an autograph letter to him, Julian assured him of his friendship and promised to ameliorate further the condition of the Jews. Before setting out for the war with Persia, Julian addressed to the Jewish congregations a circular letter in which he informed them that he had "committed the Jewish tax-rolls to the flames," and that, "desiring to show them still greater favors, he has advised his brother, the venerable patriarch Julos, to abolish what was called the 'send-tax.'"

Bibliography: Grätz, *Gesch.* iv. 332 *et seq.*, and note 34; Halévy, *Dorot ha-Rishonim*, ii. 197; Heilprin, *Seder ha-Dorot*, ii.; Krochmal, *Yerushalayim ha-Benuyah*, Introduction, pp. 27 *et seq.*; *Maḥzor Vitry*, p. 478, Berlin, 1893.

s. S. M.

HILLEL B. BERECHIAH (JEBERECHIAH): Palestinian haggadist. He is cited only once under this name, and then as author of an interpretation which elsewhere is attributed to another (Lam. R. i. 5; comp. Sanh. 104b). He is identical with **Ila'i** or **Ilaa b. Berechiah,** "Hillel" being a variant of this name (comp. Ela). Under this name he appears several times (see Ta'an. 10a; Sanh. 94b; comp. Rabbinovicz, "Diḳduḳe Soferim," *ad loc.*). Among several of his homiletic interpretations, grouped together for students, there is one which declares that when two students travel together and do not discuss the Law they deserve to be consumed by fire. He deduces this from II Kings ii. 11: had Elijah and Elisha not talked of the things of the Law the fiery chariot and horses would have consumed and not merely have parted them (Soṭah 49a).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 703, 764; Heilprin, *Seder ha-Dorot*, ii. 27a, Warsaw, 1897.
s. S. M.

HILLEL BEN ELIAKIM: Greek Talmudist of the eleventh and twelfth centuries. He was a pupil of Rashi, and is mentioned by Mordecai b. Hillel (Haggahot on Giṭ. No. 466). Hillel wrote a commentary to Sifra in which he often quotes Rashi and Isaac b. Melchizedek; he also wrote a commentary to Sifre. Both works were known to the tosafists; the former is mentioned in the "Sefer Yiḥuse ha-Tanna'im weha-Amora'im," the latter in the Tosefta (Soṭah 15a, 38a) and in the Mordekai (Giṭ. No. 376). The former is also quoted by Elijah Mizraḥi in his commentary on Rashi, by Aaron b. Ḥayyim in his "Ḳorban Aharon," and by Menahem Azariah Fano in his Responsa (No. 11).

Bibliography: Azulai, *Shem ha-Gedolim*; Michael, *Or ha-Ḥayyim*, No. 796; Fuenn, *Keneset Yisrael*, p. 292.
s. M. Sel.

HILLEL OF ERFURT: Talmudic authority; lived at Erfurt in the fourteenth and fifteenth centuries; a contemporary of Shalom of Neustadt, and a pupil of Meïr ben Baruch Faleri. According to A. Brüll, Hillel is identical with one "Hiller" who figures in a document of 1416 as having been nominated chief rabbi of Thuringia by Margrave Wilhelm (Ludewig, "Reliquiæ Manuscriptæ," x. 254). Hillel is said to have once left Erfurt for Palestine to fulfil a vow he had made to spend the remainder of his life in the Holy Land. On reaching Vienna he was seized with a longing to return, because he considered that the Talmudical school of Erfurt would suffer by his absence. He thereupon addressed himself to the rabbis, who canceled his vow (Moses Minz, Responsa, No. 97). Judah Minz says that he saw bills of divorce issued by the rabbinical college of Hillel which might serve as models for the spelling of proper names (Responsa, Nos. 54, 105).

Bibliography: Brüll, in Kobak's *Jeschurun*, vi. 203; Adolph Jaraczewsky, *Die Gesch. der Juden in Erfurt*, p. 51; Michael, *Or ha-Ḥayyim*, No. 882.
s. s. I. Br.

HILLEL BEN GAMALIEL III.: Scholar of the second amoraic generation (3d cent.), son of Gamaliel III., brother of Judah II., and probably a pupil of his grandfather Judah I. (see B. B. 83b). Of his early history nothing is known. As illustrating his modesty the following incidents may be quoted: He and his brother were once at Biri, where people remonstrated against their walking on the Sabbath in shoes with golden buckles, which was not customary at that place: they resignedly removed their shoes and handed them over to their accompanying slaves. On another occasion at Kabul they were about to bathe together when the people informed them that they did not consider it moral for brothers to bathe together: Hillel and his brother thereupon desisted. In either case they could have shown the people that their acts were perfectly legal, but they preferred to comply with the local customs (Tosef., M. Ḳ. ii. 15, 16; Pes. 51a). While Hillel is not often quoted in connection with halakot, he was an able interpreter of Scripture; this accounts for Origen seeking his society and consulting him frequently on difficult Biblical passages. It was probably this Hillel that declared, "The Jews have no Messiah to expect, for they have already consumed him in the days of Hezekiah" (Sanh. 99a). He may have been prompted to this declaration by Origen's professed discovery in the Old Testament of Messianic passages referring to the founder of Christianity. Some credit Hillel, and not his better-known namesake, with the authorship of the following maxims: "Separate not thyself from the community"; "Be not confident in thyself until the day of thy death"; "Condemn not thy neighbor until thou hast been placed in his condition"; "Use no unintelligible expressions assuming that ultimately they will be understood"; "Say not 'When I have leisure I shall study': thou mayest never be at leisure" (Ab. ii. 4; see Tosef., Yom-Ṭob, *ad loc.*).

Bibliography: Grätz, *Gesch.* iv. 250; Heilprin, *Seder ha-Dorot*, ii. 56a, Warsaw, 1897.
s. S. M.

HILLEL BEN NAPHTALI HERZ: Lithuanian rabbi; born at Brest-Litovsk in 1615; died at Zolkiev Jan. 3, 1690. After he had studied under Hirsh Darshan, Hillel went to Wilna, where from 1650 to 1651 he was a member of the rabbinical college. He stayed at Wilna until 1666, then became rabbi in Kaidani and several other Lithuanian towns, was called in 1670 as rabbi to Altona and Hamburg, and in 1680 to Zolkiev. He was also a delegate to the Council of the Four Lands at the fair of Yaroslav.

Hillel was the author of an important work entitled "Bet Hillel," a commentary and novellæ on the four parts of the Shulḥan 'Aruk, of which his son, Moses ben Hillel, published only the portions on Yoreh De'ah and Eben ha-'Ezer, with the text (Dyhernfurth, 1691). He also wrote under the same title a homiletic and cabalistic commentary on the Pentateuch, which has not been published.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 799; Fuenn, *Ḳiryah Ne'emanah*, p. 82; idem, *Ḳeneset Yisrael*, p. 295; Behrmann, *Hamburgs Orientalisten*, p. 67, Hamburg, 1902; Buber, *Ḳiryah Nisgabah*, pp. 23–25, Cracow, 1903.
D. M. Sel.

HILLEL BEN SAMUEL: Italian physician, philosopher, and Talmudist; born about 1220; died about 1295. He was the grandson of the Talmudic scholar Eleazar ben Samuel of Verona. He spent his youth at Barcelona, where he studied the Talmud and natural sciences, his teacher in the study of the former being Jonah Gerondi, distinguished for his piety and rabbinical scholarship. Hillel, witnessing Gerondi's sincere repentance for his behavior in the Maimonides controversy at Montpellier, himself began to study Maimonides' religio-philosophical works, of which he became one of the most enthusiastic admirers. He studied medicine at Montpellier, and practised successively at Rome, where he formed a friendship with the papal physician in ordinary, Maestro Isaac Gajo; at Capua (1260–71), where, having attained fame as physician and philosopher, he lectured on philosophy, among his hearers being Abraham Abulafia; and at Ferrara, where he had relatives.

In his old age he retired to Forli, where he lived in straitened circumstances. Hearing there of Solomon Petit's appearance in Italy with anti-Maimonidean designs, he immediately addressed a letter to Maestro Isaac Gajo, vividly describing the disastrous consequences of the first condemnation of Maimonides' works at Montpellier, and imploring him not to join the movement against Maimonides. In order to convince his friend more fully of the absolute groundlessness of the attacks upon the master, Hillel volunteered, with a somewhat exuberant self-complacency, to explain satisfactorily those passages of the "Moreh" which gave offense. And in order to quiet once and forever the constantly recurring dissensions, Hillel formulated a somewhat fantastic plan, which reveals at the same time his love of justice and his sincere regret that the sorrows of his people were increased by these discords. The plan was as follows: A council, composed of the most eminent rabbis of the East, should convene at Alexandria, and, after listening to the opponents of Maimonides and examining their objections, should give a decision to be accepted by the entire Jewry. It should furthermore depend upon this decision whether Maimonides' works should be burned or should be preserved for further study. Hillel was firmly convinced that the verdict could not be other than favorable to Maimonides.

Hillel, in spite of his wide philosophical knowledge, remained faithful to the teachings of Judaism in their most orthodox interpretation. He even pledged himself to implicit belief in the miraculous stories of the Bible and the Talmud, incurring thereby the censure of the more logical thinker Seraiah ben Isaac ("Oẓar Neḥmad," ii. 124 *et seq.*). In his chief work, "Tagmule ha-Nefesh" (Lyck, 1874), which reviews the philosophical literature, then in vogue, of the Greeks and Arabs, Jews and Christians, Hillel makes constant reference to the Bible and to Talmudic works, advancing his own opinion only when these latter are silent on the subject under consideration.

Hillel's works, in addition to the "Tagmule ha-Nefesh," include: a commentary to Maimonides' 25 Propositions ("Haḳdamot"), printed together with the "Tagmule ha-Nefesh"; a revision of the "Liber de Causis," short extracts of which are given in Halberstam's edition of "Tagmule ha-Nefesh"; "Sefer ha-Darbon," on the Haggadah; a philosophical explanation of Canticles, quoted in "Tagmule ha-Nefesh"; "Chirurgia Burni ex Latina in Hebræam Translata (De Rossi MS. No. 1281); two letters to Maestro Gajo, printed in "Ḥemdah Genuzah" (1856), pp. 17–22, and in "Ṭa'am Zeḳenim," p. 70.

Bibliography: Mortara, *Indice*, p. 21; Edelmann, *Ḥemdah Genuzah*, Introduction, xxi.; *Monatsschrift*, xxiv. 563; Grätz, *Gesch.* vii. 162; Steinschneider, *Letter to Halberstam*, in *Tagmule ha-Nefesh*, p. 7; idem, *Hebr. Bibl.* vi. 110, xiii. 7; *idem*, in *Monatsschrift*, xlii. 120; Güdemann, *Gesch.* ii. 563.

s. s. A. Pe.

HILLEL B. SAMUEL B. NAḤMAN: Palestinian haggadist of the fourth century. It may be assumed that his father was his teacher; but he had other instructors also, among them being Levi b. Ḥama (Ber. 28b). According to Hillel, the merits of the teacher are, in the sight of heaven, five times as great as those of the pupil; for the Bible says, "Thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred" (Cant. viii. 12; Cant. R. *ad loc.*). Elsewhere he adduces Neh. viii. 17 to prove that contemporary authorities must be accorded the same respect as was shown to the ancients in their days (Eccl. R. i. 4; comp. Yer. Ḳid. i. 61c).

Bibliography: Bacher, *Agada der Palästinensischen Amoräer*, iii. 703.

J. S. M.

HILLEL B. ẒEBI HIRSCH MILEIKOVSKY (HILLEL SALAUTER): Russian rabbi; born in Zareche, a suburb of Wilna, 1819; died in Mstislavl, government of Moghilef, June 1, 1899. At the age of twenty-five he became rabbi of Kreve, government of Wilna, and was afterward successively rabbi of Salaty, Ponyevyezh, Shklov, Khaslavich, and, finally, of Mstislavl. He was considered one of Russia's foremost rabbis, and in 1894 was chosen as a member of the rabbinical commission, the sittings of which he attended in St. Petersburg. He left a manuscript work which his grandson, Moses Mendel of Wilna, undertook to prepare for publication. Several of his responsa are published in R. Simon Zarḥi's "Naḥalat Shim'on."

Bibliography: Eisenstadt, *Dor Rabbanaw we-Soferaw*, ii. 29–30, Wilna, 1900; *Aḥiasaf*, 5661 (1901), pp. 383–384.

H. R. P. Wi.

HILLELI. See Bible Manuscripts.

HILLER, EDUARD: German philologist; nephew of Ferdinand Hiller; born at Frankfort-on-the-Main April 14, 1844; died at Halle March 7, 1891. Educated at the universities of Bonn and Göttingen (Ph.D. 1865), he became a teacher at the Kortegarn institute at Bonn, which position he occupied until 1868. In 1869 he became privat-docent at Bonn; in 1874, professor of classic philology at Greifswald; two years later he removed to Halle. His most important works are: "Quæstiones Herodianæ," Bonn, 1866; "Eratosthenis Carminum Reliquiæ," Leipsic, 1872; "Theonis Smyrnæi Expositio Rerum Mathematicarum ad Legendum Platonem Utilium," *ib.* 1878; "Albii Tibulli Elegiæ," *ib.* 1885; "Beiträge zur Textgesch. der Griechischen Bukoliker," *ib.* 1888. He also edited Fritzsche's "Theocritus" (3d ed.), Bergk's "Poetæ Lyrici Græci," vols. ii. and iii. (4th ed.), and the "Anthologia Lyrica" (4th ed.) of the latter author.

Bibliography: *Meyers Konversations-Lexikon.*

s. F. T. H.

HILLER, FERDINAND: German composer and musical writer; born at Frankfort-on-the-Main Oct. 24, 1811; died at Cologne May 10, 1885. He studied with Hofmann (violin), Aloys Schmitt (pianoforte), and Vollweiler (harmony and counterpoint). At the age of ten he played a Mozart concerto in public, and he began to compose at twelve. After a supplementary course of two years under Hummel at Weimar, he accompanied him on a professional tour to Vienna. The following is one of several short verses which were written on his departure by Goethe:

"Ein Talent das Jedem frommt,
Hast du in Besitz genommen;
Wer mit holden Tönen kommt,
Ueberall ist der willkommen."

An interesting account of this journey is given by Hiller in the sketch entitled "Aus den Letzten Tagen Ludwig van Beethoven's," contained in his "Aus dem Tonleben Unserer Zeit" (Leipsic, 1871). From Vienna, where he saw Beethoven upon his death-bed, he returned to Frankfort. In 1828 he went to Paris. He lived there for seven years, and taught at Choron's Institution de la Musique.

Shortly after the death of his father, Hiller's mother, a highly gifted woman, joined her son in Paris. His house then became the rendezvous for many celebrities of the day—Cherubini, Rossini, Chopin, Liszt, Berlioz, Nourrit, Heine, and Börne being among the brilliant coterie assembling there. Hiller also gave a number of concerts in Paris (generally in association with Fétis and Baillot), and it was he who first introduced Beethoven's Concerto in E flat to the Parisian public. In 1836–37 he conducted at Frankfort the concerts of the Cäcilien-Verein. In 1838 Hiller went to Italy; his opera "Romilda" was produced at La Scala, Milan, in 1839. The failure of this work was balanced by the extraordinary success of his oratorio "Die Zerstörung Jerusalems," the production of which at Leipsic, during the winter of 1839–40, the composer, at the solicitation of Mendelssohn, personally superintended.

Returning to Germany in 1842 from a second short stay in Italy, Hiller went to Leipsic, where, during the absence of Felix Mendelssohn, he conducted the Gewandhaus concerts for the season of 1843–44. To this period belong his two operas "Traum der Christnacht" and "Conradin." In 1847 he became municipal "Kapellmeister" at Düsseldorf, and in 1850 accepted a similar position at Cologne. During the season of 1852 he was conductor of the opera at the Théâtre Italien in Paris.

In 1849 he was elected a member of the Academy of Fine Arts, Berlin, and in 1868 he received the honorary degree of "doctor" from the University of Bonn. He retired Oct. 1, 1884. Hiller embraced the Christian faith.

Among Hiller's principal literary productions may be mentioned: "Die Musik und das Publikum" (1864); "Ludwig van Beethoven" (1871); "Aus dem Tonleben Unserer Zeit" (2 vols., 1868; new series, 1871); "Felix Mendelssohn-Bartholdy, Briefe und Erinnerungen" (1874; 2d ed., 1878); "Musikalisches und Persönliches" (1876); "Goethe's Musikalisches Leben" (1883); "Uebungen zum Studium der Harmonie und des Kontrapunktes" (14th ed., 1891).

Bibliography: *Musikalisches Wochenblatt*, Leipsic, ii.; Champlin, *Cyclopedia of Music and Musicians*; Mendel, *Musikalisches Konversations-Lexikon*.

S. J. So.

HILLQUIT, MORRIS: American lawyer and socialist; born at Riga, Russia, Aug. 1, 1870; educated at the gymnasium of that town. He emigrated to the United States in 1887, studied law, and was admitted to the New York bar in 1893. In 1888 Hillquit became a member of the Socialist Labor party, and has been active in the Socialist movement in various ways. He was a delegate to the Rochester convention in 1899–1900, and assisted in the framing of the platform and resolutions adopted there. Together with Job Harriman and Max Hayes he served as a representative of the Rochester wing of the Socialist Labor party at the Unity convention held at Indianapolis in 1900, and was prominent in the fusion of his party with the Social Democratic party founded by Eugene V. Debs. In the Socialist party he is now (1903) the national committeeman from the state of New York. Hillquit has served as counsel for a number of trade-unions during labor disputes. In addition to numerous articles contributed to the Socialist press of America, he has written "The History of Socialism in the United States," New York, 1903.

A. I. G. D.

ḤILLUḲIM. See Pilpul.

HIMYARITES. See Sabeans.

HIN. See Weights and Measures.

HINNOM. See Ge-hinnom.

HIPPOCRATES: Greek physician; born in Cos 460 B.C.; died at Larissa in Thessaly about 360 B.C. He studied medicine under Herodicus of Selymbria and under his father, Heraclides, and philosophy under Gorgias of Leontini and Democritus of Abdera. He undertook many travels, and lived for a long time in the island of Thasos and in Thessaly.

Hippocrates' influence and reputation in the Middle Ages among the learned Moslems and Jews increased as his works became better known by translation. He is the only Greek author that has received in Hebrew sources the honorific epithet "the Pious" (החסיד). Maimonides ("Shemonah Peraḳim," i., beginning) calls him "head of the physicians" (ראש הרופאים). The Arabs gave to his name the forms "Abuḳrat" and "Buḳrat." Jewish authors rendering his works from Arabic translations, quote his name in these forms; when rendering from Latin translations they use the forms "Ippoḳrat" and "Ippoḳras."

The influence of Hippocrates' medical principles upon the treatment of diseases among the Jews must have been very deep, as may be learned from their profound study of his works.

Of his writings the "Aphorisms" (*'Αφορισμοί*) were most studied by the Jews. They transcribed the Arabic translation of Ḥunain b. Isḥaḳ ("Kitab al-Fuṣul") in Hebrew characters (Vatican MS. No. 426), and also paraphrased and translated the work into Hebrew under the title "Peraḳim" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2245). The Latin translation of Constantinus Africanus was likewise rendered into Hebrew by Hillel ben Samuel (thirteenth century) in Italy (Vat. MS. No. 368, 50; Paris MS. No. 1111); and this Hebrew translation, again, was commented on by Moses de Rieti (born in 1388; Steinschneider, "Cat. Berlin," Nos. 62, 68; Parma, De Rossi, MS. No. 1185; Amsterdam MS. No. 4052). Judah ben Samuel Shalom composed in Hebrew (about 1450) a commentary on the "Aphorisms" for his pupil Raphael b. David ha-Kohen of Lunel (Florence MS. No. 88; Paris MS. No. 1113; Vienna MS. No. 133).

Hippocrates' "Prognostics" (*Προγνωστικόν*) were likewise translated from the Arabic into Hebrew with the title "Haḳdamat ha-Yedi'ah" (Leyden MS. No. 2, 3; Paris MS. No. 1106, 12; Parma, De Rossi, MS. No. 565), and paraphrased in Hebrew under the title "Ḥidot we-Hashgaḥot" (1197–99), of which work many manuscripts are in existence.

Moreover, his "On Regimen in Acute Diseases" (*Περὶ Διαίτης 'Οξέων*) was translated into Hebrew (probably from the Arabic) by Nathan ha-Meati (finished in Rome, 1282) under the title "Hanhagat ha-Ḥolayim ha-Ḥaddiyim" (Leyden MS. No. 2, 18).

The same Nathan ha-Meati translated Hippocrates' "On Airs, Waters, and Places" (*Περὶ 'Αέρων, 'Υδάτων, καὶ Τόπων*) into Hebrew with the title "Sefer ba-Awwerim uba-Zemannim weha-Memot weha-Araẓot," probably from the Arabic too (Leyden MS. No. 2, 10; Paris MS. No. 1106, 3).

Bibliography: Ersch and Gruber, *Encyc.* ii. 7; *Encyc. Brit.* s.v.; Steinschneider, *Hebr. Uebers.* §§ 416 *et seq.*

J. M. Sc.

HIPPOLYTUS: Christian theologian of the second and third centuries; schismatic Bishop of Rome in opposition to Calixtus I. (217); deported in 235 to Sardinia, where he died. Hippolytus was one of the most prolific writers among the Church Fathers, the first real exegete of the Christian Church, and, because of his intimate acquaintance with philosophical and gnostic systems, one of the most prominent among the early defenders of Catholic doctrine. His works have come down in a fragmentary state and in various translations, Latin, Syriac, Arabic, Ethiopic, Armenian, and Georgian. In 1551 a statue of Hippolytus, made in the third century, was unearthed in the Via Tiburtina in Rome, on the pedestal of which was engraved a list of his many works, a list which is found with variations both in Eusebius and in Jerome. Hippolytus is of interest in several ways to the Jewish student. As a defender of his church it was natural that he should attack the Jews. His *'Αποδεικτικὴ πρὸς 'Ιουδαίους* (on the statue simply *Πρὸς τοὺς 'Ιουδαίους*) was written to show that the Jews were themselves responsible for their misfortune and their wretched condition, because of their wicked behavior toward the Messiah (Caspari, "Quellen," p. 395). This treatise was much used by later anti-Jewish writers, and has probably not survived in its original form (Bonwetsch, "Studien," pp. 13, 19). In another work, the "Treatise on Faith," found by N. J. Marr in a Grusian manuscript in Tiflis, there is a further polemic against the Jews (*idem*, "Hippolyt's Kommentar zum Hohen-Liede," p. 11, Leipsic, 1902).

Anti-Jewish Writings.

But his criticism, however sharp, has no touch of bitterness or of hatred. In the fragments of a short work on thirty-two heresies, found by Lipsius, he describes at length the four pre-Christian heretical sects: Dositheans, Pharisees, Sadducees (whom he derives from the Dositheans), and Herodians. It seems generally accepted now that he was also the author of the work on the refutation of heresies entitled *Κατὰ Πασῶν Αἱρέσεων Ἔλεγχος*, the first part of which, under the title *Φιλοσοφούμενα*, was until 1842 ascribed to Origen. In book ix., ch. 13 he gives a detailed explanation of the tenets of the Pharisees, the Sadducees, and the Essenes (see Essenes); and he then explains the subject-matter of the Jewish religion as being of a fourfold character—theological, natural, moral, and ceremonial. In ch. 25 he has the following to say about the Jews:

> "They earnestly aim at serious habits and a temperate life, as one may ascertain from their laws. . . . The reader will find himself astonished at their temperance and the amount of diligence lavished on customs legally enacted in reference to man. . . . The superiority of their ritual it is easy for those who wish it to ascertain, provided they read that which furnishes information on these points."

His Exegesis.

The same generous spirit is seen in the following chapter, where he speaks of the Jewish doctrine of the Messiah, which he gives clearly and succinctly, though naturally opposing it. In book x. he treats also of the Ebionites (ch. 18), and of Jewish chronology (ch. 26) as proving the antiquity of Christian truth. In various manuscripts containing an Arabic catena of the Pentateuch (ed. Lagarde, "Materialen zur Kritik des Pentateuchs," ii., Leipsic, 1867) there are extracts from "Hippolytus, the commentator of the Targum" or "of the Syriac," which are undoubtedly by this author. Jean Gagnier had already seen parallels in these extracts to such works as the Pirḳe Rabbi Eliezer and the targums of Onḳelos and Jonathan. What the word "targum" means in this connection is quite uncertain; and additions have undoubtedly been made in the course of time. As Lagarde had seen, the work is very much in the nature of a Jewish midrash, indicating the source from which many of the ideas have been borrowed (see Achelis, "Hippolitstudien," Leipsic, 1897). As an exegete, Hippolytus uses the allegory and the type, but in a moderate degree. He finds references in the Book of Daniel to Antiochus and the Maccabees. He admits also that the historical character of the story of Susanna is questioned by the Jews.

The fragments of Hippolytus' writings were first collected by Lagarde (Leipsic, 1858), and are now (1903) in course of publication by Bonwetsch and Achelis for the Royal Prussian Academy edition of the Church Fathers (vol. i., Leipsic, 1897).

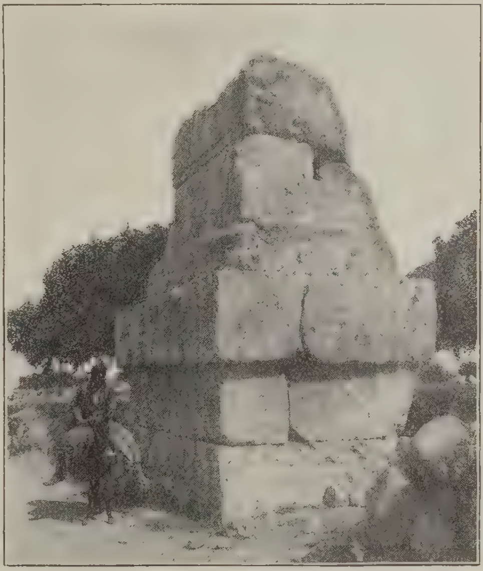
Bibliography: The edition of the Royal Prussian Academy, 1897, *passim*; Achelis, *Hippolitstudien*, in *Texte und Uebersetzungen*, 1897, i. 4; Bonwetsch, *Studien zu den Kommentaren Hippolit zum Buche Daniel*, ib. 1897, i. 2; Bardenheuer, *Patrologie*, pp. 127 *et seq.*, Freiburg, 1894; Schürer, *Gesch.* i. 69; and the literature cited in Herzog-Hauck, *Real-Encyc.* viii. 126.

G.

HIPPOS (*'Ιππος*): One of the cities of the Decapolis in Palestine, the site of which is uncertain. For the identifications of the ancient geographers see Pliny ("Hist. Naturalis," v. 14, xv. 18), Josephus ("Vita," § 65), and Eusebius ("Onomasticon," *s.v.* "Apheca"). In the Talmud Hippos occurs under the name "Susita" (סוסיתא), the Hebrew equivalent, and it is frequently mentioned with Tiberias. These two cities, facing each other (Gen. R. xxxii.), were situated on opposite shores of the lake; and merchants went to and fro between them (Yer. Sheb. viii. 3). Susita was for a time opposed to Tiberias (Lam. R. i. 18); and it is spoken of as inhabited by Gentiles (Yer. R. H. ii. 1). It is mentioned with Ashkelon as an example of a heathen town in the midst of the land of Israel (Tosef., Oh. xviii. 4). R. Joshua b. Levi identified the land of Tob (Judges xi. 3) with Susita (Yer. Sheb. vi. 2). It is very likely that the primitive name was "Susita" and that "Hippos" was the Greek translation of this, for by the Arabian geographers it is called "Susiyyah."

Hippos seems to have been an important city, as the whole district was called, after it, "Hippene" (Josephus, "B. J." iii. 3, § 1). It was conquered by Alexander Jannæus and afterward freed by Pompey (*idem*, "Ant." xiv. 4, § 4; *idem*, "B. J." i. 7, § 7), thus becoming one of the independent towns of the Decapolis. Later, Augustus presented it to Herod ("Ant." xv. 7, § 3; "B. J." i. 20, § 3), after whose death it was again wrested from the Jewish dominions ("Ant." xvii. 11, § 1; "B. J." ii. 6, § 3). From that time on Hippos was designated as a Greek city (*ib.*); and probably the Talmudic passage Yer. R. H. ii. 1 refers to that epoch. At the outbreak of the Roman war the Jews, led by Justus of Tiberias, devastated Hippos; but the inhabitants avenged themselves by massacring the Jews ("B. J." ii. 18, §§ 1, 5).

In the Christian period Hippos became an episcopal see (Epiphanius, "Hæres." lxxiii. 26). A coin has been discovered bearing the name "Hippos" (Muret, "Revue Numismatique," 1883, i. 67). It is of the time of Nero, having on the obverse side Nero's head and on the reverse a horse with the inscription Ιππηνων.



Traditional Tomb of Hiram.
(From a photograph by Bonfils.)

Bibliography: Neubauer, *G. T.* pp. 238-240; Clermont-Ganneau, in *Revue Archéologique*, 1875, xxix. 362-369; Schürer, *Gesch.* 3d ed., p. 120.

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HIRAH (חירה): An Adullamite, the friend of Judah, at whose house the latter stopped after the sale of Joseph (Gen. xxxviii. 1). Hirah accompanied Judah when he went to Timnah to superintend the shearing of his sheep (*ib.* verse 12). He was also the messenger that carried the kid from Judah to Tamar (*ib.* verse 20).

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HIRAM, HURAM (חירם, חורם): **1.—Biblical Data:** King of Tyre in the time of David and Solomon. After David had conquered Jerusalem, Hiram sent him cedar-wood and carpenters and masons so that he might build a house (II Sam. v. 11; I Chron. xiv. 1). Hiram was a friend of David throughout the latter's life (I Kings v. 15); and after David's death he continued on terms of friendship with Solomon (*ib.* v. 21 *et seq.*). Hiram supplied Solomon with cedar-trees, fir-trees, and Tyrian constructors for the building of the Temple; and Solomon repaid him with wheat and olive-oil (*ib.* v. 24, 25, 32; II Chron. ii. 14, 15). Twenty years later Hiram sent to Solomon gold and another large supply of cedar- and fir-trees; and Solomon gave him in return a present of twenty towns in Galilee (I Kings ix. 10, 11). Although Hiram was dissatisfied with the present, his friendship for Solomon did not diminish; and he sent Solomon a hundred and twenty talents of gold (*ib.* verses 12-14). Hiram permitted Solomon's ships to sail with his own to Ophir; and the Jewish sailors were guided by the Tyrians, who were the better mariners (*ib.* ix. 27, 28; x. 22).

——**In Rabbinical Literature:** Hiram, Solomon's friend, is identified by some with Judah's friend Hirah (Gen. xxxviii. 1); and even those who regard Hirah and Hiram as two personages, admit Hiram's great age, as he was still living at the time of the prophet Ezekiel, whose prophecy concerning the King of Tyre is directed against Hiram (Ezek. xxviii. 2 *et seq.*; Gen. R. lxxxiv. 8; Jerome in his commentary on Ezek. xxviii. 11 calls the identification a "fabula Hebræorum"; comp. Aphraates, "Homilies," v., ed. Wright, pp. 84, 85). In Ḥul. 89a a tanna of the middle of the second century speaks of "Hiram, the Prince of Tyre" (comp. Mek., Beshallaḥ, Shirah, ix.). Hiram's friendly correspondence with Solomon, which is mentioned in Scripture, was for centuries after preserved in the archives of Tyre (Josephus, "Ant." viii. 2, §§ 6-8; *idem*, "Contra Ap." i. 18-19; Eupolemus, in Eusebius, "Præparatio Evangelica," ix. 33, 34, calls King Hiram "Suron"). Their intercourse was not confined to the exchange of gold, silver, and cedar- and fir-wood for grain, oil, and wine; for they also exchanged questions and answers. On one occasion Solomon sent Hiram riddles, asking for some in return; and he proposed that the one who could not solve them should pay a forfeit in money. Hiram accepted this proposition, and subsequently had to pay many sums, since he was unable to solve Solomon's riddles. Later, however, a Tyrian, Abdamon by name, came to Hiram's aid and propounded riddles to Solomon; and as the latter could not solve them, he was obliged to pay large sums to Hiram (Josephus, "Ant." viii. 5, § 3).

Hiram, instead of being grateful to God for allowing him to attain to a good old age, began to imagine that he himself was a god, and endeavored to make people believe in him by means of seven heavens that he had artificially constructed. He had four iron pillars fastened to the bottom of the sea, and on these he erected seven heavens, the first being of glass, the second of iron, the third of lead, the fourth of molten metal (brass), the fifth of copper, the sixth of silver, and the seventh of gold. These heavens were separated from each other by channels of water, ranging in size from 500 to 3,500 square ells, so that each heaven was 500 square ells larger than the one below it. Furthermore, Hiram collected huge boulders in the second heaven, the rolling of which resembled thunder; and flashes of lightning were produced by great precious stones. While Hiram was floating on high the prophet Ezekiel was brought to him through the air, to reprove him for his arrogance. But the Prince of Tyre replied haughtily that he, like God, was sitting on the sea and in seven heavens, and had already survived David, Solomon, twenty-one kings of Israel, twenty kings of Judah, ten prophets, and ten high priests. Thereupon God said: "What! a mortal dares to deem himself a god because he has furnished cedars for the building of My Temple? Well, then, I will destroy My house in order that meet punishment may come upon him." And this was brought about; for, after the destruction of the Temple, Nebuchadnezzar dethroned his stepfather Hiram (read "ba'al immo," following Lev. R. xviii. 2); and every day a piece was cut from his body, which he had to eat until he died a miserable death. The wonderful palace sank into the earth, where it is preserved for the pious "in the future world" (Yalḳ., Ezek. 367; variants to this text in Jellinek, "B. H." v. 111–112; H. M. Horowitz, "Bet 'Eḳed ha-Aggadot," iii. 28–31). According to one haggadah Hiram entered paradise alive, and in order to reconcile this statement with the story as given above, it is said in the Second Alphabet of Ben Sira (ed. Venice, 29a): "God brought Hiram, the King of Tyre, alive into paradise because he built the Temple; at first he was God-fearing and lived in paradise a thousand years; but then he became haughty and claimed to be a god, whereupon he was driven out of paradise into hell." It is highly probable, however, that this haggadah was originally referred to Hiram, the builder of the Temple (I Kings vii. 13; comp. Hiram [2], below).

The self-deification of Hiram is also mentioned several times in the Midrash: an old midrash (Gen. R. ix. 5; comp. B. B. 75a, foot) says that the only reason why God pronounced death on Adam and on the human race was because he foresaw that Nebuchadnezzar and Hiram would pretend to be gods. The identification of the anonymous Prince of Tyre in Ezek. xxviii. with Hiram was probably due in part to the fact that the Biblical Hiram was confounded with Hiram, a contemporary of Nebuchadnezzar, of whom Josephus speaks ("Contra Ap." i. 21).

Bibliography: L. Ginzberg, *Die Haggada bei den Kirchenvätern und in der Apokryphischen Litteratur*, pp. 126–128; *idem*, in Jew. Encyc. i. 289, s.v. Aḥiḳar, concerning the Hiram and Akiba legend; Jellinek, *B. H.* Introduction, v. 33–35.

s. s. L. G.

——**In Non-Jewish Sources:** According to Dius the Phenician and Menander the Ephesian (see Josephus, "Contra Ap." i., §§ 17, 18), Hiram, the son of Abiba'al, reigned thirty-four years, and died at the age of fifty-three. Solomon built the Temple in the twelfth year of Hiram's reign, which, according to this statement, must have lasted from 969 to 936 B.C. This does not agree with the Biblical data; for if Hiram sent materials to David after his conquest of Jerusalem and was still alive twenty years after the construction of Solomon's Temple, his reign must have lasted about sixty years. It is likely, however, that the Hiram of David's time was the father of the Hiram of Solomon's; and this supposition is confirmed by II Chron. ii. 12. Josephus, relying on the two above-named historians, relates further (*l.c.*) that Hiram built first the temple of Hercules, and then the temple of Astarte when he made his expedition against the Tityans. According to other Phenician historians (quoted by Tatian, "Contra Græcos," § 37), Hiram gave his daughter in marriage to Solomon.

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2. Artificer sent by Hiram, King of Tyre, to Solomon. He was apparently of a mixed race; his father being a Tyrian, and his mother of the tribe of Naphtali (I Kings vii. 13, 14) or of the tribe of Dan (II Chron. ii. 12 [A. V. 14]). The words "ḥuram abi," which terminate II Chron. ii. 11 (A. V. 13), generally translated "Huram my father's" (see No. 1), are taken by some to be the name of the artificer; with this name compare "Hammurabi," of which "Hiram Abi" may be a local variant or misreading. The name is curiously used in Freemasonry. There is an essential difference, as regards the nature of Hiram's technical specialty, between I Kings and II Chronicles. According to the former, Hiram was an artificer only in brass; and the pieces which he executed for the Temple were the two pillars Jachin and Boaz, the molten sea with its twelve oxen, the ten lavers with their bases, the shovels, and basins, all of brass (I Kings vii. 14–45). But in II Chron. ii. 13 [14] it is said that Hiram was "skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving." Thus he seems to have superintended all the work of the Temple. Josephus says ("Ant." viii. 3, § 4) that Hiram's father was Ur of the stock of the Israelites, that he was skilful in all sorts of work, but that his chief skill lay in working in gold, silver, and brass. Josephus apparently interprets the words "ish ẓori" to mean a man who lived in Tyre, and the name of "Ur" probably originated in the confusion between "Hiram" and "Bezaleel." In I Kings vii. 40 (A. V. margin) the form "Hirom" (חירום) occurs.

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HIRED MEN or **HIRELINGS.** See Hiring and Letting; Master and Servant.

HIRING AND LETTING (Hebr. "sekirut"): Hiring is a transaction by which parties, for a compensation, contract for a definite period for (*a*) the use of property or (*b*) personal service.

I. The Mishnah (B. M. 93a) distinguishes four kinds of bailees: (1) the gratuitous bailee or depositary; (2) the borrower; (3) the paid bailee; and (4) the hirer (see Bailments). The hirer has the same responsibility as the paid bailee; that is, he must make restitution for the object entrusted to him in case it is lost or stolen, or if it is injured through his negligence. He is free from responsibility if it is impossible to prevent the loss; for instance, if an animal in his care dies or receives an injury accidentally or is violently abducted by robbers. In all other respects hiring is subject to the same laws as selling (*ib.* 56b), both as regards the manner of acquiring possession of the object (see Alienation and Acquisition) and as regards deceit or overcharge (*ib.* 99a; Maimonides, "Yad," Sekirut, ii. 8; *ib.* Mekirah, xiii. 17; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 307, 2; 227, 35).

Movable Property.

The hirer may use the object only for the purpose for which it was hired; and if he employs it in any other way, he becomes responsible for all accidents. The Rabbis, however, distinguish between accidents that are due directly to this change from the original purpose and those that can be ascribed to other reasons. If one who hires an animal for the purpose of taking it up a hill leads it down into a valley, thereby allowing the animal to slip and become injured, the hirer is free; for this might have happened on the hill as well. But if it becomes overheated for want of pure air, the hirer has to make restitution; for this could not have occurred if he had taken the animal on the hill (B. M. 78a; "Yad," Sekirut, iv.). If it is stipulated that the animal is to be laden with a burden of a certain weight, or if there is an established custom as to the weight of a burden to be put upon an animal, and the hirer adds one-thirtieth or more thereto, he becomes responsible for all accidents. The hirer may not change from the original terms either in the weight or as regards the kind of burden put upon the animal (B. M. 80a; "Yad," *ib.*; Ḥoshen Mishpaṭ, 308, 5, 6; 311, 1). Whether the owner has to substitute another object for the use of the hirer in case an accident happens to the one originally hired, depends greatly on the conditions made in the contract ("Yad," *l.c.* v. 1-3). One who hires an object may not sublet it; for it is presumed that no one desires his property to be in hands other than those to whom he entrusts it (B. M. 29b). But if the hirer does let it to another, he assumes all responsibility; while all the profits derived from the transaction go to the owner of the object ("Yad," *l.c.* i. 4).

Houses.

The landlord who lets a house for a definite period, may not retract from his contract, even when he himself has no place of abode. During the period of the lease he may not evict his tenant, nor may he compel the latter to leave the house, even for a short period, in order to make necessary repairs. If the lease is indefinite, containing no provision as to time, the tenant may be ejected after thirty days' notice. In the winter, however, the tenant may not be ejected. The lessee is permitted to let the house to another tenant as long as the number of the members of the two families is the same ("Yad," *l.c.* v. 5). If the lease specifies a certain house, and this is destroyed, the landlord is not compelled to rebuild the house for the use of the tenant; but he must return to him whatever rent has been paid in advance for the unfulfilled portion of the contract. When, however, the lease specifies no particular house, and the landlord provides the lessee with a house which is later destroyed, the lessee may demand that the landlord provide him with another dwelling (B. M. 103a; "Yad," *l.c.* vi. 7; Ḥoshen Mishpaṭ, 312, 17). If the landlord sells the house during the occupancy of the tenant, the buyer becomes obligated by the terms of the lease; and all the laws that applied to the first owner apply with equal force to the second. See Ejectment.

In some places there was a fixed time when all tenants changed their leases or moved from place to place. If, in such a place, the tenant continued to live in the house for a short period thereafter he might be compelled to pay the year's rental even if he removed before the expiration of the year (Ḥoshen Mishpaṭ, *l.c.* 14). The landlord was compelled to make all necessary repairs. The tenant had to bear all expenses incidental to the carrying out of a religious command, as the placing of the mezuzah on the door-post or the railing around the roof (Deut. xxii. 8), or to the securing of greater convenience. In all these matters, however, the custom of the land helped to decide the matter (B. M. 101b; "Yad," *l.c.* vi. 3; Ḥoshen Mishpaṭ, 314).

In Fields and Gardens.

With regard to the manner of paying the rental, the Rabbis recognize three kinds of hirers of fields or gardens: (1) one who hires a field at an annual rental payable in money; (2) one who stipulates to pay the rental in grains or fruit, the produce of the land ("ḥoker"); and (3) one who stipulates to pay as his rent a certain percentage of the produce ("meḳabbel"). The first two are subject to the same laws. They have to pay the stipulated sum, in money or in crops, whether the harvest is successful or not. The landlord, however, may not demand the full amount when the failure of the crops is general in the locality (B. M. 105b; "Yad," *l.c.* viii. 5; Ḥoshen Mishpaṭ, 321, 322). But he whose rental is a certain percentage of the produce has to pay such percentage even when the calamity is universal. He may not cease from labor as long as the land produces two measures ("se'ah") more than the expense of cultivation; and if he leaves it fallow, the court estimates how much the land would have produced by careful management and collects that sum from the hirer (B. M. 104a; "Yad," *l.c.* 13; Ḥoshen Mishpaṭ, 328). While all authorities agree that the landlord must provide all the necessary implements for tilling and harvesting in the case when the rental is a share of the produce, there is a difference of opinion when it is a fixed amount payable in money or crops; some hold that in these cases the tenant has no such claim upon the landlord after he obtains the land (B. M. 103b; "Yad," *l.c.* 2; Ḥoshen Mishpaṭ, 320, 3; comp. Isserles' gloss). Local custom was of importance also in regulating the kind of seed to be sown, and the manner of sowing and harvesting, as also the mode of payment when this was not specified.

II. The Bible makes no provision in regard to the regulation of labor, except by commanding that the wages of the day-laborer be paid promptly (Deut. xxiv. 14, 15; see Wages). In the Talmud, however, there are extended discussions concerning the rights both of the laborer and of the master. Two kinds of laborers are recognized by the Rabbis: (1) the day-laborer (פועל), and (2) the piece-worker (קבלן).

The Day-Laborer.

1. The day-laborer may cease from his work in the middle of the day (B. Ḳ. 116; B. M. 10a, 77a). This law is based upon the principle that the working man is to be considered with great favor and leniency by the law. If the laborer's hire is a fixed sum per day, and he ceases from work in the middle of the day, he receives half the sum for his half-day's work, even though the master may have to pay more to another man to complete the work. If the master obtains a laborer for the rest of the day for less than half the sum, the original laborer is entitled to the difference. The Rabbis base this liberal principle upon the Scriptural passage (Lev. xxv. 55), "For unto me, the children of Israel are servants"—but they are not servants of servants (B. Ḳ. 116a). In accordance with this principle, it is provided that no Israelite shall hire himself out for a period longer than three years, even in the capacity of a teacher or a scribe (Ḥoshen Mishpaṭ, 333, 3, Isserles' gloss; comp. Deut. xv. 18; Isa. xvi. 14).

Overtime.

When, however, the work, if not finished betimes, would be spoiled (דבר האבוד), the laborer may not cease work, except when he is prevented by some accident from continuing. If he does cease, the master may hire other workmen to finish the work and charge all the expense to the original laborer (B. M. 77a; "Yad," *l.c.* ix., x.; Ḥoshen Mishpaṭ, 333). The hours of the day-laborer, as well as the amount of food to be given to him during work, depend on local custom. The master may not compel the workman to work overtime if the custom is to cease labor at a certain hour, even though he be willing to pay for the extra time. If he specifies in his contract that he hires the laborer according to the laws of the Torah, the laborer must work from sunrise to sunset, except on Friday, when he is permitted to go home earlier in order to prepare himself for the Sabbath (B. M. 83a; Ḥoshen Mishpaṭ, 331, Isserles' gloss). If the laborer finishes the work given to him in less than a day, the master may give him some other occupation equally difficult with, but not more difficult than, the first to engage him for the rest of the day. In case the master has no other occupation for him, the laborer is entitled only to the payment of a laborer who is not at work, that is to say, the minimum amount which is paid for labor. If the laborer is hired for the purpose of fetching a certain object and he does not find it, he may claim the full amount of his wages (B. M. 77a; "Yad," *l.c.* ix. 7, 8; Ḥoshen Mishpaṭ, 335). If the laborer is hired for a number of days in succession, he is not permitted to work at night; for by so doing he might become less fit for the next day's labor. In general, the laborer is warned to perform his work faithfully, and not to waste the time that belongs to his master. Then he will be blessed, even as Jacob was blessed with great wealth because he worked faithfully for Laban (Gen. xxx. 43; Tosef., B. M. viii. 2; "Yad," *l.c.* xiii. 6, 7; Ḥoshen Mishpaṭ, 337, 19, 20).

The Piece-Worker.

2. The piece-worker is not as much favored by the Law as the day-laborer, and if he retracts from his contract he has to suffer the loss. If he undertakes to finish a piece of work for a certain sum, and after he has completed one-half of it he retracts, he is not entitled to half that sum, the value of the work done, but the court estimates how much it will cost to finish the work, and this amount is subtracted from the original sum, and the remainder is given to him. In case the work is spoiled through not being finished the same day, the piece-worker is subjected to the same laws as the day-laborer (B. M. 76b; "Yad," *l.c.* ix. 4; Ḥoshen Mishpaṭ, 333, 4, 5).

The merchant workman (אומן) who undertakes to do the work at his own home is in some respects regarded as a bailee and in others as a seller. If the material is given to him, and he has merely to prepare it or to put it into a certain shape, most authorities agree that he is to be regarded as the paid bailee (see Bailments). If he finishes the work and the master is notified to come and claim it, from that time he is regarded as a gratuitous bailee, and is not responsible for any accident that may happen to the object, except when caused by wilful neglect. If he has to provide the material also, he is in all respects regarded as a seller; and the master assumes no responsibility for the object until it is delivered to him. If the material is supplied by the master, but the workman adds something to it, the latter is regarded as a paid bailee for the material given to him, but not for the addition made by him (B. Ḳ. 99a; B. M. 80b; "Yad," *l.c.* 3, 4; Ḥoshen Mishpaṭ, 306).

For further particulars regarding the relations of master and laborer see Fee; Master and Servant; Wages.

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s. s. J. H. G.

HIRSCH, ALBERT: Austrian playwright; born in Vienna June 29, 1841. He was first a public-school-teacher; then went on the stage, playing, among other places, in the variety theater in the Josefstadt; but he soon left the company and devoted himself to folk-songs and plays, in which field he has become very prominent. He has written more than 200 popular plays, mostly of Jewish life, and has had them performed at home and abroad with much success by a company organized by himself. Hirsch has also composed the music for his works, founding his compositions for the most part on Jewish melodies.

s. E. J.

HIRSCH, ALPHONSE: French painter; born in Paris 1843; died there July 15, 1884. He was a pupil of Meissonier and Bonnat, and began by sketching and etching. Of the latter art he has left many fine examples; but his chief merit is as a colorist. Hirsch exhibited at the annual salons. Among his best works are: "La Corde au Cou"; "Le Premier-Né"; "Un Dernier Regard"; "Le Modèle"; "La Convalescente"; "En Visite"; "Premier Trouble." Among his portraits are those of Isidor, chief rabbi of France, 1877; Octave Feuillet, 1878; Alfred Naquet, 1880; Ernest Daudet, 1881; Eugène Manuel, 1884.

BIBLIOGRAPHY: *La Grande Encyclopédie*; *Nouveau Larousse Illustré*.

S. V. E.

HIRSCH, AUGUST: German physician and medico-historical writer; born at Danzig Oct. 4, 1817; died at Berlin Jan. 28, 1894. After having followed commerce for a few years, he began the study of medicine at the University of Leipsic in 1839, and completed his course of study at Berlin in 1843, when he received the degree of doctor of medicine. The following year he established himself as a physician in Elbing, West Prussia. Two years later he removed to Danzig. As it was his intention to enter the Anglo-Indian service as a surgeon, he gave special attention to geographic-pathological studies. The results of his researches were published in the "Hamburger Medizinische Zeitschrift" in 1848, under the title "Ueber die Geographische Verbreitung von Malariafieber und Lungenschwindsucht und den Räumlichen Antagonismus dieser Krankheiten." These investigations led him to historical pathology; his "Handbuch der Historisch-Geographischen Pathologie" (2 vols., Erlangen, 1859–64; 2d ed., 3 vols., 1881-86; translated into English by the New Sydenham Society, 1883) has become indispensable to military surgeons and practitioners in the tropics.

In 1863 he was called to the University of Berlin to fill the chair of medical history, which position he held until his death. In 1865 he was sent by the government to the Vistula districts in West Prussia to report on the epidemic there of cerebrospinal meningitis. His report was published under the title "Die Meningitis Cerebro-Spinalis Epidemica" (Berlin, 1866). During the Franco-Prussian war (1870–71) he was in charge of a sanitary train. The following year he joined with others in founding the "Deutsche Gesellschaft für Oeffentliche Gesundheitspflege," of which he was president until 1885. In deference to his and Pettenkofer's representations, the government appointed an imperial commission on cholera. As a member of this body Hirsch was sent again to the Vistula. His official report, "Das Auftreten und der Verlauf der Cholera in den Preussischen Provinzen Posen und Preussen (Mai–September, 1873)," was reprinted separately (1874; 2d ed., Berlin, 1876). In 1878 he was the German representative at the international cholera congress in Vienna. In 1879 he was sent by the government with Sommerbrodt and Küssner to Russia to report on the prevalence of cholera in the government of Astrakhan. "Mittheilungen über die Pest-Epidemie im Winter 1878–79 im Russischen Gouvernement Astrachan" (Berlin, 1880) is their conjoint report.

From 1866 Hirsch acted with Virchow as editor of "Jahresbericht über die Fortschritte und Leistungen in der Medizin." From 1884 to 1888 he was one of the editors of the "Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker" (Vienna). He also contributed many medical biographies to the "Allgemeine Deutsche Biographie."

Hirsch was a prolific writer. Besides the foregoing works, he wrote: "Ueber die Anatomie der Alten Griechischen Aerzte" (Berlin, 1864); "J. F. C. Hecker: Die Grossen Volkskrankheiten des Mittelalters: Historisch-Pathologische Untersuchungen" (*ib.* 1865–66); "Ueber Verhütung und Bekämpfung der Volkskrankheiten" (*ib.* 1875); "Geschichte der Augenheilkunde" (Leipsic, 1877); "Geschichte der Medizinischen Wissenschaft in Deutschland" (Munich and Leipsic, 1894).

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*; *Allgemeine Deutsche Biographie*; Brockhaus, *Konversations-Lexikon*.

S. F. T. H.

HIRSCH, CLARA DE (Baroness de Hirsch-Gereuth): Wife of Baron Maurice de Hirsch; born at Antwerp June 13, 1833; died in Paris April 1, 1899. Her mother was a sister of Solomon H. Goldschmidt, who for many years acted in the capacity of president of the Alliance Israélite Universelle. The baroness, then Clara Bischoffsheim, received a liberal education; she was an accomplished linguist, able to speak and write fluently in French, German, English, and Italian. After leaving the schoolroom she acted as her father's secretary, and thus became conversant not only with his business affairs, but also with his work as legislator and philanthropist. This proved to be a valuable experience even during her husband's lifetime, and particularly so after his death, when she was left sole administrator of his large estate. She was a ready writer, and was her husband's only assistant while he was abroad; and at home, when his secretaries were overtaxed, she often relieved them of long and arduous duties.

Clara de Hirsch.

She was married to Baron de Hirsch in 1855 and lived first in Munich, then in Brussels, and finally in Paris.

Death of Her Son.

Two children were born to them, a girl and a boy. The daughter died in infancy, and Lucien in 1887, at the age of thirty-one. From this blow the baroness never recovered, nor did she thereafter lay aside her apparel of mourning. Shortly after his son's death the baron went to Constantinople. The baroness accompanied him; while there she spent most of her time in the poor districts of the city, and, after careful investigation, distributed more than $125,000 among needy families, without distinction of creed. Uninfluenced, Baron de Hirsch, cosmopolitan as he was, might have devoted his fortune to totally different purposes; but in philanthropic matters he yielded to his wife's judgment. It was she that gently guided his interests toward philanthropy. She would not permit money, of which the poor, persecuted, and oppressed Jews stood in so much need, to be deflected into alien channels. She determined that her husband should turn his restless energies to relieving the distress of his coreligionists.

Charities.

In the work of founding colonies in Argentina and Canada, as an outlet for the persecuted Jews in Russia and the Orient, she was her husband's associate and inspiration. She was thoroughly conversant with all his schemes, so that at his death she was able to continue, develop, and complete, as well as add to, the undertakings begun by him. The strongest evidence of his complete confidence in her is in the fact that he left her sole administrator and residuary legatee of his vast fortune. After his death in 1896 she continued the administrative office in her house in the Champs Elysées, where she devoted herself to her work from early morning until late at night, surrounded by her secretaries. A year after the baron's death the baroness sent a million dollars to America to help in relieving the congestion in the New York ghetto. Her plan was to encourage the immigrants to move away from the city into the rural districts, by offering more comfortable dwellings at very low rates. She also sent $150,000 to erect a building for the Baron de Hirsch Trade-School in New York city, thereby enabling that institution to extend its curriculum. She gave $200,000 to build the Clara de Hirsch Home for Working Girls, which she endowed with $600,000 for carrying on its work of providing temporary shelter for homeless working girls, as well as a domestic training-school for immigrants. She created a pension fund of $700,000 for the officials of the Oriental railways built by her husband, and a similar pension fund for the instructors of the Baron de Hirsch schools in Galicia. She established benevolent bureaus in Vienna and Budapest, and gave half a million dollars each to the Pasteur Institute of Paris and to the Philanthropic Society of Paris. The entire amount devoted by her to benevolent purposes during her widowhood exceeded $15,000,000, and she further endowed her various foundations by leaving them $10,000,000 in her will. It was her intention to give away her entire fortune, with the exception of an income sufficient for her own personal wants and of suitable provision for her two adopted sons, Arnold and Raymond de Forest; but she died before she had an opportunity of completing her plan.

Among the chief bequests in her will were the following:

Oeuvre de Nourriture (for providing food and clothing for poor children attending Alliance Israélite schools), $600,000.

Baron de Hirsch Fund, New York city, $1,200,000.

Jewish Board of Guardians, London (as a loan fund), $600,000.

Ecole Normale Orientale de l'Alliance Israélite in Paris, $800,000.

Pension Fund for Teachers, Their Orphans and Widows, $600,000.

Baron de Hirsch Institute, Montreal, $1,200,000.

Baron de Hirsch Foundation for Providing Schools in Galicia, $2,200,000.

Baroness Clara de Hirsch's Emperor Francis Joseph's Jubilee Foundation (for support of children in Austria), $400,000.

Clara de Hirsch Home for Working Girls, New York city, $600,000.

Philanthropic Society of Paris, $200,000.

Committee of Jewish Charities, Paris, $100,000.

Minor bequests to individuals and societies, $800,000.

s. S. St.

HIRSCH, DAVID: German instructor of deaf-mutes; born at Müntz, Rhenish Prussia, May 23, 1813; died at Rotterdam Feb. 2, 1895. He studied at the Heinicke institute for deaf-mutes at Crefeld, and afterward at a similar institute in Cologne, with the intention of becoming an instructor. At the age of twenty-five he received an appointment as director of a deaf-mute school at Aix-la-Chapelle. In 1847 he was called to Rotterdam as private tutor to two children; and, having other mute children placed under his care, he established May 23, 1853, what was in Holland the pioneer school of oral instruction for deaf-mutes, an institution which he conducted until 1887, when ill health compelled him to withdraw from its active management. From this school he sent forth a number of teachers, who introduced his oral system into several European countries. In recognition of his services the Dutch government conferred upon him the Order of the Netherlands Lion, and France made him an Officier de l'Académie.

Bibliography: *Jew. Chron.* No. 1350, p. 10; *N. Rotterdamsche Courant*, May 23, 1903.

s. F. S. W.

HIRSCH, EMIL GUSTAV: American rabbi; professor of rabbinical literature and philosophy in the University of Chicago; born in the grand duchy of Luxemburg May 22, 1852; educated in the public schools of the duchy and in the University of Pennsylvania. When his father, Samuel Hirsch, was called (1866) to the ministry of the Reform Congregation Keneseth Israel, in Philadelphia, Pa., Emil accompanied him to the United States, continued his education at the Episcopal Academy in Philadelphia, and graduated from the University of Pennsylvania in 1872. In that year he went to Germany and studied at the universities of Berlin (1872–1876) and Leipsic (philosophy and theology; Ph.D. 1876); he also attended the Hochschule für die Wissenschaft des Judenthums. On his return to America he was elected rabbi of the Har Sinai congregation at Baltimore, Md., in 1877. A year later he accepted the rabbinate of the Adas Israel congregation of Louisville, Ky., where he remained two years. In August, 1880, Hirsch went to Chicago, and was installed there as rabbi of the Sinai congregation, an office he still holds (1903). During his ministration a larger house of worship was erected on Indiana avenue (1892).

From 1880 to 1883 Hirsch edited with I. S. Moses the "Zeitgeist," published at Milwaukee, Wis.; in 1886 he became coeditor of "The Reformer," issued in New York; and in 1892 he connected himself with "The Reform Advocate," published in Chicago. In 1888 Hirsch was appointed member, and, later, president, of the board of the Chicago Public Library, remaining in office until 1897; it was during his term that the new library building was erected. Since 1892 he has occupied the chair of rabbinical literature and philosophy in the University of Chicago. In 1896 he was presidential elector at large for Illinois. In 1902 he was Percy Turnbull lecturer at Johns Hopkins University, Baltimore, his subject being "Jewish Poetry."

Hirsch is an eloquent public speaker and a prolific contributor to Jewish journals. As editor of "The Reform Advocate" he is an acknowledged exponent f advanced thought in Jewish circles and a warm advocate of the observance of Sunday as the Jewish Sabbath, though, recognizing the difficulties in the way of that change, he preaches on Saturday before the Temple Israel congregation of Chicago.

Hirsch has published various monographs on Biblical, theological, and sociological subjects. He took a prominent part in the founding of the Jewish Manual Training-School at Chicago, as well as in the organizing of the Associated Jewish Charities, the Civic Federation, and other public movements. For a time he was chaplain of the Illinois Naval Militia and a member of the state board of charities. He has also acted as president of the board of examiners of the Civil Service Commission at Chicago.

A. F. H. V.

HIRSCH, FISCHL: Hebrew bookseller; died at Berlin June 5, 1899. About 1860 he settled at Halberstadt, and founded a Jewish printing and publishing business. He soon abandoned this to devote himself entirely to the sale of Hebrew books and manuscripts. He rapidly acquired a wide knowledge of the literature with which he was commercially concerned, and, though near-sighted almost to blindness, traveled extensively, collecting valuable old prints and manuscripts which he afterward sold to the principal Hebrew libraries in Europe. When the collection of Hebrew books now in the British Museum was being formed, J. Zedner resorted to Hirsch and acquired from him most of the incunabula as well as the more precious of the books of later date. The Bodleian Library and the Rosenthal Library at Amsterdam owe their most valuable acquisitions to his unerring intelligence. About 1885 Hirsch removed to Frankfort-on-the-Main, whence, about 1891, he went to Berlin. In 1897 he paid his last visit to the British Museum.

BIBLIOGRAPHY: *Catalogue of Books for Sale by Fischl Hirsch*, with an introduction by S. van Straalen, 1900.

S. S. v. St.

HIRSCH, FRANZ ARNOLD: Austrian dramatist and miscellaneous writer; born in Horitz, Bohemia, June 15, 1815; died in Vienna Nov. 24, 1896. After leaving the gymnasium Arnold studied medicine at the University of Vienna (1838–41). He practised very successfully in Vienna as a homeopathist until 1852, when he definitively abandoned medicine for literature. After marrying Sophie Wehle he traveled several years, and lived by turns in Dresden, Florence, Rome, Paris, and London. In 1861 he settled in Paris.

Hirsch wrote, often under the pseudonym of "Eginhard Quelle," numerous papers on political economy and medicine, literary essays, short stories, and novels, mostly in "Das Familienbuch des Oesterreichischen Lloyd" in Triest, and feuilletons for Vienna periodicals. Among his plays were: "Der Familien-Diplomat" (1859), comedy in three acts, produced at the Hofburgtheater in Vienna, the famous comedian Beckmann making a great hit in it; "Sand in die Augen" (1861); "Eine Tour aus dem Contre-Tanz, oder So Passt's" (1862; after the French of Fournier and Meyer), "Zu Jung und Zu Alt" (1866), one-act pieces; "Blanca von Bourbon," tragedy in five acts, produced at the Dresden Theater Royal in 1860 (this play won for its author from the Grand Duke of Weimar, before whom he read it, the scholar's gold medal); "Die Fremde," "Dora," "Freund Fritz," "Postscriptum," etc., adapted from the French. Hirsch translated into German Napoleon III.'s "Idées Napoléoniennes."

BIBLIOGRAPHY: *Neue Freie Presse*, Nov. 25, 1896, p. 5; Bettelheim, *Biograph. Jahrbuch*, 1897, pp. 341–342.

S. N. D.

HIRSCH FUND, BARON DE: A fund of $2,400,000 for ameliorating the condition of certain Jewish immigrants to the United States. This fund was incorporated under the laws of the state of New York, Feb. 12, 1891, the trustees being M. S. Isaacs, president; Jacob H. Schiff, vice-president; Jesse Seligman, treasurer; Dr. Julius Goldman, honorary secretary; Henry Rice, James H. Hoffman, and Oscar S. Straus, of New York; and Mayer Sulzberger and W. B. Hackenburg, of Philadelphia. The large immigration to the United States in 1890–1891, caused by the enforcement in Russia of the May Laws of 1881, induced Baron Maurice de Hirsch, who had learned of the conditions in New York from Oscar S. Straus, to establish this foundation. The deed of trust directed that the funds be used to afford relief to the Jewish immigrants from Russia and Rumania and to educate them, and to furnish transportation to immigrants—selected, after their arrival in America, on account of fitness in regard to age, character, and capacity—to places in which the condition of the labor market gives promise of their becoming self-supporting; to provide free transportation to others to places where relatives or friends reside who will take care of the immigrants until they can care for themselves; to teach immigrants trades and to contribute to their support, if necessary, while learning; to furnish the tools or implements needed for carrying on such trades after the course of instruction has been completed; to afford to immigrants instruction in agricultural work; and, finally, to provide adequate instruction in the English language.

First Attempts at Relief.

The trustees of the Baron de Hirsch Fund at first used the amount at their disposal in relieving the immediate material necessities of the refugees; and, in order to make the immigrants self-supporting, numbers were given instruction in the manufacture of clothing, white goods, etc. The United Hebrew Charities of New York was made the agent through which the material necessities were relieved, and a monthly sum is still given to that institution to be used exclusively for the relief of needy Russian and Rumanian Jews who have been less than two years in the United States.

When the great pressure due to the rapid immigration of indigent refugees had been somewhat relaxed, the trustees carefully matured their plans for the amelioration of the condition of these people, the aim of all their activities being the permanent elevation of the standard of life of the Russian and the Rumanian Jew in America and the bringing about of a feeling of loyalty to their adopted country.

The main channels whereby these ends were to be reached were education and colonization. In order to teach children and adults the English language, day classes for the former and evening classes for the latter were established on the lower East Side of New York. In these classes the children of Jewish immigrants are prepared to enter the public schools, special attention being given to the rapid acquisition of English. In 1900 these classes, which met in the building of the Educational Alliance at East Broadway and Jefferson street, were turned over to that institution together with an annual appropriation from the Baron de Hirsch Fund sufficient to carry on the work. There are now from 500 to 600 children under instruction by a principal and eight teachers.

The evening school in English for adult foreigners was also consigned to the Educational Alliance at the same time and under similar conditions.

Trade-School.

The Baron de Hirsch Trade-School was established for the purpose of providing free instruction in the mechanical trades to immigrants from Russia and Rumania. For a time the school was conducted in a leased building; but later a new school building was erected on East Sixty-fourth street, between Second and Third avenues, at a cost of $150,000, which sum was given by the Baroness de Hirsch for the purpose in the summer of 1897.

With the exception of a short time during which wood-carving was taught, the same trades as those taught at the present time, namely, carpentry, house- and sign-painting, plumbing, and the machinist's and electrician's trades, have been the subjects of instruction. The Baron de Hirsch Trade-School does not attempt to turn out skilled mechanics, for pupils receive instruction during five and one-half months only. The aim is, by a good elementary training to make them intelligent apprentices or helpers, and to afford them the opportunity to enter profitable trades under the most favorable conditions.

For a time the trustees maintained a public bathhouse; but in view of the fact that public baths were being provided by the municipality, it was discontinued.

Colonization.

The chief enterprise attempted along the lines of colonization was the founding of the town of Woodbine, New Jersey. After investigating sites in various parts of the country, the choice of the trustees fell upon a tract of land in the northern part of Cape May county, New Jersey, on which an agricultural colony for the Jewish refugees from Russia was established. Selected families, chosen because of their apparent fitness as pioneers, were sent to the colony (see Jew. Encyc. i. 262, *s.v.* Agricultural Colonies in the United States).

Agricultural School.

To the southwest of the town proper lies the Woodbine Agricultural School, started in a small way in 1893 by the trustees, and gradually enlarged from year to year to meet the demands of Jewish youths for instruction in agriculture. At the present time (1903) the buildings consist of a schoolhouse of brick (completed in 1900) capable of accommodating 250 pupils, a cottage for the staff of teachers, a dormitory for 100 pupils, and the necessary outhouses and paraphernalia of a farming school.

In 1893, lessons in English, arithmetic, etc., wer given to the boys; and for them as well as thei parents illustrated lectures on practical agricultur were delivered once a week during the winte months. The result was so encouraging that preliminary course was given from March to Oct. 1894, when 42 pupils received practical training i planting, grafting, and the care of fruit-trees, an in the growing of truck and field crops. In Oct. 1894, the first regular class, consisting of 15 boys was organized. Since that time the school has gradually grown; there are enrolled at present (1903 100 resident pupils, the full capacity of the dormitory, besides a number of day pupils, the childre of residents of Woodbine and of the surroundin farmers.

The school is entirely free. Since 1900 the cours of study and work extends over a period of fou years. The graduates have become farmers, florists machinists, etc., for the most part, but pupils o exceptional ability have obtained positions unde the government and in educational institutions. Th object of the school is "to raise intelligent, practica farmers." A competent faculty of experts in particular lines of work and study is in charge of th pupils under the direction of the superintendent Prof. H. L. Sabsovich. The conditions of admissio are good moral character, good health, and an elementary education; and the minimum age of entr is fourteen years. The pupils work from six t eight hours in summer, and from four to five hour in winter, and study from two to five hours daily

The Baron de Hirsch Fund gives a portion of it yearly income to the Jewish Agricultural and Industrial Aid Society, which has its offices in Ne York. Among the objects of this association is th encouragement of agriculture among Jews by lending money on mortgage for the purchase of farms It also, through a system of agents, organized a the Industrial Removal Office, secures work i cities and towns throughout the United States fo newly arrived Jewish immigrants and for dwellers i the overcrowded part of New York, furnishing the with free transportation to such places. A regula annual subvention is also granted to this societ by the Jewish Colonization Association.

The Baron de Hirsch Fund also grants yearl sums to be used in Americanizing newly arrive Jewish immigrants by means of education, etc., i Philadelphia, Baltimore, St. Louis, Brooklyn, an Boston.

A. M. Re.

HIRSCH, GASTON: French dramatic author born at Metz 1830. His chief plays are: "Le Préjugé"; "Un Malheureux Caractère"; "La Marquise des Rues" (music by Hervé), 1879; "L'Affair de Viroflay," 1883; "Fanfreluche," 1883; "Un Actrice en Voyage," 1884; "En Grève," 1885; "Fla Fla," 1886; "Benvenuto" (music by Diaz), 1890 "Au-Delà du Rêve" (music by Massenet), 1903 Hirsch is also the author of the following works "Les Lagunes et le Tibre," 1862; "Téhéran," 1862 "Le Roman de Deux Femmes," 1887; and "Quelqu'un," 1889.

Bibliography: *Nouveau Larousse Illustré.*

S. **V. E.**

HIRSCH, JACOB VON: German banker; grandfather of Maurice de Hirsch; born in 1764 at Königshofen, near Würzburg; died March 3, 1841, at Munich. Although in his youth he had received an exclusively Talmudic education, he later in life achieved the position of "Hofbankier" (court-banker) at Munich. He was the first Jew in Bavaria permitted to engage in agricultural enterprises. Hirsch took an active interest in Jewish matters, and contributed large sums toward the founding of many charitable and religious institutions. During the German War of Liberation (1813–1815) he organized, equipped, and supported a regiment of soldiers at his own expense.

Bibliography: Kayserling, *Gedenkblätter*, pp. 31–32, Leipsic, 1892.

S. I. G. D.

HIRSCH JANOW: Polish rabbi; born about 1750; died at Fürth, Bavaria, Nov. 13, 1785. On account of his great keenness in Talmudical discussions he was commonly called "Hirsch Ḥarif" (the acute) When in 1776 his father-in-law, Raphael Kohn, was elected rabbi of the three congregations Hamburg, Altona, and Wandsbeck, he succeeded him as rabbi of Posen. In the following year he was called to the rabbinate of Fürth. In 1779 he interdicted Moses Mendelssohn's German translation of the Pentateuch. Salomon Maimon, in his "Lebensgeschichte" (pp. 280 *et seq.*), highly praises Hirsch Janow for his benevolence.

Bibliography: Grätz, *Gesch.* xi. 44, 586–587.

S. S. Man.

HIRSCH, JENNY: German authoress and advocate of women's rights; born Nov. 25, 1829, at Zerbst, Anhalt; died March 9, 1902, at Berlin. After the death of her parents she lectured in her native town at the ducal high school for girls, and was empowered by the authorities to open a private school. In 1860 she was called to Berlin to assist in editing "Der Bazar," a journal for women. She retained this position until 1864, after which she devoted herself exclusively to an independent literary career.

Jenny Hirsch's work naturally led her to take an active interest in all movements for the advancement of her sex. She attended the first women's congress ("Frauentag") in Leipsic, from which sprang the Allgemeine Deutsche Frauenverein; and she was among the first to join the Lette-Verein, a society founded to assist women in supporting themselves, and whose history she published in 1891 under the title "Geschichte der 25 Jährigen Wirksamkeit des Lette-Vereins." For seventeen years she devoted her literary activity to the interests of the society, and was its secretary until 1883. Thenceforward she lived quietly in Berlin.

Of the works which Jenny Hirsch published some appeared under her own name, and some under pseudonyms. Her writings include: "Die Hörigkeit der Frau" (2d ed., Berlin, 1892), a translation of John Stuart Mill's "Subjection of Women"; "Fürstin Frau Mutter: Historische Erzählung," Dresden, 1881; (under the pseudonym "L. Arenfeldt") "Befreit," Berlin, 1882; "Der Väter Schuld," 1882; "Schwere Ketten," 3d ed., 1884; "Die Erben," 1889; "Schlangenlist," 1891. From 1870 to 1881 she edited the "Frauenanwalt," the organ of the Frauenbildungsverein, and from 1887 to 1892 was one of the editors of the "Deutsche Hausfrauen-Zeitung."

Bibliography: *Meyers Konversations-Lexikon*; Lina Morgenstern, in Bloch's *Oesterreichische Wochenschrift*, Vienna, March 21, 1902; *Allg. Zeit. des Jud.* March 14, 1902.

S. M. W. L.

HIRSCH, JOSEPH VON: German banker; father of Maurice de Hirsch; born July 2, 1805, at Würzburg; died Dec. 9, 1885, at Munich. After completing his studies he entered his father's banking establishment, and in 1841, on the latter's death, succeeded to the management of the firm. Hirsch was the chief constructor of the Bavarian Ostbahn, was a member of the central committee for the promotion of forest-culture, and was connected with many other agricultural and industrial enterprises. He was an administrator of a number of charitable institutions, and during the cholera epidemic of 1854 he helped greatly to relieve the sufferings of its victims by establishing hospitals and supplying the funds necessary for their maintenance.

Bibliography: Kayserling, *Gedenkblätter*, No. 32, Leipsic, 1892; *Der Israelit*, Dec. 21, 1885.

S. I. G. D.

HIRSCH, LEVIN JOSEPH: German physician; born at Schottland, near Danzig, 1758; died at Königsberg May 29, 1823. Destined by his parents for a commercial career, he worked for three years as a clerk in a small business house, but studied privately during that time, though under great difficulties. In 1785 he entered the University of Königsberg, where he studied medicine (M.D. 1791, his dissertation being "De Necrosi Ossium"). In 1793 he became prosector in the anatomical section; in 1795, docent; in 1805, director of the Entbindungs- und Hebammen-Lehr-Institut at the Königsberg University. When, as a result of the French invasion, the funds of the institute had been confiscated, and its existence as an institution imperiled, Hirsch provided the means necessary for its continuance. Hirsch rendered great services during the war, and was rewarded by the King of Prussia with the title (1808) of "Medicinalrath" and the gift of a diamond ring.

Bibliography: Jolowicz, *Gesch. der Juden in Königsberg*, 1867, pp. 117–118.

S.

HIRSCH, MARKUS: Chief rabbi of Hamburg; born at Tisza-Beö, Hungary, Feb. 17, 1833. In 1853 he went to Prague, where he became the pupil of I. L. Rapoport, attending at the same time lectures at the university. In 1856 he became rabbi at Karczag, whence he was called to Beö as district rabbi; and in 1861 he became rabbi of Alt-Ofen, where he was also appointed director of a great Talmudical school. At that time Hungarian Judaism was in a state of unrest, and Hirsch was urged by the government to make peace between the conflicting parties. His "Dibre Shalom we-Emet" was written to that end. In the congress of Hungarian Jews (1869–1870) Hirsch was the leader of the Status Quo party. He was a member of the committee entrusted with the elaboration of the statutes for the Budapest Rabbinical Seminary. In 1880, after refusing calls to Raab and Papa, Hirsch went to Prague as chief rabbi in succession to his former teacher Rapoport. Being too conservative, and being unable to realize his ideals there, he accepted in 1889 the chief rabbinate of the Orthodox community of Hamburg, remaining there many years. He founded the Jüdische Höhere Töchterschule, and did much for the Talmud Torah school, whose spiritual head he was. He died May 19, 1909.

Bibliography: *Jewish Chronicle*, Feb. 21, 1903, p. 24.
S. A. Ki.

HIRSCH, BARON MAURICE DE (MORITZ HIRSCH, FREIHERR AUF GEREUTH): German philanthropist; born at Munich Dec. 9, 1831; died near Ersek-Ujvar, Hungary, April 21, 1896; eldest son of Baron Joseph von Hirsch, and grandson of Baron Jacob von Hirsch, by whom the family fortune was founded. Maurice de Hirsch received a good, plain education at Munich and Brussels. His mother, née Caroline Wertheimer of Frankfort, took care that he should have the best instruction in Hebrew and religion. His mind was very alert and quick of comprehension; but he did not possess the disposition of the student. While yet in his teens he took part in several business ventures. In 1855 Hirsch married Clara, eldest daughter of Senator Raphael Bischoffsheim of the firm of Bischoffsheim & Goldschmidt at Brussels, which had branches in London and Paris. Though only a clerk he soon became the master mind of this great international banking-house. Still, although he was the son-in-law of the senior member of the house, he never became a partner, for he was regarded as too enterprising and aggressive in his plans to suit the conservative ideas of the heads of the firm. Having inherited from his father and grandfather a considerable fortune, which was largely augmented by his wife's dowry, he embarked in railway enterprises on his own account in Austria, in the Balkans, and in Russia. A Brussels banking-firm which had secured from the Turkish government concessions for building a railway through the Balkans to Constantinople, was unable to carry the project through. Hirsch obtained control of these concessions, went to Constantinople, and, after tireless effort, succeeded in having them amended and renewed. This done, he formed a construction company and perfected arrangements for the building of this important railway, which was to connect Europe and the near East. The project was not looked upon with favor, but Baron Hirsch clearly saw its commercial value and advantages, won over sufficient cooperation, and personally superintended the enterprise, after having summoned the most skilful railway engineers of Europe to his assistance.

Foundation of His Fortune.

Baron Maurice de Hirsch.

Until he had finished the railway, which, unlike previous Turkish enterprises, proved to be a great financial success, Hirsch was regarded as rather visionary and reckless. The substantial success which he achieved contrary to the predictions of conservative bankers, gained for him the reputation of being one of the leading captains of industry and financiers of Europe. He had a large view of affairs and was clear and quick of judgment.

Connection with the Alliance Israélite.

In the course of his strenuous business preoccupation in connection with his railway-building, he became acquainted with the deplorable condition of the Jews in the Orient, which condition was due chiefly to a lack of practical education and of opportunities to earn a livelihood. He secured the services of Emanuel Veneziani, who made investigations for him and became an almoner of his munificence. Hirsch was impressed with the excellent educational work and benevolent services rendered by the Alliance Israélite Universelle, and placed large sums at its disposal to enable it to extend its work in European Turkey. In 1873 he gave the Alliance 1,000,000 francs for the creation of schools, and from 1880 till his death he undertook to make up the annual deficit of the Alliance, which amounted each year to several hundred thousand francs. At the same time he encouraged the Alliance to establish trade-schools, the entire expense of which from 1878 until his death he paid. In 1889 he consolidated his annual donations in a foundation which yielded an annual income of 400,000 francs. In 1878, during the Russo-Turkish war, he established and maintained hospitals for both armies, and sent the Empress of Russia £40,000 for charitable purposes.

Deplorable as was the status of the Jews in Galicia, Turkey, and the Balkans, their condition was not to be compared with that of their coreligionists in Russia, who suffered untold hardships under prescriptions calculated to deprive them of every possible means of earning a respectable livelihood. In 1885 Hirsch, with the assistance of a commission drew up a scheme for improving the condition of the

Russian Jews. It was his idea at this period that hat object might be best attained by measures aplied in Russia itself, without resorting to emigraion. For the preliminary endowment of this cheme he offered the Russian government 50,000,00 francs to be used for purposes of education. This offer the government declined to accept unless he fund be entrusted to it for exclusive control and istribution.

Jewish Coloniza-tion As-sociation.

Hirsch finally but reluctantly came to the concluion that, in view of this disposition on the part of he Russian government, the only hopeful plan of relief for the Russian Jew lay in emigration. He therefore directed all his energies to investigating and studying the best plans of colonization, which resulted in the formation of an international association, incorporated uner English laws and known as the JEWISH COLONIATION ASSOCIATION. The nominal capital, which vas contributed entirely by Hirsch, was £2,000,000, ll of which save a hundred shares he retained in his wn hands as trustee. The purposes of the associaion, as stated by Hirsch himself, were:

> "To assist and promote the emigration of Jews from any part f Europe or Asia—and principally from countries in which they nay for the time being be subjected to any special taxes or olitical or other disabilities—to any parts of the world, and to orm and establish colonies in various parts of North and South merica and other countries, for agricultural, commercial, and ther purposes."

Immediately after the formation of the association e addressed an appeal to the Jews of Russia with egard to the scheme of emigration which he inended to carry out, urging them to assist him by beying certain necessary prescribed regulations, so hat their emigration should not be headlong and eckless and end in failure. He reminded them that e could do nothing without the support of the Ruian government; that they should bear their burlens patiently, as at first the number of emigrants vould have to be limited, but that as time progressed he emigration could assume larger proportions.

Baron de Hirsch was a great believer in the regenration of the Russian Jews through industrial puruits, and especially through agriculture, from which ccupations they had been barred in Russia. With his object in view he caused careful inquiries and nvestigations to be made in countries that offered uitable lands for agricultural development. He ent agents to make investigations in various parts f America—in Brazil, Mexico, Canada, and Argentina. Through the agency of Dr. Löwenthal, vho was chiefly entrusted with these inquiries, he ame to the conclusion that Argentina, in the first nstance, presented conditions most favorable for the ommencement of the plan of colonization. Large racts of land were purchased in Buenos Ayres, Sante Fé, and Entre-Rios. The Russian government, which had rejected the baron's offer for the amelioration of the condition of the Jews in the empire, cooperated with him in the organization of a system of emigration. A central commitee, selected by the baron, was formed in St. Petersburg, at the head of which were Barons Horace and David Günzburg, together with S. Poliakoff, M. Sack, Passower, and Raffalovich, the latter three being distinguished members of the St. Petersburg bar. The baron also formed a governing body in Argentina; and the personal direction of the colonies was entrusted to Col. Albert GOLDSMID, who obtained temporary leave of absence from the English War Office for the purpose.

The Argentine Colonies.

The gigantic plan of colonization thus initiated met with the usual percentage of failure and success attending such enterprises. Baron de Hirsch continued to give his personal attention to every detail of this great work, and organized a regular business staff, which attended him wherever he was residing, in Paris or in London. The first floor of his residence was converted into a business bureau, where he regularly spent the morning hours receiving reports and dictating his correspondence.

The large number of Russian Jews who emigrated to the United States attracted his benevolent interest; and in 1891 he caused to be organized under the laws of the state of New York the Baron de HIRSCH FUND, with a capital of $2,500,000, which was afterward increased.

Galician Foundation.

Since Hirsch lived the greater part of his life in Austria, it was quite natural that the deplorable condition of the Jews in that empire should especially appeal to him. In 1889, after consultation with Dr. Adolf Jellinek of Vienna, he formulated a plan to aid the Jews of Galicia. The objects of his proposed foundation, which was to commemorate the forty years' jubilee of the reign of Emperor Francis Joseph (1888), were stated to be as follows:

1. The establishment of primary schools and of children's recreation-grounds in Galicia and Bukowina.
2. The granting of subsidies to teachers.
3. The providing of school-books and other educational requirements and of clothing and food for pupils.
4. The granting of subsidies for the establishment of schools for Jewish children.
5. The apprenticing of Jewish youths to handicraftsmen and agriculturists.
6. The granting of assistance to Jewish pupils at commercial and professional schools.
7. The granting of loans, free of interest, to artisans and agriculturists.
8. The establishment of commercial, technical, and agricultural schools.

In 1891 the Austrian government agreed to the plan; and the baron thereupon placed 12,000,000 francs at the disposal of the trustees.

The foregoing are only a few of the benevolent foundations made by the baron. In addition may be mentioned the Canadian Baron de Hirsch Fund, and the large sums given to London hospitals, to which he also devoted the entire proceeds of his winnings on the turf. He always said that his horses ran for charity.

It is impossible to form an accurate estimate of the amount of money Baron de Hirsch devoted to benevolent purposes. That, including the large legacy (amounting to $45,000,000) left to the Jewish Colonization Association, it exceeded $100,000,000 is an estimate justified by the amounts given by him from time to time to the foundations already referred to. There were, besides, many gifts to individuals of which there is no record. In an article referring to his charitable work he said:

> "In relieving human suffering I never ask whether the cry of necessity comes from a being who belongs to my faith or not; but what is more natural than that I should find my highest purpose in bringing to the followers of Judaism, who have been oppressed for a thousand years, who are starving in misery, the possibilities of a physical and moral regeneration?"

The baron was a remarkable man, gifted with extraordinary powers, with a genius for large affairs, which was displayed even in a higher degree in his gigantic plans for the exodus of the Russian Jews than in the amassing of his great fortune. He loved pleasure, but disliked vanity. He was not endowed with sentiment, nor was he religious in the ordinary sense. His ideals were all merged in his devotion to his far-reaching, carefully planned scheme of benevolence. In 1887, when he lost his only child, his son Lucian, a gifted and promising young man of thirty, he said in reply to a message of sympathy: "My son I have lost, but not my heir; humanity is my heir." No appeals made to him—and there were many—to endow some great institution in France, or to erect some artistic public building to perpetuate his name and family, ever induced him to turn aside from his plans for effecting the emigration of the Russian Jews and converting them into agricultural communities. He was firmly convinced that as the Jews were originally an agricultural and pastoral people, they, and especially those in Russia, would under favorable conditions again become tillers of the soil. In an article contributed by the baron to the "Forum," Aug., 1891, he set forth his views and purposes as follows:

> "In the lands where Jews have been permitted to acquire landed property, where they have found opportunity to devote themselves to agriculture, they have proved themselves excellent farmers. For example, in Hungary they form a very large part of the tillers of the soil; and this fact is acknowledged to such an extent that the high Catholic clergy in Hungary almost exclusively have Jews as tenants on mortmain properties, and almost all large landholders give preference to the Jews on account of their industry, their rectitude, and their dexterity. These are facts that can not be hid, and that have force; so that the anti-Semitic movement, which for a long time flourished in Hungary, must expire. It will expire because every one sees that so important a factor in the productive activity of the country—especially in agriculture—can not be spared. My own personal experience, too, has led me to recognize that the Jews have very good ability in agriculture. I have seen this personally in the Jewish agricultural colonies of Turkey; and the reports from the expedition that I have sent to the Argentine Republic plainly show the same fact. These convictions led me to my activity to better the unhappy lot of the poor, downtrodden Jews; and my efforts shall show that the Jews have not lost the agricultural qualities that their forefathers possessed. I shall try to make for them a new home in different lands, where, as free farmers, on their own soil, they can make themselves useful to the country."

His particular concern was to avoid overcrowding with his Russian protégés the countries to which they might emigrate. Of his own accord, quite apart from restrictive laws, he took measures to regulate the exodus and to select men who would apply themselves to handicrafts and agriculture. He never tired of impressing upon his agents and upon the emigrants the importance of directing their energies in these channels exclusively, so that they should become a part of the sturdy yeomanry of the countries wherein they settled, and should "sit every man under his vine and under his fig-tree." He realized that colonizing, like planting a forest, required time and patience. His hopes rested upon the second generation; he knew that the forty years in the wilderness might be shortened but not escaped. His idea was that as colonies became firmly rooted in different parts of the world, they would become self-attracting, and would draw from Russia greater and greater numbers, so that in one or two generations Russia would materially suffer from the loss of the energy and activity of her Jews, and would either stop the exodus by according to those who remained full civil rights, or would fall, as she deserved, the logical victim of her own intolerance.

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S. O. S. S.

HIRSCH, MAX: German economist and deputy; born in Halberstadt Dec. 30, 1832. His parents removed at the end of the thirties to Magdeburg, where Max received his early education. He studied (1850–55) natural science, foreign languages, and jurisprudence at the universities of Tübingen, Heidelberg, and Berlin. After having graduated (1856) he traveled through France and northern Africa to study the economic conditions of these regions. In 1861 he founded at Frankfort-on-the-Main a publishing-house, which he soon transferred to Berlin. On the death of his father (1862) he succeeded to the latter's great produce business. Cherishing political ambitions, he took an active part in the organization of various political societies, and became so prominent that in 1864 he was elected as a member of the permanent executive committee of the German Arbeiterbildungsverein. From 1867 he devoted all his energies to politics. After a visit to England, where he studied thoroughly the organizations of the English working classes, he became one of the principal promoters of the Deutsche (Hirsch-Dunckersche) Gewerksvereine. He was the attorney at law of this great organization, and at the same time editor of its organ, "Der Gewerksverein." In 1869, 1877, 1881, and 1890 he was elected to the Reichstag. In 1898 he was elected to the Chamber of Deputies of Prussia. As a member of the progressive party he turned his attention principally to commercial and industrial questions. At Hirsch's instance the Humboldt-Akademie, an institution similar to the American university extensions, was founded in Berlin in 1878 by the Wissenschaftliche Centralverein. Hirsch was at the head of the institution.

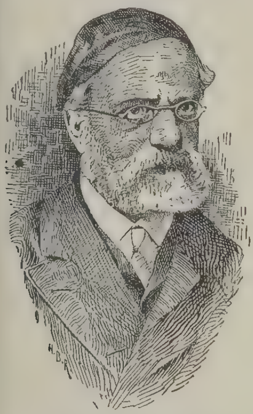
Hirsch wrote the following works: "Ueber den Einfluss der Maschinen auf die Volkswirtschaft"; "Skizze der Volkswirtschaftlichen Zustände in Algerien" (Göttingen, 1857); "Reise in das Innere von Algerien Durch die Kabylie und die Sahara" (Berlin, 1862); "Soziale Briefe aus England"; "Normalstatuten für Einigungsämter" (2 vols., *ib.* 1874); "Gutachten über den Arbeitsvertragsbruch" (in the writings of the Verein für Sozialpolitik, Leipsic, 1874); "Die Gegenseitigen Hilfskassen und die Gesetzgebung" (Berlin, 1875); "Gewerksvereins-Leitfaden" (with Polke, 1876); "Der Staat und die Versicherung" (1881); "Das Krankenversicherungsgesetz vor dem Reichstag" (1883); "Die Hauptsächlichsten Streitfragen der Arbeiterbewegung" (1886); "Die Grundzüge der Alters- und Invalidenversicherung und die Arbeiter" (1888); "Arbeiterstimmen über Unfall- und Krankheitsverhütung" (1889);

"Das Invaliditäts- und Altersversicherungsgesetz" (2 vols., Breslau, 1890); "Die Arbeiterschutzgesetzgebung" (2 vols., *ib.* 1892); "Leitfaden mit Musterstatuten für Freie Hilfskassen" (Berlin, 1892); "Die Arbeiterfrage und die Deutschen Gewerksvereine" (Leipsic, 1893). He died March 4, 1909.

Bibliography: *Meyers Konversations-Lexikon*; *Allgemeine Zeit. des Jud.* Jan. 2, 1903.

S.

HIRSCH, SAMSON RAPHAEL: German rabbi; born at Hamburg June 20, 1808; died at Frankfort-on-the-Main Dec. 31, 1888. His father, though a merchant, devoted much of his time to Hebrew studies; his grandfather, Mendel Frankfurter, was the founder of the Talmud Torah in Hamburg and unsalaried assistant rabbi of the neighboring congregation of Altona; and his granduncle, Löb Frankfurter, was the author of several Hebrew works. Hirsch was a pupil of Ḥakam Bernays, and the Biblical and Talmudical education which he received, combined with his teacher's influence, led him to determine not to become a merchant, as his parents had desired, but to choose the rabbinical vocation. In furtherance of this plan he studied Talmud from 1823 to 1829 in Mannheim under Jacob Ettlinger. He then entered the University of Bonn, where he studied at the same time as his future antagonist, Abraham Geiger.



Samson Raphael Hirsch.

In 1830 Hirsch was elected chief rabbi ("Landrabbiner") of the principality of Oldenburg, where he remained until 1841, when he was elected chief rabbi of the Hanoverian districts of Aurich and Osnabrück, with his residence in Emden. During this period he wrote his "Neunzehn Briefe über Judenthum," which were published, under the pseudonym of "Ben Usiel" (or "Uziel"), at Altona in 1836. This work made a profound impression in German Jewish circles because it was something new—a brilliant, intellectual presentation of Orthodox Judaism in classic German, and a fearless, uncompromising defense of all its institutions and ordinances. From the appearance of the "Nineteen Letters" dates the origin of the so-called "Neo-Orthodoxy," or the revival of Orthodox Judaism in somewhat modernized and esthetic form. The "Letters" have been translated into Hebrew and English ("Iggerot Ẓafon," by M. S. Aronson, Wilna, 1892; and "The Nineteen Letters of Ben Uziel," by Bernard Drachman, New York, 1899). In 1838 Hirsch published, as a necessary concomitant of the "Letters," his "Horeb, oder Versuche über Jissroel's Pflichten in der Zerstreuung," which is a text-book on Judaism for educated Jewish youth; in 1839, "Erste Mittheilungen aus Naphtali's Briefwechsel," a polemical essay against the reforms in Judaism proposed by Holdheim and others; and in 1844, "Zweite Mittheilungen aus einem Briefwechsel über die Neueste Jüdische Literatur," also polemical in tendency.

In 1846 Hirsch was called to the rabbinate of Nikolsburg in Moravia, and in 1847 he became chief rabbi of Moravia and Austrian Silesia. In Austria he passed five years in the reorganization of the Jewish congregations and the instruction of numerous disciples; he was also, in his official capacity as chief rabbi, a member of the Moravian Landtag.

In 1851 he accepted a call as rabbi of an Orthodox separatist group in Frankfort-on-the-Main, a part of the Jewish community of which had accepted Reform. This group, known as the "Israelitish Religious Society" ("Israelitische Religions-Gesellschaft"), became under his administration a great congregation, numbering about 500 families. Here Hirsch continued to labor until his death. He organized the Bürger- und Realschule, in which thorough Jewish and secular training went hand in hand; he founded and edited the monthly "Jeschurun" (1855–70; new series, 1882 *et seq.*), and wrote the following independent works: "Jüdische Anmerkungen zu den Bemerkungen eines Protestanten" (anon.), 1841; "Die Religion im Bunde mit dem Fortschritt" (anon.), 1854; "Uebersetzung und Erklärung des Pentateuchs," 1867–78 (5 vols; 3d ed. of vol i., 1893); "Das Princip der Gewissensfreiheit," 1874; "Der Austritt aus der Gemeinde," 1876 (the last two were written in advocacy of the Lasker law, adopted July 28, 1876, permitting Israelites to sever their connection with local congregations without leaving Judaism); "Uebersetzung und Erklärung der Psalmen," 1882; "Ueber die Beziehungen des Talmuds zum Judenthum," 1884, a defense of Talmudic literature against anti-Semitic slanders. He left in manuscript at the time of his death a translation and explanation of the prayer-book which was subsequently published. The publication, in several volumes, of his collected writings ("Gesammelte Schriften") was begun in 1902.

Bibliography: *Der Israelit*, Mayence, Jan., 1889, and Sept., 1896; B. Drachman, *Samson Raphael Hirsch, a Biographical Sketch*, an introduction to his translation of the *Neunzehn Briefe*, etc.; *Meyers Konversations-Lexikon*, 5th ed.

S. B. D.

HIRSCH, SAMUEL: American rabbi; born at Thalfang, near Treves, Rhenish Prussia, June 8, 1815; died in Chicago, Ill., May 14, 1889; educated at the universities of Bonn, Berlin, and Leipsic (Ph.D.). In 1838 he was appointed rabbi of the congregation in Dessau, where he remained until 1841 ("Allg. Zeit. des Jud." 1841, No. 15), when, on account of his advanced views, he resigned. In 1843 he published his "Die Messias-Lehre der Juden in Kanzelvorträgen" and "Religionsphilosophie der Juden." In the same year he was appointed chief rabbi of the grand duchy of Luxemburg by the King of Holland, which office he filled until 1866.

During this period he published his "Die Humanität als Religion." He took an active part in the annual rabbinical conferences held at Brunswick (1844), Frankfort-on-the-Main (1845), and Breslau (1846). In 1844 he published his "Reform im Judenthum." Having received a call from the Reform Congregation Keneseth Israel, Philadelphia, Pa., in 1866, he resigned his post in Europe and removed to the United States, where he succeeded Dr. David Einhorn, and where, from his arrival, he became closely identified with, and an open advocate of, radical Reform. In 1869 he was elected president of the rabbinical conference held in Philadelphia, at which the principles of Reformed Judaism were formulated; in that year he engaged also in numerous ritual and doctrinal controversies.

Hirsch remained officiating rabbi of the Philadelphia congregation for twenty-two years, resigning in 1888, after having spent fifty years of his life in the ministry. Removing to Chicago, he took up his abode there with his son, Emil G. Hirsch. During his rabbinate in Philadelphia Hirsch organized the Orphans' Guardian Society, and was the founder of the first branch in the United States of the Alliance Israélite Universelle. He was one of the first to advocate the holding of Jewish services on Sunday.

Hirsch is best known as the author of the "Religionsphilosophie," a work written from the Hegelian point of view, but for the purpose of vindicating the claim of Judaism to the rank denied it by Hegel, the rank of an "absolute religion." In this book he proved himself to be an original thinker (see "Allg. Zeit. des Jud." 1895, pp. 126 *et seq.*). His "Katechismus der Israelitischen Religion" was also constructed on original lines; he considered the Biblical legends to be psychological and typical allegories, and the ceremonies of Judaism to be symbols of underlying ideas. From this attitude his Reform principles are derived. He denied that Judaism is a law; it is "Lehre," but is expressed in symbolic ceremonies that may be changed in accordance with historic development. Hirsch was among those that wrote in defense of Judaism against Bruno Bauer (see his "Briefe Gegen Bruno Bauer," Leipsic, 1844). He was also a contributor to the "Archives Israélites," Paris, and to "Die Deborah," Cincinnati, Ohio.

Bibliography: Jost, *Gesch. des Judentums und Seiner Sekten*, iii.; Karpeles, *Literaturgesch.* Index; Bernfeld, *Da'at Elohim*, Index.

A. F. H. V.

HIRSCH SCHOOL JOURNAL. See Periodicals.

HIRSCH, SIEGFRIED: German historian; born at Berlin Nov. 5, 1816; died at Paris Sept. 11, 1860; cousin of Theodor Hirsch. From 1833 to 1836 he studied history at the universities of Berlin and Königsberg. In 1834 he published a prize essay, "Das Leben und die Thaten König Heinrichs I."; and in 1837, conjointly with Waitz, "Die Echtheit der Chronik von Korvei." His first important work was "De Vita et Scriptis Sigiberti," Berlin, 1841. In 1842 he became privat-docent at the University of Berlin, two years later receiving the appointment of assistant professor. Like Stahl, another converted Jew, Hirsch took an active interest in the purification of the Church, and in this connection became a frequent contributor to the "Kreuzzeitung." His principal work, the "Geschichte Heinrich II.," was unfinished at his death. It was published by Usinger, Pabst, and Bresslau in the "Jahrbücher des Deutschen Reiches" (Berlin and Leipsic, 1862–75, 3 vols.).

Bibliography: *Meyers Konversations-Lexikon*, 1897; *Allgemeine Deutsche Biographie*; De le Roi, *Juden-Mission*, Index.

S.

HIRSCH, SOLOMON: American merchant, diplomatist, and politician; son of Samson Hirsch and Ella Kuhn; born in Württemberg March 25, 1839. He went to the United States at the age of fifteen, and lived successively in the states of New York, Connecticut, and New Hampshire. In 1858 he removed to Oregon, and in 1864 became a resident of the city of Portland, being the head of one of the largest mercantile establishments in the Northwest. In 1872 he was elected a member of the state legislature, as representative of Multnomah county; and upon the expiration of his term of office (1874) was elected state senator for the same county for a term of four years, being reelected for two successive terms in 1878 and 1882. He was president of the state senate in the session of 1880. In 1885 he was a candidate for the office of United States senator from Oregon. The legislature adjourned without proceeding to an election, though Hirsch would have been elected had he voted for himself. In 1889 President Harrison appointed him United States minister to Turkey, which position he filled until 1892, when he resigned. He was president of the Jewish congregation in Portland, and has been prominently associated with many Jewish organizations.

A. S. S. W.

HIRSCH, THEODOR: German historian; born Dec. 17, 1806, at Altschottland, near Danzig; died Feb. 17, 1881. He studied theology, history, and geography at Berlin (having previously embraced Christianity); became professor at the Friedrich Wilhelm Gymnasium; and in 1833 proceeded in a similar capacity to Danzig, where he taught history for thirty-two years. He was devoted to the study of the history of his native town, by the municipal council of which he was charged in 1850 with the rearrangement and supervision of the city archives. His principal work is "Danzig's Handels- und Gewerbegeschichte Unter der Herrschaft des Deutschen Ordens," Leipsic, 1858. He also edited, with Strehlke and Töppen, the "Scriptores Rerum Prussicarum," 5 vols., *ib.* 1861–74. In 1865 Hirsch became assistant professor of history at the University of Greifswald and director of the Royal University Library. In 1880 he published the sixth volume of the "Urkunden und Aktenstücke zur Geschichte des Grossen Kurfürsten."

Bibliography: *Meyers Konversations-Lexikon*, 1897; *Allg. Deutsche Biographie*, xiii. 506; De le Roi, *Juden-Mission*, part i., p. 207.

S.

HIRSCHBERG. See Silesia.

HIRSCHBERG, ERNST: German statistician; born March 8, 1859, at Königsberg, East Prussia. He was educated in his native town, graduating in 1882. Soon afterward he was employed in the statistical office of the city of Berlin, where he at first (1902) was assistant director and then (1903) became director. He is also chief of the statistical bureau of the city of Charlottenburg. The title of "professor" has been conferred upon him by the government.

Among Hirschberg's works may be mentioned: "Arbeiterversicherungszwang," Berlin, 1882; "Trennung der Alters- und Invaliden-Versicherung," *ib.* 1889; "Beiträge zur Statistik der Brodpreise," *ib.* 1893; "Die Soziale Lage der Arbeitenden Klassen in Berlin," *ib.* 1897; and "Arbeitlosen Versicherung und Armenpflege," *ib.* 1903.

s. F. T. H.

HIRSCHBERG, JULIUS: German ophthalmologist; born at Potsdam Sept. 18, 1843. He received his education at the gymnasium of his native town and at the University of Berlin, graduating as doctor of medicine in 1867. In the same year he became assistant in the ophthalmologic clinic of A. von Graefe. He commenced to practise in 1869, and founded a private dispensary and hospital for diseases of the eye. He was admitted in the following year to the medical faculty of Berlin University as privat-docent in surgery and ophthalmology. In 1879 he was appointed assistant professor; in 1895 he received the title "Geheimer Medizinalrat," and in 1900 was appointed honorary professor.

Hirschberg is one of the leading ophthalmologists of Germany. He has traveled extensively in Europe, Asia, and North America, visiting all the important ophthalmologic hospitals.

In 1877 Hirschberg founded the "Centralblatt für Praktische Augenheilkunde." In 1895, in an appendix to his report of twenty-five years' work of the ophthalmological hospital, he published a complete list of his writings, numbering nearly 200.

Of Hirschberg's works may be mentioned: "Der Markschwamm der Netzhaut," Berlin, 1869; "Klinische Beobachtungen," Vienna, 1874; "Die Mathematischen Grundlagen der Medicinischen Statistik," 1874; "Beiträge zur Praktischen Augenheilkunde," in three parts: Berlin, 1876; Leipsic, 1877 and 1878; "Tunis," *ib.* 1885; "Wörterbuch der Augenheilkunde," *ib.* 1887; "Von New York nach San-Francisco," *ib.* 1888; "Aegypten," *ib.*; "Einführung in die Augenheilkunde," i., *ib.* 1892; "Hilfswörterbuch zum Aristophanes," *ib.* 1898; "Die Magnetoperationen in der Augenheilkunde, nach Eigener Erfahrung," *ib.* 1899; "Augenheilkunde des Aëtius," *ib.* 1899; "Geschichte der Augenheilkunde im Alterthum," 1899; "Um die Erde," *ib.* 1900; "Einführung in die Augenheilkunde," ii., *ib.* 1901; (with J. Lippert) "Die Augenheilkunde des Ibn Sina," translated from the Arabic, with explanatory notes, *ib.* 1902.

Bibliography: Pagel, *Biog. Lex.* s.v.; Hirsch, *Biog. Lex.* s.v.; *Meyers Konversations-Lexikon*, s.v.

s. F. T. H.

HIRSCHEL. See Voltaire.

HIRSCHEL, LEVI ELIAS: German physician; born Oct. 8, 1741, at Berlin; died there Dec. 17, 1772; educated at the Joachimsthalsche Gymnasium in his native town and at the University of Halle (M.D. 1763). He practised medicine for two years in Berlin, then removed to Posen, and in 1770 traveled through Germany, returning to Posen. Visiting Berlin in 1772, he died there.

Among Hirschel's works may be mentioned: "Betrachtung über den Innerlichen Gebrauch des Mercurii Sublimati Corrosi in den Venerischen Krankheiten, und des Schierlings," Berlin, 1763 and 1765; "Gedanken, die Heilungsart der Hinfallenden Sucht Betreffend," *ib.* 1767, 1770; French translation, Paris, 1769; "Gedanken von der Starrsucht," Berlin, 1769; "Vermischte Beobachtungen zur Arzneywissenschaft," *ib.* 1772.

Bibliography: Hirsch, *Biog. Lex.*

s. F. T. H.

HIRSCHEL LEVIN. See Levin, Hirschel.

HIRSCHEL, MOSES (CHRISTIAN MORITZ): German writer; born at Breslau Sept. 13, 1754; continued to live in that city. On being baptized (1804) he took the name of "Christian Moritz." He published the following works: "Das Schach," Breslau, 1784; "Kampf der Jüdischen Hierarchie," *ib.* 1789; "Jüdische Intoleranz und Fanatismus in Breslau," *ib.* 1789; "Patriotische Bemerkungen," *ib.* 1790; "Ueber die Allzufrühen Ehen der Jüdischen Nation," 1790; "Ueber das Schachspiel," etc., 1791; "Apologie der Menschenrechte," Zurich, 1793; "Biographie des Jüdischen Gelehrten und Dichters Ephraim Moses Kuh," Zurich, 1791.

Bibliography: Hamberger, *Das Gelehrte Teutschland*, iii. 344, xi. 358.

s. B. Te.

HIRSCHENSOHN, ISAAC M.: Jerusalem Talmudist; bibliophile; born at Pinsk, in the government of Minsk, Russia, in 1844. As a boy of three he accompanied his father, Jacob Mordecai Hirschensohn, to Jerusalem, and from him he received instruction in the Talmud.

Hirschensohn was an ardent bibliophile, and collected a valuable library of Hebrew books. He treasured also rare and valuable manuscripts, to publish which he founded a printing establishment. Among the important works published by him were: R. Nissim bar Reuben (RAN; *c.* 1350), on the treatise Megillah (Jerusalem, 1883); "Bet ha-Beḥirah," by Menahem bar Solomon of Perpignan (second half of the thirteenth century), to the treatise Yoma (*ib.* 1884); a treatise on the holiness of Palestine, under the title "Ḳedushat Ereẓ Yisrael," by Jacob Mordecai, with preface by Hirschensohn (*ib.* 1884); a portion of a collection of very valuable smaller works (the remainder being still in manuscript), including responsa by Rashi, under the title "Ḳebuẓat Ḳonṭresim"; "Debar ha-Shemiṭṭah," or responsa in favor of the pursuit of agriculture in the "shemiṭṭah" year, collected by Hirschensohn (*ib.* 1887), a work of great importance.

Hirschensohn also founded a weekly under the title "Ha-Ẓebi," which was subsequently edited by Benjudah. By this as well as by various pamphlets that he issued, he rendered great service to the cause of progress in the Holy City. In 1897 Hirschensohn went to London at the instance of some scholars, for the purpose of copying a number of manuscripts in the library of the British Museum.

s. s. L. Grü.

HIRSCHFELD, GUSTAV: German archeologist, geographer, and topographer; born Nov. 4, 1847, at Pyritz, Pomerania; died April 20, 1895, at Wiesbaden. He studied philology and archeology at the universities of Berlin, Tübingen, and Leipsic, and was particularly influenced by his teacher, Ernst Curtius. He took his Ph.D. degree (Berlin, 1870) with the dissertation "De Titulis Statuarum Sculptorumque Græcorum Capita Duo Priora," which he subsequently enlarged under the title "Tituli Statuarum Sculptorumque Græcorum cum Prolegomenis" (Berlin, 1871). From 1871 to 1875 he traveled through Italy, Greece, and extensively in Asia Minor, returning to Berlin with many epigraphic treasures and historico-topographic sketches. From 1875 to 1877 he directed the excavations at Olympia undertaken by the German government. His name will forever be associated with the unearthing of the Heraion, the Temple of Zeus and most of its friezes, and the famous statues of Nike by Paionios and Hermes by Praxiteles, which he himself lifted out of the ground.

In 1877 Hirschfeld embraced Christianity, and in the following year was appointed assistant professor of archeology in the University of Königsberg. Two years later he was made professor. His work there was interrupted only by travels through Asia Minor.

Hirschfeld was the author of the following works: "Athena und Marsyas: 72. Programm zum Winckelmannsfest der Archäologischen Gesellschaft in Berlin," Berlin, 1872; "De Cn. Manlii Consulis Itinere ex Pamphylia in Galatiam Facto," 1879; "Gedächtnissrede auf Karl Zöppritz," Königsberg, 1884; "The Collection of Ancient Greek Inscriptions in the British Museum," part iv., section i., "Knidos, Halikarnassos, and Branchidæ," Oxford, 1893; "Aus dem Orient," Berlin, 1897. He edited Moltke's "Briefe über Zustände und Begebenheiten in der Türkei," with introduction and notes, Berlin, 1893 (in Moltke's "Gesammelte Schriften," vol. viii.). Besides the preceding works he wrote many articles for the publications of the Prussian Academy of Sciences and for other journals.

Bibliography: M. Lehnerdt, *Gustav Hirschfeld*, in *Biographisches Jahrbuch für Altertumskunde*, 1899, pp. 65 *et seq.*; Ernst Curtius, *Zur Erinnerung an Gustav Hirschfeld*, in *Deutsche Rundschau*, 1895, lxxxiv. 377 *et seq.*

s. S. Fra.

HIRSCHFELD, HARTWIG: English Orientalist; born at Thorn, Prussia. He studied at Posen, at the universities of Berlin and Strasburg, and at Paris under Derenbourg. In 1887 he edited Judah ha-Levi's "Cuzari" in Arabic and Hebrew, and translated it into German. Hirschfeld was professor of Biblical exegesis, Semitic languages, and philosophy at the Montefiore College, Ramsgate, England, from 1889 to 1896, and then became master in Semitic languages and sublibrarian at Jews' College, London, which position he still (1903) occupies. He has written many articles on Arabic and Jewish subjects in the "Revue des Etudes Juives," "Jewish Quarterly Review," "Journal of the Royal Asiatic Society," and other publications. The Asiatic society published his "New Researches into the Composition and Exegesis of the Koran," 1901. In 1892 he published an "Arabic Chrestomathy in Hebrew Characters." Hirschfeld is also the author of a "Descriptive Catalogue of the Hebrew Manuscripts of Jews' College Library," which appeared in the "Jewish Quarterly Review," 1902–03.

Bibliography: *Jewish Year Book*, 1900–01.

J. V. E.

HIRSCHFELD, LUDWIK MAURYCY: Polish anatomist; born at Nadarzyn, government of Warsaw, 1816; died at Warsaw 1876. Hirschfeld received a Talmudical education at home, but, not being studiously inclined, at the age of seventeen he went to Berlin, where he earned his living as a violinist. Later he went to Paris, where, after many experiences, he became assistant janitor at the anatomical institute of the Sorbonne. Professor Orfila took an interest in him, and Hirschfeld soon showed his skill in making anatomical preparations. His patron rendered it possible for him to study medicine, which resulted in his receiving the degree of M.D. from the Sorbonne in 1853. Till 1857 Hirschfeld was assistant at the anatomical institute, and from 1857 to 1859 assistant at Rostan's clinic. In 1859 he was appointed professor of descriptive anatomy at the medico-surgical academy at Warsaw, and in 1871 was elected to the chair of anatomy in Warsaw University, which position he held until his death.

Hirschfeld was the author of: "Atlas du Système Nerveux," Paris, 1853; "Anatomie du Système Nerveux," *ib.* 1855; "Anatomja Opisowa Ciala Ludzkiego," Warsaw, 1861–69.

Bibliography: *Tygodnik Illustrovanny*, Warsaw, 1876; Luczkiewicz, in *Klosy*, ib. 1876; *Encyklopedya Powsiechna*, ib. 1900.

s. F. T. H.

HIRSCHFELD, OTTO: German historian, epigrapher, and archeologist; born March 16, 1843, at Königsberg, Prussia. He studied philology and history at the universities of Königsberg and Bonn (Ph.D. 1863), and then spent two years in Italy. In 1869 he acquired the right of holding university lectures in Göttingen, where he was baptized. In 1872 he was called to the University of Prague as professor of ancient history, going thence to Vienna in 1875 as professor of ancient history, archeology, and epigraphy. Here he made valuable contributions to archeology, especially in connection with the numerous Roman inscriptions found in Austria, organizing together with Alexander Conze the Archeologic-Epigraphic Seminary at the University of Vienna, which has gained a wide reputation as a model for similar institutions.

In 1885 Hirschfeld went to Berlin University as professor of ancient history, which position he still (1903) holds. On the occasion of his sixtieth birthday a "Festschrift" was dedicated to him by his colleagues and pupils under the title "Beiträge zur Alten Geschichte und Griechisch-Römischen Altertumskunde" (Berlin, 1903).

Hirschfeld's works include: "De Incantamentis et Divinationibus Amatoriis apud Græcos Romanosque," 1863; "Untersuchungen auf dem Gebiete der Römischen Verwaltungsgeschichte," i., Berlin, 1877; "Lyon in der Kaiserzeit," Vienna, 1878; "Zur Geschichte des Lateinischen Rechtes" (in "Festschrift zur 50 Jährigen Gründungsfeier des Deutschen Archäologischen Instituts in Rom"), *ib.* 1879; "Gallische Studien," *ib.* 1883–84; "Inscriptiones Galliæ Narbonensis Latinæ" ("C. I. L." vol. xii.), *ib.* 1888; together with Zangenmeister, "Inscriptiones Trium Galliarum et Germaniarum Latinæ" ("C. I. L." vol. xiii.), *ib.* 1899; "Inscriptionum Orientis et Illyrici

Latinarum Suppl." ("C. I. L." vol. iii., Supplement), *ib.* 1902. Besides these Hirschfeld has published numerous papers in the reports of the Prussian Academy of Sciences, of which he is a member; in the "Annali dell' Istituto Archeologico," etc.

Hirschfeld is associate editor of the "Abhandlungen des Archäologisch-Epigraphischen Seminars der Universität Wien," of the "Archäologisch-Epigraphische Mittheilungen aus Oesterreich," and of the "Ephemeris Epigraphica."

BIBLIOGRAPHY: *Bibliographisches Jahrbuch der Deutschen Hochschulen*; Frankfurter, *Prof. Otto Hirschfeld*, in *Zeitschrift für die Oesterreichischen Gymnasien*, 1903.

S. S. FRA.

HIRSCHFELD, ROBERT: Austrian writer on music; born Sept. 17, 1857, in Moravia; educated at the universities of Breslau and Vienna. He also studied at the Conservatorium of the latter city, in which institution he was lecturer from 1882 till 1884, and thenceforward teacher of musical esthetics. In the latter year, also, he took his degree of Ph.D.

Hirschfeld is the author of "Joh. de Muris" (1884), and of "Das Kritische Verfahren E. Hanslicks" (3d ed., 1885), an important polemical pamphlet against Hanslick, written in defense of the old "a-cappella" music, to promote the cultivation of which Hirschfeld founded the Renaissance Abende. He also prepared an edition of the songs of Oswald von Wolkenstein, with the melodies, and of Schubert's "Der Vierjährige Posten" (1897).

BIBLIOGRAPHY: Riemann, *Musik-Lexikon*; Baker, *Biog. Dict. of Musicians*, New York, 1900.

S. A. P.

HIRSCHFELDER, JOSEPH OAKLAND: American physician; born at Oakland, Cal., Sept. 8, 1854. He received his education at San Francisco, Cal., and at the universities at Würzburg, Berlin, Vienna, and Leipsic (M.D. 1876). Returning to America, he settled in San Francisco and built up a large practise.

In 1877 Hirschfelder became professor of materia medica at the University of the Pacific; in 1881, professor of clinical medicine. In 1882 he was elected to the same chair at the Cooper Medical College.

Hirschfelder has contributed many essays to the medical journals.

A. F. T. H.

HIRSCHFELDER, SOLOMON: German genre painter; born May 16, 1832, at Dettensee, near Horb, on the Neckar; died at Munich May 10, 1903. He was a student at the Academy in Munich, where he settled in 1853. Of his genre paintings the following may be mentioned: "Scene in the Campaign of 1871"; "In Prison"; "Startled"; "The Intelligence Bureau"; "The Sweetheart's Letter." S.

HIRSCHFELDT, HERMANN: German physician; born at Neustettin July 30, 1825; died at Colberg June 17, 1885; M.D. Greifswald, 1852. During the two following years he practised in Greifenberg, Pomerania, and in 1854 removed to Colberg, where he continued to practise until his death, receiving the title of "Sanitätsrath" in 1879. Hirschfeldt was one of the physicians through whose energy Colberg became known as a watering-place, and in 1896 the citizens erected a monument in his memory.

Hirschfeldt also took an active interest in the Jewish community of Colberg, and was one of the founders of the Jewish Kurhospital, of which he was the chief physician for eleven years.

He was the author of several essays in medical journals and of: "Die Summe Unseres Wissens vom Sool- und Seebade Kolberg," Colberg, 1864 (2d ed., 1876); "Jubelschrift des Sool- und Seebades Kolberg," *ib.* 1884.

S. F. T. H.

HIRSCHL, ADOLF: Hungarian painter; born at Temesvar, Hungary, Jan. 31, 1860; studied (1874–1882) at the Vienna Academy, where for two years (1882–1884) he won a traveling scholarship of 3,000 kronen. In 1893 he settled at Rome. Among his paintings are: "The Death of St. Cecilia"; "Hannibal's March Across the Alps"; "The Vandals Attacking Rome"; "The Plague at Rome"; "Ahasuerus"; and "The Bridal Procession." Hirschl has been awarded many prizes at the art expositions of Vienna, among them being the "Kaiser-Preis" (1891) and the Great Golden State's Medal (1898). In 1899 he changed his name to Hiremy-Hirschl. S.

HIRSCHLER, IGNAZ: Hungarian oculist; born at Presburg 1823; died at Budapest Nov. 11, 1891. He studied medicine at Vienna. After practising for two years at Paris he went to Budapest, where he achieved a reputation as an oculist. He wrote several works on the influence of alcohol and nicotine on the vision, on clinical treatment of the eyes, and on the pigments of the retina. He was a corresponding member of the Royal Hungarian Academy of Sciences, and was made a life-member of the Hungarian House of Magnates by Francis Joseph I. in recognition of his services to Hungarian Judaism. From 1860 until his death he was the intellectual leader of Jewish affairs in Hungary, being for some years president of the Jewish community of Pest. A personal friend of Baron Joseph EÖTVÖS, he became his closest adviser when, as minister of public instruction and worship, Eötvös convened the Jewish congress at Budapest (1868) for regulating the Jewish communal institutions, of which congress Hirschler was elected president. His intelligence and zeal gave a remarkable impetus to the intellectual development of the Hungarian Jews, but the bitter conflicts which divided Judaism finally induced him to retire.

BIBLIOGRAPHY: *Pallas Lex.*; *Magyar Zsidó Szémle*, viii. 705; Venetianer, *A Zsidóság Szervezete*, p. 502.

S. L. V.

HIRSCHMANN, HENRI LOUIS: French composer; born at Saint-Mandé, department of the Seine, April 30, 1873. He studied under André Gedalge, and, for two years, under J. Massenet at the Paris Conservatoire. His chief works are: "Ahasuerus," an oratorio (crowned by the French Institute at the Concours Rossini, and performed at the concerts of the Paris Conservatoire Nov., 1892); a suite for orchestra in four parts (presented at the Opéra Jan., 1896); "L'Amour à la Bastille," comic opera (crowned at the Concours Crescent; performed at the Opéra Comique 1898); "Lovelace," opera in four acts (Théâtre Lyrique, 1898); five ballets: "La Favorite" (1898), "Folles Amours" (1899), "Néron"

(1899), "Les Sept Pêchés Capitaux" (1899), "Les Mille et Une Nuits" (1899), all produced at the Théâtre de l'Olympia in Paris.

S. A. A. G.

HIRSCHSPRUNG, HEINRICH: Danish manufacturer and art-collector; born in Copenhagen Feb. 7, 1836; son of **Abraham Marcus Hirschsprung** (1793–1871), who in 1826 founded one of the largest tobacco-factories in Denmark, of which Heinrich Hirschsprung is still (1903) the proprietor.

Hirschsprung's great collection of paintings, pastels, water-colors, etc., was exhibited in Copenhagen in 1888. He is the founder of a legacy for Danish artists (Hirschsprung og Hustru's Kunstnerlegat).

Hirschsprung's brother, **Harald Hirschsprung** (born in Copenhagen Dec. 14, 1830), graduated as M.D. from the University of Copenhagen in 1861. In 1877 his alma mater conferred upon him the title of professor; and since 1879 he has been physician-in-chief of the Queen Louise Hospital in Copenhagen. He was president of the pediatric section at the International Congress of Physicians in 1884.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon*; Salmonsen's *Store Illustrerede Konversations-Lexicon.*

J. F. C.

HIRSHMAN, LEONARD LEOPOLDOVICH: Russian oculist; born at Goldingen, Courland, in 1839. After graduating from the University of Kharkof he worked in the laboratories of Graefe, Helmholtz, Jäger, Knapp, and Pagenstecher. In 1868 he was appointed docent at the University of Kharkof; in 1872, professor. His principal works are: "Zur Lehre von der Durch Arzneimittel Hervorgerufenen Myosis und Mydriosis," in Dubois Reymond's "Archiv für Physiologie," 1863; "Materialy Fiziologii Svyetooshchushcheniya," 1868; "K Lyechenii Trakhomy," 1873.

BIBLIOGRAPHY: *Encyclopedicheski Slovar*, St. Petersburg, 1893.

H. R. J. G. L.

HIRSZENBERG, SAMUEL: Polish painter; born at Lodz 1866. He studied at the Academy of Cracow from 1881 to 1885, and completed his studies at Munich (1885–89). He began his artistic career with the paintings "Urania" and "Yeszybolen," for which he received a silver medal at the Paris Exposition of 1889. In Paris he assimilated with the French school, the result being seen in his "Esther and Haman." Returning to Cracow in 1891, he produced "Silence of the Field," a Jewish cemetery being the subject. From 1893 he resided in his native town, Lodz. Among his later paintings are "A Little Conference," which won a silver medal at the Berlin Exposition, and "Sabbath Peace," awarded the first prize at Warsaw and Cracow (1894). His greatest work, "The Wandering Jew," was warmly praised at the Paris Exposition of 1900. He died Sept. 15, 1908.

BIBLIOGRAPHY: *Encyklopedya Powsiechna*, vii., Warsaw, 1900.

H. R. J. L. LA.

ḤISDA: Babylonian amora of the third generation; died in 620 of the Seleucidan era (= 308–309; Sherira Gaon, in Neubauer, "M. J. C." i. 30; in 300, according to Abraham ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer, *l.c.* p. 58), at the age of ninety-two (M. Ḳ. 28a); descended from a priestly family (Ber. 44a). Ḥisda studied under Rab (ABBA ARIKA), who was his principal teacher; after the latter's death he attended the lectures of Huna, his companion, and of the same age as himself. He and Huna were styled "the ḥasidim of Babylon" (Ta'an. 23b); he was also one of those just ones ("ẓaddiḳim") who could bring down rain by their prayers (M. Ḳ. 28a). At first he was so poor that he abstained from vegetables because they incited the appetite (Shab. 140b), and when he walked in thorny places he raised his garments, saying: "The breaches in my legs will heal of themselves, but the breaches in my garments will not" (B. Ḳ. 91b). Later, as a brewer, he became fabulously rich (Pes. 113a; M. Ḳ. 28a). At the age of sixteen he married the daughter of Ḥanan b. Raba (Ḳid. 29b), by whom he had seven or more sons and two daughters. One of his pupils, Raba, became his son-in-law (Niddah 61b).

Ḥisda was a great casuist ('Er. 67a), and his acute mind greatly enhanced the fame of Huna's school at Sura. But his very acuteness indirectly caused a rupture between himself and Huna. The separation was brought about by a question from Ḥisda as to the obligations of a disciple toward a master to whom he is indispensable. Huna saw the point and said, "Ḥisda, I do not need thee; it is thou that needst me!" Forty years passed before they became reconciled (B. M. 33a). Ḥisda nevertheless held Huna in great esteem, and although he had established a school, built at his own expense, at Mata Meḥasya four years before Huna's death (Sherira, *l.c.*), he never published any decision during the lifetime of Huna ('Er. 62b). Huna came to recognize Ḥisda's merit later, and recommended his son Rabbah to attend his lectures (Shab. 82a).

Ḥisda presided over the Academy of Sura for ten years following the death of R. Judah (298–299; Sherira, *l.c.*), or following the death of Huna, according to Abraham ibn Daud (*l.c.*). He always preserved great respect for the memory of Rab, whom he referred to as "our great teacher, may God aid him" (Suk. 33a, *passim*). Once, holding up the gifts which are given to the priest, he declared that he would give them to the man who could cite a hitherto unknown halakah in the name of Rab (Shab. 10b). Ḥisda's halakot are frequent in the Babylonian Talmud, some being given on the authority of his pupils. His principal opponent was Sheshet. Besides deducing his halakot in a casuistic way, Ḥisda was peculiar in that he derived his halakot less from the Pentateuch than from other parts of the Bible.

Ḥisda was also an authority in Haggadah, and employed special assistants to lecture in that department ('Er. 21b). Many ethical sentences of his have been preserved (see especially Shab. 140b), mostly for students. The following two sentences may be cited: "Forbearance on the part of a father toward his child may be permitted, but not forbearance on the part of a master toward his disciple" (Ḳid. 32a); "He who opposes his master is as though he opposed the Shekinah" (Sanh. 110a). It is said that the Angel of Death, not being able to approach Ḥisda because he never ceased from studying, cleft the trunk of a cedar-tree. Terrified by the noise, Ḥisda interrupted his studies, whereupon the angel took his soul (Mak. 10a).

BIBLIOGRAPHY: Bacher, *Ag. Bab. Amor.* pp. 61 *et seq.*; Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, iii. 184.

S. M. SEL.

HISTORIOGRAPHY: Method of writing history. In Bible times the Jews showed a strong historical sense, as evidenced by the series of books from Genesis to Kings devoted to the history of the people. Without entering into the vexed question of the sources of the historic statements in the Pentateuch, it is clear from actual references in the books of Kings that even before their compilation a considerable number of annals existed independently, from which the statements in the Bible were compiled. These annals appear to have been called "The Book of the Acts of Solomon" (I Kings xi. 41), "The Book of the Chronicles of the Kings of Israel," and "The Book of the Chronicles of the Kings of Judah." There seems, indeed, to have been a royal official, known as the "mazkir," appointed to keep the official record of the events of each reign: those of David (II Sam. viii. 16, xx. 24), Solomon (I Kings iv. 3), and Hezekiah (II Kings xviii. 18, 37). Such works appear to have contained statistical details (I Chron. xxvii. 24), or genealogies (Neh. xii. 26). The Book of Chronicles quotes also a "Book of the Kings of Judah and Israel," which may possibly be the canonical book, and a "Midrash of the Book of Kings" (II Chron. xxiv. 27, Hebr.), which is probably a recasting of the Biblical narrative. Another source of the Chronicles was a series of histories of the Seers and Prophets, including Samuel, Nathan, Gad, Iddo, and Shemaiah.

Hellenistic Period.

The same interest in the records of the past was shown, in the Hellenistic period, by writers in Greek, who often translated from Hebrew or Aramaic sources. Thus the First Book of the Maccabees is such a version, as is also the "History of John Hyrcanus," of which nothing further is known (comp. I Macc. xvi. 23–24). Other adaptations from the Hebrew of the Bible are found in fragments contained in a work of Alexander Polyhistor from Demetrius, Eupolemus, Artapanus, Aristeas, Cleodemus; but these are scarcely histories, and are of no independent value. Jason of Cyrene wrote a book, in five volumes, on the Maccabean period, of which the Second Book of the Maccabees is an abstract. Philo of Alexandria himself wrote an account of the persecutions under Caligula, in five books, of which only two are extant (Schürer, "Gesch." iii. 345–370).

Josephus.

All these are of slight account compared with the contributions to Jewish history made by Joseph, son of Matthias, known as Josephus. Besides his "Jewish Antiquities," which has a certain apologetic tendency, he wrote a "History of the Jewish War," which is the main source of information for the fall and destruction of the Jewish state. Apart from the value of the information conveyed, the work has considerable literary grace and power of presentation. A contemporary, Justus of Tiberias, also wrote a history of the Jewish war, which is referred to and sharply criticized by Josephus.

After the fall of Jerusalem and the dispersion of the Jews, the absence of communication between the scattered communities prevented any systematic account being written of their doings; for a long time, indeed, the only approach to historic composition was connected with ritual observances, as in the Megillat Ta'anit, or list of fast-days, or with the succession of tradition, as in the Pirḳe Abot, continued later on in the Seder Tannaim we-Amoraim (*c.* 887) and the Epistle of Sherira Gaon (*c.* 980). The series of sketches giving the relations of various rabbis to their predecessors, and which occur in later works, though often containing historical facts, are mainly useful in throwing light upon literary annals, and do not call for treatment here. The only work of the Talmudic period which can be considered as historic in tendency is the Seder 'Olam Rabba. A smaller work, Seder 'Olam Zuṭa, on the same subject, is devoted to proving that Bostanai was not descended from David. The "Megillat Ebiatar," published in Schecter's "Saadyana," may also be mentioned here.

"Yosippon."

The revival of independent interest in history appears to be shown, in southern Italy, in the tenth century, by the "Yosippon," a history of the period of the Second Temple, attributed to Joseph b. Gorion and written in fluent Hebrew. Some additions to this were written by one Jerahmeel b. Solomon, about a century later, in the same district. Of the same period is the Ahimaaz Chronicle, describing the invasion of southern Italy by the Saracens, with an account of the Jews of Bari, Otranto, etc. (see Ahimaaz).

Records of Persecutions.

The series of historic chronicles was begun in Spain by the "Sefer ha-Ḳabbalah" of Abraham ibn Daud of Toledo (1161). A continuation of this, by Abraham ben Solomon of Torutiel, has been lately discovered and published by Neubauer. The concluding chapter of Joseph b. Ẓaddiḳ of Arevalo's "Zeker Ẓaddiḳ" gives a chronicle of the world from the Creation to 1467. It was followed by Abraham Zacuto's similar but fuller work, "Sefer Yuḥasin," carried down to the year 1505. Items of Jewish interest are contained in general Jewish histories written in Hebrew, like those of Elijah Capsali (1523; on the history of the Ottomans) and Joseph ha-Kohen (1554; on the same subject). David Gans gave a general history of the world up to 1592, while Joseph Sambary, in a work carried down to the year 1672, deals more with the Jews of the East. Material for the history of the Jews in the Middle Ages is given in the various accounts of persecutions, especially in the accounts of the Crusades by Eleazar ben Nathan (on the First Crusade), Eleazar of Worms, and Ephraim of Bonn (on the Second Crusade), and in the Memor-Books, some of which were recently printed by the German Jewish Historical Commission. With the invention of printing many cases of persecution were recorded contemporaneously by Jewish writers, a whole series, for example, being devoted to the Chmielnicki massacres. Many of these separate attempts are enumerated by Steinschneider ("Jewish Literature," pp. 152–156). A summary of these persecutions was written by Judah ibn Verga of Seville, and continued by his son, Joseph (1554), under the title "Shebeṭ Yehudah." Another collection was given by Joseph ha-Kohen under the title "'Emek ha-Baka" (1575), while Gedaliah ibn Yaḥya summed up chronicles, genealogies, and persecutions in his interesting and curious "Shalshelet ha-Ḳabbalah."

Meanwhile, owing to the influence of the Protestant Reformation and to other causes, the attention of the outer world was drawn to the later destinies of the Jews. Schudt, in his "Jüdische Merckwürdigkeiten," gave a short history of the past and a fairly accurate and complete account of the contemporary condition of the Jews. He was followed by Jacob Christian Basnage, who for the first time put in systematic form an account of the history of the Jews during the Christian centuries. His work remained for a long time the chief source of information to the outer world on Jewish history. The more popular sketch of Hannah Adams, and the supplementary portions of Milman's "History of the Jews," add very little to the work of Basnage.

As the attention of Europe became attracted to the constitutional position of the Jews, and as efforts became directed toward their emancipation, recourse was had to the large amount of material contained in the medieval archives of western Europe. The investigation of the sources began in England. There Prynne, in his "Short Demurrer," utilized his unrivaled knowledge of the records to oppose the return of the Jews to England. He was followed later on by Tovey, Webb, and Blunt. On the Continent, in the eighteenth century, similar collections of archival materials were made, by Ulrich for Switzerland, by Aretin for Bavaria, and by Würfel for Nuremberg. Other workers, dealing on the same lines with the general history of a country, often came across material relating to the Jews, which they included in their works, as Madox, in his "History of the Exchequer," and Laurent, in "Ordonnances des Rois de France." With the increased attention paid to the study of sources by Ranke and his school, this source of information for Jewish history proved increasingly fruitful. In England, in particular, a mass of material was collected from the publications of the Record Commission and the Rolls Series; in Germany, from Pertz's "Monumenta Germaniæ Historica."

Jost and Grätz.

Before these additional sources of information were completely accessible to the inquirer, the interest of the Jews themselves was once more attracted to their own history, and attempts were made to summarize its various vicissitudes. I. M. Jost attempted, in his "Gesch. der Israeliten," to give the annals of the purely political history of the Jews, combining at times an estimate of their spiritual and literary development, which he ultimately summed up separately and more exhaustively in his "Gesch. des Judenthums." He was followed at even greater length by Heinrich Grätz, who made his "Gesch. der Juden" in large measure a study of the development of the Jewish spirit as influenced by its historic environment. Grätz's attention was accordingly attracted mainly to the literary and religious development of Judaism rather than to the secular lot of the Jews, though his work also contained a fairly full account of their external history so far as it bore upon the general development. He scarcely claimed, however, to deal fully or adequately with the history of the Jews in the stricter constitutional sense of the term. Beside these should be mentioned the remarkable sketch of S. Cassel in the article "Juden" in Ersch and Gruber's "Encyklopädie," still, in some ways, the most satisfactory survey of the whole subject, though later sketches by Isidore Loeb, in Vivien de St. Martin's "Dictionnaire Universel de Géographie," and Théodore Reinach, in "La Grande Encyclopédie," have also great merit.

Meanwhile the establishment of many specialist scientific journals devoted to Jewish topics gave opportunity for the collection, based on the local records, of many monographs on special parts of Jewish history, such as those of Perles on Posen, Wolf on Worms, etc. The attention of specialist historians not of the Jewish race was again drawn to the subject, resulting in such works as those of Depping ("Les Juifs dans le Moyen Age"), Stobbe ("Die Juden in Deutschland"), Amador de los Rios, Bershadski, Saige ("Les Juifs de Languedoc"), and Lagumina ("Gli Giudei in Sicilia"). The number of these monographs has become so great that they are enumerated annually in the "Jahresberichte der Geschichtswissenschaft," at first by Steinschneider, later by Kayserling.

Historical Exhibition and Societies.

The year 1887 to a certain extent marks an epoch in the tendency of Jewish historical studies, when Jews themselves turned to the secular archives of their native lands. The Anglo-Jewish Historical Exhibition of that year was the first attempt to bring together historical records of the Jews; in the same year the first publications of the German Historical Commission were issued, and a society founded in honor of Julius Barasch started a series of historical researches into the history of the Jews of Rumania which have thrown altogether new light on the history of the Jews in eastern Europe. The Anglo-Jewish Historical Exhibition included a series of works, among which was a whole volume devoted to a bibliography of Anglo-Jewish history by Jacobs and Wolf, and which was itself followed by similar attempts in Russo-Jewish history ("Ukazatel") and Spanish-Jewish history (Jacobs, "Sources").

In 1892 the American Jewish Historical Society was founded, and in 1895 the Jewish Historical Society of England, while the Société des Etudes Juives has throughout given marked attention to the history of the Jews in the French provinces and colonies. These various societies have produced a number of works and transactions during the past decade which have for the first time put the constitutional history of the Jews in various countries on a firm basis. Aid has been given in this direction by the collection of laws relating to the Jews in France (Uhry and Halphen), Prussia (Heinemann), and Russia (Levanda, Minz, and Gradowsky). The first attempt at summing up conclusions with regard to the medieval position of the Jews in Europe has been made by J. Scherer in an introductory essay to his elaborate work on the legal position of the Jews of the Austro-Hungarian empire (1901). As a result of these various lines of inquiry many monographs have been produced devoted to special sections of Jewish history, and derived in large measure from manuscript and secular sources, which are sometimes reproduced verbatim, as in Stern's "Urkundliche Beiträge"; sometimes translated, as in Jacobs' "Jews of Angevin England"; and sometimes worked into a continuous narrative, as in Kayserling's "Gesch. der Juden in Portugal." Work of a similar kind has also been executed in the form of calendars, or "regesta," such as those made by Aronius for Germany (up to 1273), and as the "Regesti y Nadpisi" for Russia (up to 1670).

Scarcely any country has yet had its Jewish history adequately described. The few monographs that exist—like those of Koenen ("Geschiedenis der Joden in Nederland," 1834), on Holland; A. D. Cohen ("De Mosaiske Troesbekendere," Odense, 1837), on Denmark; Wertheimer ("Gesch. der Juden in Oesterreich"), on Austria; J. Picciotto ("Sketches of Anglo-Jewish History," London, 1875), on England; Daly ("Settlements of the Jews in North America," New York, 1893), on the United States—were mainly written before any serious study of the sources had been undertaken. The Iberian Peninsula has fared somewhat better, the works of Amador de los Rios and Kayserling still remaining the best monographs on the history of the Jews in any one country. Few of the chief communities have been adequately treated, the most thoroughly described being those of Berlin (by L. Geiger), Vienna (by G. Wolf, "Gesch. der Juden in Wien," Vienna, 1876), Paris (in a series of monographs by L. Kahn), and, above all, Rome (two excellent works by A. Berliner, 1893, and Rieger and Vogelstein, 1895).

As a rule, few strictly historical records exist in Hebrew. For the Middle Ages these consist mostly of business documents, such as the "sheṭarot" published by the Anglo-Jewish Historical Exhibition and a Hebrew ledger published by Isidore Loeb in the "Revue des Etudes Juives." Items of historic interest, however, often occur in family papers or juridical responsa; and David Kaufmann produced a considerable number of monographs in which he made use both of the public archives and of private family papers. He also showed great interest in the genealogies of Jewish families, which often throw light on obscure historical points. He contributed to the publication of cemetery inscriptions, and edited Glückel von Hameln's valuable diary, which throws considerable light upon the social history of the Jews in Germany in the seventeenth century.

"Culturgeschichte."

Attention has also been given to the "Culturgeschichte" of the Jews of the Middle Ages, chiefly by Güdemann, Berliner, and Israel Abrahams ("Jewish Life in the Middle Ages"). Work in this direction has also been undertaken by the various societies for the study of Jewish ecclesiastical art and folk-lore, especially that founded at Hamburg by Grunwald. As far as any general direction can be discerned at the present day in Jewish historiography, it is in the direction of the study of "Culturgeschichte" and constitutional history.

As regards the historical treatment of the Biblical phases of Jewish history, this has become part of general Biblical exegesis, and does not call for treatment in this place, especially as scarcely any Jewish writers have produced works of importance on this subject, Herzfeld being perhaps the only exception. The portion of Grätz's history relating to this subject is generally recognized to be the weakest side of his work. On the other hand, the studies of the development of the Jewish religion and literature, as by Zunz, Geiger, Weiss, Halévy, Karpeles, etc., can scarcely be regarded as history in the strict sense of the word (see LITERATURE, HEBREW; JUDAISM; RELIGION; TALMUD; THEOLOGY).

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J.

HISTORISCHE COMMISSION: Commission appointed by the Deutsch-Israelitische Gemeindebund in 1885 for the collection and publication of material relating to the history of the Jews in Germany. It consisted originally of Privy Councilor Kristeller, and Professors Bärwald, Bresslau, Geiger, Lazarus, Steinthal, Stobbe, Wattenbach, and Weizsäcker. The commission treated the subject as part of German history, and made a special point of utilizing the archival sources. It published, under the editorship of Prof. L. Geiger, "Zeitschrift für Gesch. der Juden in Deutschland" (5 vols., 1886–92).

Its special publications were divided into (1) "Regesten," or calendars of the history of the German Jews (including those of the Carlovingian empire) up to 1273, edited by Aronius (Berlin, 1887–1902); and (2) sources, including the "Judenschreinsbuch" of Cologne (1888); the Hebrew accounts of the Jewish persecutions during the Crusades, edited by Neubauer and M. Stern, and translated by S. Baer (1892); and the "Memorbook of Nuremberg," edited by Salfeld (1898). Much comment was attracted at the time of the formation of the commission owing to the fact that Professor Grätz was not made a member of it. The omission perhaps indicated the strict policy of the commission, which regarded the history of the Jews in Germany as part of the history of that country.

D. J.

HITI, AL-: Karaite chronicler; flourished (probably in Egypt) in the first half of the fifteenth century. He was a native of Hit (whence his surname), on the Euphrates, about thirty leagues to the west of Bagdad. He is supposed by Margoliouth to be identical with David ben Sa'adel ben Joseph, the writer of a manuscript (dated 811 A.H. = 1408–09) quoted by Pinsker ("Liḳḳuṭe Ḳadmoniyyot," p. 64). Margoliouth further assumes that Al-Hiti was a son of Joshua ibn Sa'adel ibn al-Hiti, who is cited by Solomon ben Jeroham, the adversary of Saadia. Al-Hiti was the author of a chronicle in which he registered all the Karaite scholars and their works down to Israel al-Maghrabi (המערבי). Although the author was misled in some important points, his work furnishes valuable information concerning well-known Ḳaraite scholars, and mentions a great number of previously unknown names. Al-Hiti's chronicle was published by Margoliouth from a genizah fragment ("J. Q. R." ix. 429).

G. I. Br.

HITKÖZSÈGI HIVATALNOK. See Periodicals.

HITTITES (Hebrew, חתים, בני־חת; LXX. *Χετταῖοι*, *Χεττείν*, *υἱοὶ* [*τοῦ*] *Χέτ*; Vulgate, "Hethæi," "Cethæi," "filii Heth"; Assyrian, "Khatti"; Egyptian, "Kh-ta"): A race of doubtful ethnic and linguistic affinities that occupied, from the sixteenth century until 717 B.C., a territory of vague extent, but which probably centered about Kadesh on the Orontes and Carchemish on the upper Euphrates. The sources for present knowledge of this people are five: the Old Testament, and Egyptian, Assyrian, Hittite, and Vannic inscriptions.

——**Biblical Data:** In the Old Testament the Hittites are represented as dwelling in the mountains in the heart of Palestine (Num. xiii. 29), and are frequently mentioned with the Canaanites, Amorites, Perizzites, Hivites, and Jebusites (Ex. iii. 8, 17; xiii. 5; xxiii. 23; xxxiv. 11; Deut. xx. 17), as well as with the inhabitants of Jericho (Josh. xxiv. 11), all dwelling to the west of the Jordan, between Baal-gad in the valley of Lebanon and Mount Seir (Josh. xii. 7-8). To this list the Girgashites are added in Deut. vii. 1, Josh. iii. 10, and Neh. ix. 8, while Gen. xv. 19–21 adds also the Kenites, Kenizzites, Kadmonites, and the Rephaim. Of all these the Hittites, Canaanites, and Hivites seem to have been the most important (Ex. xxiii. 28). The geography of these lists is, however, quite vague. In Josh. i. 4 the Hittite territory stretches from Lebanon and the wilderness to the Euphrates (although "all the land of the Hittites" is omitted in the LXX.). Hittites also dwelt at Hebron, for Abraham was buried in a cave in the field of Ephron, son of Zohar, a Hittite (Gen. xxiii. 10, 20; xxv. 9; xlix. 30; l. 13), and the Hittites preserved a certain individuality as late as David's time, since Uriah and Ahimelech are expressly characterized as Hittites (I Sam. xxvi. 6; II Sam. xi. 3, 6, 17, 21, 24; xii. 10; xxiii. 39; I Kings xv. 5; I Chron. xi. 41). They were regarded as aliens, however, and taxed as such by Solomon (I Kings ix. 20–21; II Chron. viii. 7–8). The relations between the Israelites, on the one hand, and the Hittites and the rest of the conquered peoples, on the other, had long been friendly, for the Hebrews had not only adopted some portion of the Hittites' religious cult soon after the invasion of Palestine, but had intermarried with them (Judges iii. 5–6), as Esau had done (Gen. xxvi. 34) and as Rebekah feared Jacob might do (Gen. xxvii. 46).

The Hittites are identical with the "children of Heth" (בני־חת; *υἱοὶ* [*τοῦ*] *Χέτ*: Gen. xxiii. 3, 5, 7, 10, 18, 20; xxv. 10; xlix. 32), while their close ethnic affinity with the Canaanites and the other tribes with which they are usually mentioned is implied by the genealogical table of the sons of Canaan (Gen. x. 15–19; I Chron. i. 13–16, where the LXX. and the Vulgate respectively render חת by *Χετταῖος* and Hethæus"; I Chron. i. 13–16 is omitted in the LXX.). While the Hittites mentioned in the Old Testament are usually regarded as dwelling in the south-central part of Palestine, there are distinct traces of a more northerly habitat in the location of the new city of Luz in the land of the Hittites (Judges i. 26), and this is confirmed by II Sam. xxiv. 6, if, on the basis of the Septuagint (L) *γῆν Χεττεὶμ Καδῆς*, the corrupt passage ארץ תחתים חדשי (omitted in the Peshiṭta) may be read ארץ החתים קדשה. It was probably for these northern Hittites that Solomon imported Egyptian horses (I Kings x. 29; II Chron. i. 17); and his harem contained Hittite princesses (I Kings xi. 1). The Hittites' power and their friendship for Judah and Israel are shown by the fact that an alliance of Jehoram with the Hittites and Egyptians was regarded by the Assyrians as neither impossible nor improbable (II Kings vii. 6). In the prophetic writings the Hittites are mentioned only in Ezek. xvi. 3, 45 (R. V.), where Yhwh says of Jerusalem: "Thy birth and thy nativity is of the land of the Canaanite; the Amorite was thy father, and thy mother was an Hittite."

In the Egyptian Inscriptions.

——**Non-Jewish Sources:** In the Egyptian inscriptions the Hittites, who had apparently conquered Syria, first appear in the reign of Thothmes III. (1503–1449), when they received their first decisive reverse. After a battle at Megiddo on the Kishon. Thothmes captured the King of Kadesh; in successive campaigns the Egyptians advanced to Carchemish and Kadesh, and traversed Naharina or Mesopotamia. The Hittites were only temporarily checked, however, and on the death of Thothmes they regained their prestige. The conflict continued under Thothmes IV., while his successor, Amenophis III., was obliged to enter into an alliance with the Hittites, and to marry a princess of their royal house. The son of this union was Amenophis IV., better known as Khu-n-aten, who, attempting to overthrow the Egyptian religion, introduced into Egypt the peculiarly Hittite worship of the sun. At this period the Hittite power was such that a treaty, offensive and defensive, was concluded between Rameses I. and Sap(e)lel, King of the Hittites. On the accession of Seti I. to the Egyptian throne in 1366, the Hittite war was renewed, and Kadesh was taken by surprise, although peace was soon restored. But in the following reign, that of Rameses II., Kadesh was again the scene of a battle, which was described by the Egyptian poet Pentaur two years later. This battle seems to have been indecisive, however, and a new treaty was concluded which was confirmed by the marriage to Rameses of the Hittite princess called by the Egyptians "Urma Noferu-Ra." The demoralization resulting from these wars explains the slight opposition to the Hebrew invasion of Palestine after the Exodus. The friendship of the Hittites and Egyptians lasted, however, through the reign of the successor of Rameses, Me(r)neptaḥ II., who aided the Hittites with food in the time of famine. Before long the Hittite power revived, and in the reign of Rameses III. (1180–1150) they were prominent among the invaders of Egypt. They were beaten back at Migdol, their country was laid waste, their king was captured, and their advance south of Kadesh was definitely checked. From this time the Hittite power in Syria waned, and with the cessation of their conflict with

Egypt their name disappears from the Egyptian inscriptions.

In the Assyrian Inscriptions.

There is a gap of almost a century in the history of the Hittites after their defeat by Rameses III. About 1100, however, they became the enemies of the Assyrians. The first expedition of Tiglath-pileser I. was undertaken against them. He forced his way through Kummukh, or Commagene, as far as Malatiyeh, and penetrated to Carchemish. Despite a series of expeditions, however, he was unable to pass the last-named city. After the reign of Tiglath-pileser there is no mention of the Hittites in the Assyrian inscriptions until the time of Assur-naṣir-pal (885–860), who extended his conquests to the Hittite cities of Carchemish, Gaza, and Kanulua, penetrating as far as the Mediterranean, and returning laden with booty. The succeeding Assyrian monarch, Shalmaneser II. (860–825), continued the war, and repeatedly ravaged Syria, draining its wealth, and defeating the Hittites, by this time rich and decadent, at Pethor, Sangara, Carchemish, Karkar, and other cities, thus crushing the Hittite power south of the Taurus. In the reign of Tiglath-pileser III., war against the Hittites again broke out, and in 717, during the rule of Sargon, Carchemish was finally conquered, and its last king, Pisiris, became an Assyrian captive.

In the Vannic Inscriptions and the Classics.

The inscriptions of Van, dating from the ninth and eighth centuries B.C., contain several allusions to expeditions against the Hittites. In the ninth century the Vannic king Menuas plundered the Hittite cities Surisilis and Tarkhi-gamas, and later forced his way to Malatiyeh, setting up a triumphal inscription at Palu on the northern bank of the Euphrates, the eastern boundary of the Hittite territory at that period, as Malatiyeh was the western. Argistis I., successor of Menuas, continued his father's policy, conquering Niriba and Melitene.

The Hittites are not mentioned by any of the classical writers excepting Herodotus (who speaks of them as "Syrians"), Strabo (who [p. 737] calls them "White Syrians" [Λευκόσυροι], localizing them about Mount Taurus and the Black Sea), and possibly Homer (if the Κήτειοι or Χήτειοι, named once in the "Odyssey" [xi. 521] as allies of the Trojans, were really the Hittites).

Ethnology and Religion.

The Hittites as shown both on their own and on Egyptian monuments were clearly Mongoloid in type. They were short and stout, prognathous, and had rather receding foreheads. The cheek-bones were high, the nose was large and straight, forming almost a line with the forehead, and the upper lip protruded. They were yellow in color, with black hair and eyes, and beardless, while according to the Egyptian paintings they wore their hair in pigtails, although this characteristic does not appear in the Hittite sculptures. They would seem to have come, therefore, from the northeast of Mesopotamia, and to have worked south into Palestine and west into Asia Minor. In Palestine, however, they lost their ethnic individuality to a large extent, and adapted their language and their names to those of the Semites. In religion the Hittites were in great part dependent on the Babylonians. The chief god, according to the Egyptian inscriptions, was Sutekh, or Atys, and the chief goddess was Antarata, who later became Athar-ʻAti—respectively the Atargatis and Derceto of the classics. Antarata corresponds closely in attributes and in art with the Babylonian Ishtar; her husband seems to have been the sun-god Tar, or Tarku, called "Sandan" in Cilicia and Lydia. At a later period she apparently superseded Sutekh as the chief divinity. The deluge-legend was known to the Hittites, who called its hero "Sisythes." They seem, moreover, to have had cities of refuge and to have practised sacred prostitution.

Portrait of a Hittite.

(From an inlaid tile in the tomb of Rameses III.)

Hittite Monuments.

The Hittite monuments are numerous and are found over a wide extent of territory. In their sculpture Babylonian influence is evident, although the physiognomy and costume of the subjects of representation, as well as several minor details, give Hittite art a distinct individuality. As is the case with Babylonian art, the sculptures are usually accompanied with inscriptions. Among the more important monuments of Hittite art may be mentioned those at Ivris in the district corresponding to the ancient Lycaonia; at the Pass of Karabel, near Smyrna; at Sipylus, near Magnesia; at Ghiaurkalessi, in Galatia; at Fassili, in Isauria; at Zenjirli, in the territory corresponding to the ancient Commagene; at Euyuk; and at Boghazkeui, east of the Halys. They are for the most part, therefore, in Asia Minor, although one of the most noteworthy sculptures was found at Sakchegözü in northern Syria. Representations of the Hittites are found also on Egyptian monuments, as at Abu-Simbel and Medinet-Abu. The character of Hittite art is solid, at times even heavy, but excellent in the portrayal of animal forms. The Hittites were also skilled lapidaries and carvers on ivory, as well as clever silversmiths, while their paintings of Egypt give a vivid idea of Hittite tactics in war.

The inscriptions, which must be regarded as still uninterpreted, are written in a script partly pictographic and partly alphabetic, syllabic, or ideographic. The number of pictographs frequently aids materially in determining the general content of an inscription, even though the text can not be deciphered. The lines are in boustrophedon style, reading alternately from right to left and from left to right, and possibly influenced in this regard archaic Greek inscriptions. Determinatives, or conventional signs, denoting "god," "king," "country," etc., seem to have been employed. It has been plausibly suggested that the script originated in Cappadocia, since the shoe with pointed, upturned toe (reminiscent of a snow-shoe) and the mitten (used in cold countries) are among the most common signs, while the ideogram for "country" is a mountain peak. The characters thus far discovered number over two hundred, and the list is doubtless still incomplete. The style of carving is peculiar to the Hittites, in that the figures and characters are in relief, the stone having first been carefully dressed, and the portions about the figures and characters then cut away. The most important inscriptions have been found at Babylon, Hamath, Jerabis (the ancient Carchemish), Marash, Izgin, and Bulgarmaden. In addition, a number of seals and cylinders have been discovered.

Hittite Divinity.

(After Wright, "Empire of the Hittites.")

Language of the Hittites.

The Hittite language, whose alphabet shows at least superficial affinities with the Cypriote and Vannic scripts, is one of the most difficult problems in linguistics. Fantastic theories have not been lacking, of which the hypothesis of Clarke, that the Hittites were akin to the Peruvian Kechua, and that of Campbell, who finds Hittite names in France, Japan, and ancient Mexico, are the most bizarre. A plausible view, defended especially by Sayce and Wright, and more reservedly by De Lantsheere, connects Hittite with the Georgian group of languages, particularly on the basis of the similarity of their formation of the nominative and genitive. Further developments of this view were advanced by Lenormant and Hommel. The latter connects Hittite with New Elamitic, Cossæan, Vannic, and the modern Georgian, and this entire group with Sumerian, thus ultimately with the Turko-Tatar branch of Ural-Altaic. The Altaic affinity of Hittite has been especially emphasized by Conder, whose arguments, however, overleap themselves and prove too much. Rejecting the Altaic hypothesis, Halévy and, for a time, Ball sought to prove Hittite a Semitic language. Their conclusions, however, based on proper names obviously borrowed in many cases from neighboring but unrelated stocks and languages, can not be regarded as valid. The hypothesis has also been advanced that Hittite was an Indo-Germanic language, and was most closely akin to Armenian. The protagonist of this theory is Jensen, who, though confessedly not an expert in Armenian linguistics, has built up a series of ingenious and daring identifications of Hittite words with Armenian. The two Arzava letters, discovered in 1902, are regarded by Bugge and Knudtzon as Hittite, and as connected linguistically with Armenian and even Lycian. The time does not seem yet to have come for a final declaration regarding the linguistic position of the Hittite speech. It is not impossible that a better knowledge of the languages of Asia Minor, shown by the researches of Kretschmer to be neither Semitic nor Indo-Germanic, will throw new light on this problem. Meanwhile, the view which regards Hittite as Georgian in its affinities seems on the whole most probable, although the Armenian hypothesis has certain arguments in its favor. The date of the extinction of Hittite is unknown. If (as is not improbable from the presence of Hittite monuments in Lycaonia) Lycaonian was a Hittite dialect, it was spoken as late as the first century C.E. (Acts xiv. 11).

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G. L. H. G.

HITZIG, FERDINAND: German Christian theologian; born at Hauingen, Baden, June 23, 1807; died at Heidelberg Jan. 22, 1875. After studying under Gesenius at Halle and under Ewald at Göttingen, he taught at Heidelberg from 1830 to 1833, in which year he received a call from the newly founded University of Zurich. He returned to Heidelberg in 1861. Hitzig was one of the most eminent and independent theologians of the nineteenth century. He was an indefatigable worker, and edited all the prophetical books and nearly all the poetical writings of the Old Testament. His publications include:

"Isaiah," 1833; "The Psalms," two editions, 1835–36 and 1863–65; "The Twelve Minor Prophets," 1839; "Jeremiah," 1841; "Ezekiel," 1847; "Ecclesiastes," 1847; "Daniel," 1850; "Song of Solomon," 1855; "Proverbs," 1858; "History of the People of Israel," 1869; "Job," 1874; and various minor works. Hitzig united extensive scholarship and brilliant penetration with a talent for combination which often led him astray. He always aimed at positive results, and endeavored, for instance, to ascertain the author and date of every psalm. As early as 1836 he maintained that some psalms before the seventy-third, and all psalms after and including the seventy-third, were Maccabean.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, xii. 507–509; J. J. Kneucker, *Zur Erinnerung an Ferdinand Hitzig*, in Dr. Ferdinand Hitzig's *Vorlesungen über Biblische Theologie und Messianische Weissagungen des Alten Testaments*, pp. 1–64, Carlsruhe, 1880.

J. K. H. C.

HIVITES (**החוי**): One of the Canaanitic nations dispossessed by the children of Israel (Gen. x. 17; Ex. xxiii. 23, 28; *et al.*). In the Hebrew text the name occurs only in the singular; its meaning is, according to Gesenius, "the villager" (comp. חוות יאיר), or, according to Ewald ("Gesch. des Volkes Israel," i. 318), "the midlander," the Hivites having previously inhabited central Palestine. The Hivite was the sixth son of Canaan (Gen. x. 17). In the first enumeration (Gen. xv. 19–21) of the nations which occupied Palestine in the time of Abraham, the Hivites are not mentioned. Hamor, the Prince of Shechem, was a Hivite; if the Hivites were Shechemites, they are represented as peaceful, credulous, and given to trade and cattle-raising (Gen. xxxiv. 2, 18–29). Like the Hittites, they held their assemblies in the gates of their cities (Gen. xxxiv. 20). Later, in the time of the conquest of Palestine by Joshua, fearing to meet the Israelites in battle, they resorted to stratagem; as they had been outwitted by the sons of Jacob, so they duped Joshua and all the Israelites (Josh. ix. 3–27). The Hivites had then four cities—Gibeon, Chephirah, Beeroth, and Kirjath-jearim (Josh. ix. 17), situated a considerable distance apart. The Gibeonites were spared by Joshua on account of his oath. The Hivites spread toward the north of Palestine, their main body lying under Mount Hermon, in the land of Mizpeh (Josh. xi. 3), "in Mount Lebanon," from Baal-hermon to Hamath (Judges iii. 3). Joab, when numbering the Israelites, is stated to have come to the stronghold of Tyre and to all the cities of the Hivites (II Sam. xxiv. 7). Targ. Yer. Gen. x. 17 renders "ha-Ḥiwwi" by "Ṭeripola'e" (Tripolitans?).

J. M. SEL.

ḤIWI AL-BALKHI (**חיוי אלבלכי**): Exegete and Biblical critic of the last quarter of the ninth century; born at Balkh, Persia. He was the author of a work in which he offered two hundred objections to the divine origin of the Bible (Judah ben Barzillai's commentary on the "Sefer Yeẓirah," ed. Halberstam, p. 21; Luzzatto, "Bet ha-Oẓar," p. 12a; *idem*, in Polak's "Halikot Ḳedem," p. 71). Ḥiwi's critical views were widely read, and it is said that his contemporary Saadia Gaon found in Babylonia, in the district of Sura, some schoolmasters who, in teaching children, used elementary text-books which were based upon Ḥiwi's criticisms (Abraham ibn Daud, in "M. J. C." i. 66). Saadia not only prohibited the use of these books, but combated Ḥiwi's arguments in a work entitled "Kitab al-Rudd 'ala Ḥiwi al-Balkhi" (see Saadia's "Kitab al-Amanat wal-'Itiḳadat," ed. Landauer, p. 37). Unfortunately both Saadia's and Ḥiwi's books are lost.

Ḥiwi's book seems to have been one of the most important contributions to skeptical Jewish literature. Only a few of his objections are preserved, in quotations by other authors. In this way it became known that Ḥiwi raised the question why God preferred to live among unclean mankind instead of living among the clean angels (Judah ben Barzillai), and why He required sacrifices and showbread if He did not eat them, and candles when He did not need light (Solomon ben Yeruḥam's commentary on Eccl. vii. 10; Pinsker, "Liḳḳuṭe Ḳadmoniyyot," p. 28). Another objection of his was based on the claim that God broke a promise which He had made under oath (Harkavy, "Meassef Niddaḥim," i. 3). All these objections are preserved in Saadia's "Kitab al-Amanat" (ed. Landauer, pp. 140 *et seq.*), among twelve other objections of a similar kind, most of which are supposed to have originated with Ḥiwi. They point out several discrepancies in the Scriptures, and infer therefrom a non-divine authorship. Ḥiwi even objected to the teaching of the unity of God, and referred to Deut. xxxii. 9. In this case, as in several others, Saadia combats Ḥiwi without mentioning his name. Some others of Ḥiwi's views are preserved in Ibn Ezra's commentary on the Pentateuch. The passing of the Israelites through the Red Sea Ḥiwi explained by the natural phenomenon of the ebb-tide; and the words "the skin of his [Moses'] face shone" ("ḳaran," literally, "cast horns" or "rays"; Ex. xxxiv. 29) he explained as referring to the dryness of his skin in consequence of long fasting (see Ibn Ezra on the passage in Exodus). Ḥiwi further inquired why manna from heaven no longer descends in the desert of Sinai as it is said to have done in olden times (Ibn Ezra to Ex. xvi. 13).

These few instances of Ḥiwi's criticisms are sufficient to show his skeptical and irreverent spirit, the cause of which D. Kaufmann traced back to anti-Jewish polemical Pahlavi literature (J. Darmesteter, in "R. E. J." xviii. 5 *et seq.*). In "J. Q. R." xiii. 358 *et seq.* Schechter has published one of the most interesting genizah fragments, containing a long series of critical remarks on the Bible which, as Schechter demonstrates, recall very vividly Ḥiwi's method of argumentation. Continuing his essay, Schechter gives also the reasons which speak against the presumption that Ḥiwi was the author of the fragments; he comes to the conclusion, however, that they at least emanated from the school of Ḥiwi (see *ib.* pp. 345 *et seq.*; Bacher, *ib.* pp. 741 *et seq.*; Poznanski, *ib.* pp. 747 *et seq.*; Porges, *ib.* xiv. 129 *et seq.*).

Karaites and Rabbinites agreed in denouncing Ḥiwi as a heretic. His real surname, "Al-Balkhi," is correctly preserved in one instance only; in all others it is changed into "Al-Kalbi" (= "the dog-like").

Bibliography: Steinschneider, *Jewish Literature*, p. 119; Fürst, in *Orient, Lit.* x. 94; Grätz, *Gesch.* v. 261 *et seq.*, 464 *et seq.*; Guttmann, in *Monatsschrift*, xxviii. 260, 289; Harkavy, *Meassef Niddaḥim*, i., No. 1; idem, *Sefer ha-Galui*, pp. 146 *et seq.*, 176; Israelsohn, in *R. E. J.* xvii. 310; D. Kaufmann, *ib.* xxii. 287; Derenbourg, *ib.* xxv. 249; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 242 *et seq.*; Bacher, *Bibelexegese der Jüdischen Religionsphilosophen*, p. 39.

K. M. Sc.

ḤIYYA BAR ABBA: Palestinian amora of priestly descent; flourished at the end of the third century. In the Palestinian Talmud he is also called **Ḥiyya bar Ba** or **Ḥiyya bar Wa** (ווא; Yer. Ber. iii. 6a, iv. 7d); and in both Talmuds he is frequently mentioned merely as **R. Ḥiyya,** the context showing that Ḥiyya bar Abba is meant. Though a native of Babylon, where, perhaps, for a very short time he came under the influence of Mar Samuel (Weiss, "Dor," iii. 94), he migrated to Palestine at a very early age. There he studied under Ḥanina and Joshua b. Levi, and came into very close contact with Simeon b. Laḳish. He is, moreover, known as a disciple of Johanan, after whose death he and his friends Ammi and Assi were the recognized authorities on the Halakah in Palestine.

Ḥiyya was distinguished for the care with which he noted the sayings of his masters (Ber. 38b), and in questions of doubt as to the phraseology of a tradition the version of Ḥiyya was preferred (Ber. 32b 38b). Though he was the author of many haggadot, he denounced every attempt to collect and commit them to writing, and upon seeing such a collection he cursed the hand that wrote it (Yer. Shab. xvi. 15c). His interest was centered in Halakah, in the knowledge of which he probably excelled all his Palestinian contemporaries. Together with Ammi and Assi, he formed a court of justice before which a certain woman named Tamar was tried. The sentence involved Ḥiyya and his associates in difficulty, and might have had disastrous results had not Abbahu promptly come to their assistance (Yer. Meg. iii. 74a).

Ḥiyya was very poor, and therefore was compelled to go lecturing from town to town in search of a livelihood; he even temporarily left Palestine (Yer. Ma'as. Sh. v. 56b). He was greatly annoyed that the lecturer on Haggadah drew a larger audience than he (see Jew. Encyc. i. 36, *s.v.* Abbahu). Through stress of poverty he accepted a commission from Judah II. to collect money to defray the expenses of the decaying patriarchate. The esteem in which Ḥiyya was held is manifested in the credentials obtained for him by Eleazar b. Pedath: "Behold, we have sent you a great man, our envoy. Until his return he possesses all the powers that we do." According to another version the introduction ran: "Behold, we have sent you a great man. His greatness consists in this, that he is not ashamed to say 'I know not'" (Yer. Ḥag. i. 76d; Yer. Ned. x. 42b). At another time Ḥiyya, Ammi, and Assi were appointed by Judah II. to visit the various communities in Palestine, with the view of reawakening interest in the study of the Law (Yer. Ḥag. i. 76c).

Ḥiyya had several brothers: **R. Nathan ha-Kohen,** also known as **R. Kohen** (or **R. Nathan**) **b. Abba; Rabbannai,** or **R. Bannai;** and **R. Simeon b. Abba.** He had several children, among whom were **R. Abba, R. Kahanah,** and **R. Nehemiah.**

Bibliography: Weiss, *Dor*, iii. 94–95; Grätz, *Gesch.* 3d ed., iv. 1893; Bacher, *Ag. Pal. Amor.* ii. 174–201.

S. S. N. St.

ḤIYYA BAR ABBA (surnamed **RABBAH,** "the Great" or "the Elder," to distinguish him from an amora of the same name): Palestinian tanna; born about the middle of the second century, at Kafri, near Sura in Babylonia; pupil of Judah I., and uncle and teacher of Rab. He was a descendant of a family which claimed to trace its origin from Shimei, brother of King David (Ket. 62b). He passed the earlier part of his life in Babylonia, where he married a certain Judith. By her he had twin sons, Judah and Hezekiah (both of whom became renowned rabbis), and twin daughters, Pazi and Tavi (Yeb. 65b). Ḥiyya was unhappy in his married life, for his wife was a shrew. This was so keenly felt by Ḥiyya that when asked by his nephew for a blessing he said: "May God preserve thee from an evil that is worse than death—a contentious woman" (Yeb. 63a). Ḥiyya was especially affected by a trick she played upon him. Disguising herself, she went to him and asked whether the obligation of propagating the human race extended to women; receiving an answer in the negative, she took drugs which rendered her barren (Yeb. 65b). However, Ḥiyya's good nature was so great that he overwhelmed her with presents, meeting the astonishment of his nephew by saying that men should show themselves grateful to their wives for rearing their children and for keeping their husbands from sin (Yeb. 63a).

In Palestine.

In the latter part of his life Ḥiyya emigrated to Tiberias, Palestine, where he established a business in silks, which he exported to Tyre (Ruth R. i. 17; Lam. R. iii. 16; Gen. R. lxix.). The high reputation acquired by him in his native country had preceded him to Palestine, and ere long he became the very center of the collegiate circle of the patriarch Judah I. Regarding him more as a colleague than as a pupil, Judah treated Ḥiyya as his guest whenever the latter chanced to be at Sepphoris, consulted him, and took him with him when he went to Cæsarea to visit Antoninus (Tan., Wayesheb). His admiration for Ḥiyya was so great that he used to say: "Ḥiyya and his sons are as meritorious as the Patriarchs" (B. M. 25b). Judah's friendship and high esteem for Ḥiyya are connected in the Haggadah with a miracle. In course of a conversation with him Judah said that if the Babylonian exilarch R. Huna, who was believed to be a descendant of the family of David, came to Palestine he (Judah) would yield to him the office of patriarch. When R. Huna died and his body was brought to Palestine for burial, Ḥiyya went to Judah and said, "Huna is here," and, after pausing to notice Judah's pallor, added, "his coffin has arrived." Seriously offended, Judah banished Ḥiyya for thirty days. While the latter was away, the prophet Elijah, assuming Ḥiyya's features, presented himself to Judah and healed a toothache from which the patriarch had suffered for thirteen years. Judah was not long in discovering the truth of this wonderful cure, and his respect for Ḥiyya increased (Yer. Kil. ix.).

His Preservation of the Torah.

It was a current saying among the Palestinians that since the arrival of Ḥiyya in Palestine storms did not occur and wine did not turn sour (Ḥul. 86a). His prayers are said to have brought rain in a time of drought and to have caused a lion, which had rendered the roads unsafe, to leave Palestine (Gen. R. xxxi.). Other miracles of the same kind are credited to him. He was especially lauded by his Babylonian compatriots. Simeon ben Laḳish names him after the two other Babylonians, Ezra and Hillel, who came to Palestine to restore the study of the Torah (Suk. 20a). However exaggerated this assertion may be, Ḥiyya was certainly very active in the promotion of learning in Palestine. He founded schools for children and often acted as instructor. It is related that when Ḥanina boasted that he could reconstruct the Torah by logic should it be lost, Ḥiyya said: "To prevent such a loss I proceed in the following way: I cultivate flax, spin thread, twist ropes, and prepare traps by means of which I catch deer. The flesh of these I distribute among poor orphans, and I use the hides to make parchment, on which I write the Torah. Provided with this I go to places where there are no teachers, and instruct the children" (Ket. 103b).

Ḥiyya's activity in the field of the Halakah was very extensive. To him and his pupil Hoshea is due the redaction of the traditional halakot which had not been included by Judah in the Mishnah. These halakot are known under the various names of "Baraitot de-Rabbi Ḥiyya," "Mishnat de-Rabbi Ḥiyya," and "Mishnayot Gedolot." Some of them are introduced in the Talmud with the words "Tane Rabbi Ḥiyya," and are considered the only correct version of the halakot omitted by Judah (Ḥul. 141a). Ḥiyya was the author of original halaḳot also, which he derived from the Mishnah by the hermeneutic rules. Although very conservative, he opposed the issuing of new prohibitions. "Make not the fence higher than the Law itself, lest it should fall and destroy the plants" (Gen. R. xix.). Ḥiyya seems to have contributed to the Sifra the redaction of the tannaitic midrash to Leviticus, where his sayings are often quoted. From the time of Sherira Gaon, Ḥiyya was generally regarded as the author of the Tosefta; but the supposition has been rejected on very strong grounds by modern scholars (see Tosefta). Ḥiyya's activity extended also to the Haggadah. Sayings of his, and his controversies with Simeon ben Ḥalafta, Bar Ḳappara, Jonathan, and Jannai are frequently quoted in haggadic literature. The dawn is for Ḥiyya the symbol of the deliverance of Israel. "As the dawn spreads gradually, so will the deliverance of Israel come gradually" (Yer. Ber. 3b).

His Haggadot.

As a Babylonian Ḥiyya hated the Romans, whom he compared to obnoxious insects (Tan., Wayesheb, 17). "God foresaw that the Jews could not bear the yoke of the Romans, and therefore designed Babylonia for their place of residence" (Pes. 86a). Ḥiyya's views on some Biblical books are noteworthy. According to him the Book of Job is not the work of a Jew (Yer. Soṭah 15a); and Solomon wrote his works in his old age (Cant. R. 2b). Ḥiyya's haggadot are particularly rich in thoughts concerning the moral life and the relations of human beings to one another.

Ḥiyya was a physician of high repute. The Talmud quotes many of his medical utterances, among which is a description of the development of the embryo in the womb which betrays considerable medical knowledge (Nid. 25a). Ḥiyya is represented in the Talmud as having been a model of virtue and goodness; his house is said to have been always open to the poor (Shab. 151b); even his death is connected by legend with an act of charity. "The angel of death," recites a haggadah, "could not approach him. The angel therefore disguised himself as a poor man and knocked at Ḥiyya's door. Ḥiyya, as usual, gave the order to bring bread for the poor. Then the angel said: 'Thou hast compassion on the poor; why not have pity upon me? Give me thy life and spare me the trouble of coming so many times.' Then Ḥiyya gave himself up" (M. Ḳ. 28a). At his death, relates another haggadah, stones of fire fell from the skies (M. Ḳ. 25b).

Bibliography: Ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, 32b; Heilprin, *Seder ha-Dorot*, ii. 128; Kirchheim, in *Orient, Lit.* ix. 611 *et seq.*; J. H. Weiss, *Dor*, ii. 198, 218; W. Bacher, *Ag. Tan.* ii. 520 *et seq.*; Baer, *Das Leben und Wirken des Tannaiten Chiyya*, in Berliner's *Magazin*, xvii. 115 *et seq.*; Mielziner, *Introduction to the Talmud*, p. 39; Halévy, *Dorot ha-Rishonim*, ii. 197.

S. I. Br.

ḤIYYA BAR ADDA: Palestinian amora of the first half of the third century; son of the sister of Bar Ḳappara; pupil of Simeon ben Laḳish. His name is connected with several halakot (Yer. Hor. iii. 5), and he handed down a number of halakic opinions in the names of Aḥa, Ḥanina, and Johanan (Yer. Ber. vi. 1; Sanh. iv.). He disputed with his uncle Bar Ḳappara concerning the explanation of the word הטיבו (Deut. v. 25), which he rendered "they embellished" (Lev. R. xxxii.; Cant. R. ii. 14). Ḥiyya died young, and in the funeral sermon pronounced by Simeon ben Laḳish he is compared, in allusion to the verse, "My beloved [God] is gone down into His garden, to the bed of spices, to feed in the garden, and to gather lilies" (Cant. R. vi. 2), to a lily which the gardener is desirous to gather.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 132; Bacher, *Ag. Pal. Amor.* i. 341, 401.

S. I. Br.

ḤIYYA AL-DAUDI: Liturgical poet; died in Castile in 1154; descendant of the Babylonian nasi Hezekiah. Many seliḥot bearing the signature of Ḥiyya (though whether all are by the subject of this article is uncertain) are found in the Maḥzors of Tlemçen, Oran, Avignon, and in the Sephardic Maḥzor. In the seliḥah דלתיך הלילה לשבי פשע the surname "Al-Daudi" is added to the name of Ḥiyya. Two of Ḥiyya al-Daudi's seliḥot have been published in "Betulat Bat Yehudah" by S. D. Luzzatto, who mistook the author for Ḥiyya ha-Ma'arabi, the collector of Judah ha-Levi's poems.

Bibliography: Zunz, *S. P.* p. 218; Luzzatto, *Betulat Bat Yehudah*, p. 7; Steinschneider, *Cat. Bodl.* col. 840; Landshuth, *'Ammude ha-'Abodah*, p. 64; J. Derenbourg, in Geiger's *Jüd. Zeit.* v. 405.

G. I. Br.

ḤIYYA GABRIEL: Turkish Talmudist; lived at Safed in the seventeenth century. Wolf ("Bibl. Hebr." iii., No. 595) and Fürst ("Bibl. Jud." i. 173) call him "Ḥiyya ben Gabriel." He was the author of a work called "Seder Zemannim," a calendar for the years 5435–64 = 1675-1704 (Venice, 1675).

Bibliography: Steinschneider, *Cat. Bodl.* col. 841.
D. M. Sel.

ḤIYYA B. GAMMADA: Palestinian amora of the fourth generation (3d and 4th cent.). His principal teacher was Jose b. Saul, in whose name Ḥiyya transmitted several halakot (M. Ḳ. 22a; R. H. 24a, 30a); but he was also a pupil of Jose b. Ḥanina (Soṭah 7b) and of Assi (Meg. 31b). He transmitted halakot in the name of the council ("ḥaburah") of the last of the Tannaim (Ḥul. 30a; Shab. 3a; Pes. 64a, 73b). The following haggadic sentence Ḥiyya transmitted in the name of Jose b. Saul: "At the death of a just man the angels proclaim that one who is righteous has come, and God answers, 'Let the other ẓaddiḳim come out to meet him'" (Ket. 104a). A sentence of the same nature and ascribed to Eleazar b. Pedat (*ib.*) is attributed to R. Ḥiyya ha-Gadol in Pesiḳ. R. 2 (ed. Friedmann, p. 5, a, b). Bacher accordingly suggests that the name is to be amended into "Ḥiyya b. Gammada." Ḥiyya's love for Palestine was so great that he rolled in the dust of that country (Ket. 112b).

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 85; Heilprin, *Seder ha-Dorot*, ii.
S. M. Sel.

ḤIYYA ḲARA: Palestinian scholar of the third and fourth centuries. He was a pupil of Samuel b. Naḥman, in whose name he asserted that since the destruction of the Temple neither good wine nor white earthenware could be obtained (Lam. R. iv. 5). The name "Ḳara" was given him on account of his familiarity with the Bible (comp. "Mattenot Kehunah" on Lam. R. iv. 5).

Bibliography: Heilprin, *Seder ha-Dorot*, ii.
S. M. Sel.

ḤIYYA, MEÏR BEN DAVID: Italian Talmudist of the sixteenth century. He was dayyan of Venice 1510–20, during the rabbinate of Benedet ben Eliezer Acsildor, who esteemed him highly. Like Benedet, he took part in the dispute between Jacob Polak and Abraham Minz, being mentioned third in the list of Italian rabbis who expressed their views concerning this dispute. After 1520 he was employed in the printing establishment of Daniel Bomberg, being one of the editors of the Talmud. He rendered great services as corrector, editing among other works Israel Isserlein's "Terumat ha-Deshen" and Joseph Colon's responsa. His own responsa are printed in Benjamin Ze'eb's responsa collection.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 632, 2865; *Mose, Antologia Israelitica*, v. 307; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 57; Zunz, *Z. G.* p. 10; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 60.
K. A. Pe.

ḤIYYA B. MERIA (once, in Yer. Sheb. vi. 1, **MEDIA**): Palestinian amora of the fourth generation (3d and 4th cent.). Ḥiyya is mentioned only in the Jerusalem Talmud; he was the pupil of R. Jonah and R. Jose (Yer. Sheb. vi. 1; Yer. Ket. ix. 1; Yer. Sanh. i. 2; *et al.*). Ḥiyya transmitted, in the name of R. Levi, the following haggadah: "Psalm lxii. 10 proves that a man's wife is chosen for him before his birth" (Pesiḳ. xxiii. 153b). This haggadah reappears in Lev. R. xxix. 7, as transmitted by Ḥiyya b. Abba in the name of R. Levi, but this is evidently a copyist's mistake. A certain Rabbi b. Meria who transmitted a haggadah (Pesiḳ. R. 40 [ed. Friedmann, p. 172a]) is supposed by Buber (note 58 to Pesiḳ. 153b) to be the same as R. Ḥiyya b. Meria.

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 397; Heilprin, *Seder ha-Dorot*, ii.
S. M. Sel.

ḤIYYA ROFE: Rabbi of Safed; died in 1620. Having studied Talmud under Solomon Sagis and Cabala under Ḥayyim Vital, Ḥiyya was ordained in accordance with the old system ("semikah") reintroduced into Palestine by Jacob Berab. In 1612 Ḥiyya gave his approbation to Issachar Baer Eulenburg's "Be'er Sheba'." Most of Ḥiyya's works have been lost; the remainder were published by his son, Meïr Rofe, under the title "Ma'aseh Ḥiyya" (Venice, 1652), containing novellæ on several of the Talmudic treatises, and twenty-seven responsa. These were revised by Moses Zacuto, who added a preface.

Bibliography: Conforte, *Kore ha-Dorot*, pp. 41b *et seq.*; Michael, *Or ha-Ḥayyim*, No. 840.
G. M. Sel.

ḤIYYA BEN SOLOMON ḤABIB: Spanish Talmudist of the thirteenth and fourteenth centuries; a native of Barcelona. He was a contemporary of Solomon Adret, but the assertion of Gross that Ḥiyya was Adret's pupil is without foundation, for Ḥiyya never refers to Adret as his master. Ḥiyya was the author of a work entitled "Sefer ha-Shulḥan," a treatise, in four parts, on matters of ritual. Gross conjectures that it is this work that is quoted by Isaac b. Sheshet in No. 40 of his responsa. See Gershon ben Solomon ben Asher.

Bibliography: Gross, *Gallia Judaica*, p. 100; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 665, 1; 904, 2.
S. M. Sel.

HLADIK, ABRAHAM: Bohemian Talmudist flourished about 1230. The name indicates a Czech origin, an assumption supported by the fact that in his commentary on the seliḥot he often explains Hebrew by means of Bohemian words. He seems however, to have lived in France, according to Zunz and was the teacher of Hezekiah b. Jacob of Magdeburg. He is often quoted in the Budapest and Vienna manuscripts of the "Mordechai ben Hillel" as well as in a manuscript of De Rossi, in the last under the name of "Abraham Hadlik." In addition to these Talmudic decisions of Abraham there have been preserved minhagim by him for the whole year (Codex De Rossi, Parma, No 506) and a seliḥah commentary in manuscript (Munich, No. 346). Perles attempts to identify Abraham Hladik with Abraham b. Azriel, author of "Arugat ha-Bosem."

Bibliography: Zunz, *Ritus*, pp. 22, 124, note 2; Steinschneider, *Cat. Munich*, p. 163; Samuel Kohn, *Mordechai ben Hillel*, pp. 28, 158, note; Perles, in *Monatsschrift*, xxvi. 362
S. A. Pe.

HOBAB (חובב): Name occurring twice in the Bible, and borne either by Moses' father-in-law or by his brother-in-law. In the first passage (Num. x. 29)

Hobab is said to have been the son of Raguel (R. V. "Reuel"), the Midianite, Moses' father-in-law (comp. Ex. ii. 18), while in Judges iv. 11 Hobab himself is called Moses' father-in-law. The Jewish commentators, as Rashi and Naḥmanides, are inclined to agree with the latter passage. They explain (Ex. ii. 18) that Raguel, who was Zipporah's grandfather, was called "father" by his granddaughters. Ibn Ezra, however, favored the interpretation of "ḥoten Mosheh" (Judges iv. 11) as "Moses' brother-in-law." Hobab, whoever he was, seems to have been well acquainted with the desert, for Moses requested him to stay with the Israelites and serve them as their "eyes" (Num. *l. c.*).

E. G. H. M. Sel.

HOBAH (חובה = "hiding-place"): Place to the north of Damascus to which Abraham pursued the defeated army of Chedorlaomer (Gen. xiv. 15). Wetzstein identified the Biblical Hobah with the modern Ḥobah, 60 miles north of Damascus (Delitzsch, "Genesis," pp. 561 *et seq.*). But the Jews of Damascus affirm that the village of Jobar, not far from Damascus, is the Hobah of the Bible. Rashi, following pseudo-Jonathan, takes "Hobah" as a substitution for "Dan," where Jeroboam had erected a golden calf as an object of worship (I Kings xii. 29), interpreting "Hobah" as "the sinful place." The Targum of Jerusalem renders it by "'Awweta."

E. G. H. M. Sel.

HÖCHHEIMER (HÖCHHEIM, HOCHHEIMER, HECHIM): Bavarian family, named after its original home in Hochheim. The following are its more important members:

Elias ben Ḥayyim Cohen Höchheimer: Astronomer of the eighteenth century; born in Hochheim; died in Amsterdam, whither he had removed after living a long time in Hildburghausen. He was the author of: "Shebile di-Reḳi'a," on trigonometry and astronomy (2 vols., Prague, 1784); "Sefer Yalde ha-Zeman," a commentary on Jedaiah Bedersi's "Beḥinat ha-'Olam" (*ib.* 1786); and two German text-books on arithmetic.

Bibliography: *Allg. Zeit. des Jud.* xliv. 652; Fürst, *Bibl. Jud.* i. 367, 402 (where Elias Hechim and Elias Höchheimer are treated as two different authors).

D. M. K.

Henry (Ḥayyim) Hochheimer: American rabbi; born Oct. 3, 1818, at Ansbach, Middle Franconia. His father, Isaac Hochheimer, succeeded his maternal grandfather, Meyer Ellinger, as rabbi at Ichenhausen, whither, at the age of ten, the boy removed with his parents. Three years later he returned to Ansbach to pursue secular studies at the Lateinschule, and Hebrew studies under his paternal grandfather, Moses Höchheimer.

In 1835 he entered the gymnasium at Augsburg, and in 1839 the University of Munich, graduating in 1844. Meanwhile his Hebrew studies were continued under Rabbis Guggenheimer, in Kriegshaber, near Augsburg, and Hirsch Aub, in Munich. From the latter he received his rabbinical diploma in 1845. From 1844 to 1849 he acted as his father's assistant in Ichenhausen. Political addresses and articles in "Die Zeitung für die Elegante Welt" and "Der Grenzbote" during 1848–49 caused warrants to be issued against him, and he had to flee the country.

Hochheimer emigrated to the United States, and on his arrival (Oct. 3, 1849) in New York he was invited to become the rabbi of the Nidche Israel congregation, the oldest in Baltimore. There he officiated until Oct., 1859, when he accepted the rabbinate of Fell's Point Hebrew Friendship Congregation. After an incumbency of thirty-three years he retired from active life in 1892. Since 1841, when he published an article in Fürst's "Orient," he has been a contributor to the Jewish press, especially to "Die Deborah" (Cincinnati), and to the "Allg. Zeit. des Jud." under Philippson's editorship. Several sermons by him appeared in Kayserling's "Bibliothek Jüdischer Kanzelredner"; and many of his addresses have been published in pamphlet form. His best-known contribution to general journalistic literature is "Die Napoleoniden in Amerika," which appeared in "Die Europa" (Stuttgart). He collaborated with Benjamin Szold and Marcus Jastrow in the revision of the prayer-book "'Abodat Yisrael" (1871).

A. H. S.

Isaac Höchheimer: Rabbi; born in Ansbach 1790; died at Ichenhausen 1861; son of Moses ben Ḥayyim Cohen Höchheimer. He was rabbi of Ichenhausen from 1828 until his death.

D. M. K.

Lewis Höchheimer: American attorney; born Aug. 1, 1853, at Baltimore, Md.; son of Rabbi Henry Hochheimer. A graduate from the law department of the University of Maryland, he now practises law in Baltimore. He is actively identified with child-saving and prison work, and is the author of two text-books, "Custody of Infants" (1891) and "Digest of Criminal Procedure in Maryland" (1892), and of occasional magazine articles on subjects relating to legal and social science.

A. H. S.

Moses ben Ḥayyim Cohen Höchheimer: Grammarian; born at Hochheim; died at an advanced age, Feb. 10, 1835, at Ansbach; brother of Elias Cohen. He was dayyan in Fürth, and from 1793 till his death district rabbi of Ansbach. He was the author of "Sefer Safah Berurah," a Hebrew grammar (Fürth, 1790), and of a commentary on David Ḳimḥi's "Miklol" (*ib.* 1793). A number of his Hebrew poems appeared in different periodicals.

Bibliography: Fürst, *Bibl. Jud.* i. 367; Steinschneider, *Bibliographisches Handbuch*, p. 60, who follows Fürst in citing Höchheimer as "Hechim" (Hechingen); Geiger, *Wiss. Zeit. Jüd. Theol.* i. 126.

D. M. K.

Simon Höchheimer: Physician and author; born in Hochheim toward the middle of the eighteenth century; died at Fürth after 1822. He was a very learned man and traveled extensively; but he led an adventurous life. He lived for some years in Berlin, where he associated with Moses Mendelssohn and his friends. On his departure from that city in the summer of 1785, Mendelssohn, Marcus Herz, Marcus Eliezer Bloch, David Friedländer, and several of Mendelssohn's Christian friends gave him their autographs. From Berlin he went to Munich, and thence to Frankfort-on-the-Main. In 1791 he was living in Freiburg-im-Breisgau, and in 1793 in Vienna. On account of his erudition he was exempted from the personal tax. At the time of his death he was physician to the Jewish hospital at Fürth.

Höchheimer was the author of the following works: "Ueber Moses Mendelssohns Tod," Vienna and Leipsic, 1786; "Bestimmte Bedeutung der Wörter Fanatismus, Enthusiasmus, und Schwärmerei," Vienna, 1786; "Systematisch-Theoretisch-Praktische Abhandlung über Krankheiten aus Schwäche und deren Behandlung," Frankfort-on-the-Main, 1803; "Der Spiegel für Israeliten, ein Gegenstück zu Unserem Verkehr," Nuremberg, 1817; "Unterweisung Wie Man die Jugend Unterrichten, Erwachsene Belehren, Menschen Glücklich Machen Kann," Fürth, 1822; Hebrew ed., *ib.* 1825.

Bibliography: Haenle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, p. 172; *Allg. Zeit. des Jud.* xliv. 493, 652; Fürst, *Bibl. Jud.* i. 402; Roest, *Cat. Rosenthal. Bibl.* i. 449.

D. M. K.

HOCHMEISTER: Name used in German medieval documents for "rabbi" or "grand rabbi." It seems to have been first used in the Palatinate in the fourteenth century. In 1364 Sussmann, the "Hochmeister" of Ratisbon, received permission to open a school in Amberg. The most important incident in connection with the name was the emperor Rupert's appointment (1406) of Rabbi Israel of Krems as "Hochmeister" of the Jews of the Holy Roman Empire. He failed, however, to obtain the acquiescence of the Jews. The emperor's intention was to establish a supreme judicial authority for the Jews of Germany, who formed a separate body, the motive being to strengthen his claim to the exclusive right of taxing the Jews of the empire, which right at that time was contested by the territorial lords. This title is hardly different from Bishop of the Jews, or "Judenmeister," or similar equivalents for "rabbi."

Bibliography: Grätz, *Gesch.* 3d ed., viii. 101-104 (where the older sources, notably Wiener's *Regesten*, are quoted); Löwenstein, *Gesch. der Juden in der Kurpfalz*, p. 5, Frankfort-on-the-Main, 1895; Frankl-Grün, *Gesch. der Juden in Kremsier*, i. 14 *et seq.*, Breslau, 1896; *Ben Chananja*, v. 17; *Allg. Zeit. des Jud.* 1862, pp. 194 *et seq.*

D.

HOCHMUTH, ABRAHAM: Hungarian rabbi; born at Bán, Hungary, Dec. 14, 1816; died at Veszprim June 10, 1889. While attending the University of Prague he pursued the study of the Talmud with S. L. Rapoport. In 1846 he was appointed principal of the newly founded Jewish school at Miskolcz, where in 1850 he opened a private school. In 1852 he was called to the rabbinate of Kula; in 1860, to that of Veszprim. He was a prominent member of the Hungarian Jewish Congress and, later, of the board of the rabbinical seminary in Budapest. He was a contributor to "Ben Chananja," "Neuzeit," and other periodicals. His works include: "Die Jüdische Schule in Ungarn, Wie Sie Ist und Wie Sie Sein Soll," Miskolcz, 1851; "Leopold Löw als Theologe, Historiker und Publicist, Gewürdigt," Leipsic, 1871; "Gotteserkenntniss und Gottesverehrung auf Grundlage der Heiligen Schrift und Späterer Quellen, Bearbeitet als Lehr- und Handbuch zum Religionsunterricht" (also in Hungarian), Budapest, 1882.

Bibliography: *Magyar Zsidó Szémle*, vi. 543 *et seq.*; *Pallas Lex.* ix. 264.

S. M. K.

HOCHSCHULE, BERLIN. See Lehranstalt für die Wissenschaft des Judenthums.

HOCHSTÄDTER, BENJAMIN: German rabbi; born 1810 at Hürben, Bavaria; died at Frankfort-on-the-Main Dec. 8, 1888. As teacher and preacher at Heddernheim, near Frankfort (1833–38), and at Wiesbaden (1838–45), and as rabbi at Langenschwalbach and at Ems, he exercised a great influence upon Jewish affairs in the duchy of Nassau. It was chiefly at his suggestion that by the new regulations of the Jewish cult (Feb. 3, 1843) four district rabbinates were organized; in 1860, when Treuenfels of Weilburg was elected rabbi of Stettin, these were reduced to three. In 1846 Hochstädter established a teachers' seminary, which by order of the government received an annual subsidy from the general Jewish fund. At Wiesbaden Hochstädter had already prepared some young men for the teacher's vocation, among whom was Seligman Baer of Biebrich. In 1851 Ems became the seat of his rabbinate and of the seminary. The latter existed until 1866, when Nassau was annexed to Prussia. Hochstädter remained at his post until 1883, when he retired to Frankfort. He took an active part in the Jewish synods of Leipsic and Augsburg.

Hochstädter wrote scientific articles for Geiger's "Wiss. Zeit. Jüd. Theol." and other periodicals. Besides some sermons, he published: "Ḳol Omer Ḳerà," a Hebrew phonetic primer, Wiesbaden, 1839; "Die Glaubens- und Pflichtenlehre des Judenthums," Ems, 1862; "Sefer ha-Meforash, Religionsphilosophische Erläuterungen zur Glaubens- und Pflichtenlehre," *ib.* 1864; "Biblische und Talmudische Erzählungen für die Israelitische Schuljugend," *ib.* 1865; "Zweistimmige Israelitische Sabbat- und Festlieder für Kleinere Synagogengemeinden."

Bibliography: *Allg. Zeit. des Jud.* 1888, p. 813; Lippe, *Bibliographisches Lexicon*, Vienna, 1881; Schwab, *Répertoire*, p. 172.

D. S. Man.

HOCHWART, LOTHAR VON. See Frankl, Ludwig August, Ritter von Hochwart.

HOCK, SIMON: Austrian writer; born at Prague Nov. 27, 1815; died at Vienna Oct. 22, 1887. For several decades he gave his spare time to the collection of material relating to the history of the Jews in Prague. The accumulated material was edited and published by David Kaufmann in 1892, under the title "Die Familien Prags nach den Epitaphien des Alten Jüdischen Friedhofes in Prag." Hock is also known as the author of the biographical sketches in Koppelmann Lieben's "Gal 'Ed," 1856.

Bibliography: Kaufmann's preface to Hock, *Die Familien Prags*, Presburg, 1892.

S. A. Ki.

HODAVIAH (הודויהו): **1.** The son of Elioenai, one of the last members of the royal line of Judah (I Chron. iii. 24, the "ketib" being הודיוהו). **2.** A Levite, founder of an important family of Levites (Ezra ii. 40). In the parallel list of Nehemiah (vii. 43) the name is written הודוה, but its "ḳeri" is הודיה.

E. G. H. M. Sel.

HODU. See Hallel.

HOFFA, JOSEPH: German philologist and archeologist; born Aug. 18, 1803, at Cassel; died about 1843. His father was paymaster of the army. In 1816 he entered the lyceum at Cassel, and in 1821 went to the University of Marburg, where he devoted himself chiefly to philology and archeology, continuing these studies for a year at Heidelberg. Forced by poverty to leave the university, he went, with letters of introduction from the historian Schlosser, to Frankfort-on-the-Main. Here he taught for two years at the institute of Dr. Weil, and then acted as private tutor. He took his Ph.D. degree in 1823 with the dissertation "De Senatu Romano," part i. In the fall of 1827 he obtained the "venia legendi."

During his short life Hoffa displayed a many-sided literary activity, being equally at home in classical, French, and English literature. He published chiefly manuals and text-books, including the following: "Des C. Plinius' Lobrede auf den Kaiser Traian," from the Latin, with introduction and notes, Marburg, 1834; "Qu. Ciceronis de Petitione Consulatus ad M. Tullium Fratrem Liber . . . ," Leipsic, 1837; Isocrates' "Panegyricus," from the Greek, with notes, Marburg, 1838; Cicero, "Cato der Aeltere, oder Abhandlung vom Greisenalter," from the Latin, with introduction and notes, 7th ed., Cassel, 1841; "Handbuch der Römischen Antiquitäten Nebst einer Kurzen Römischen Literaturgesch." from the Danish of C. F. Bojesen, Giessen, 1841; "Hülfsbuch zum Erlernen der Englischen Sprache . . . ," Marburg, 1841; "Ciceronis Epistolarum ad Q. Fratrem, l. iii. . . . ," with notes, Heidelberg, 1843.

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S. S. FRA.

HOFFER, LEOPOLD: Journalist and chess editor; born 1842, in Budapest. He removed to France about 1866, and began to play chess in Paris. In 1870 he settled in London, where he has since resided. Hoffer has become widely known as a writer on chess, and has been active in the organization of some of the more important international tournaments held of late years in England, notably that at Hastings in 1895.

From 1879 to 1888 he was coeditor with Zukertort of "The Chess Monthly," and on Zukertort's death he became its sole editor. For some years he has been the chess editor of the London papers "The Field" and "The Standard." He is one of the leading analysts of the game.

Hoffer was one of the founders of the Pester Schachklub, and founder and honorary secretary of the British Chess Association.

BIBLIOGRAPHY: Berger, *Schach-Jahrbuch*, 1892-93, Leipsic, 1893.

J. A. P.

HOFFMAN, CHARLES ISAIAH: American editor and communal worker; born at Philadelphia, Pa., Jan. 3, 1864; educated at the University of Pennsylvania, at that of Cambridge, England, and at the Jewish Theological Seminary of America. Hoffman was the editor and one of the founders of "The Jewish Exponent" (Philadelphia); president of the Beth Israel congregation of Philadelphia; president of District No. 3, I.O.B.B.; and was one of the founders and for fifteen years the secretary of the Association of Jewish Immigrants, at Philadelphia.

A. I. G. D.

HOFFMANN, DAVID: Rector of the Rabbinical Seminary at Berlin; born at Verbó, Hungary, Nov. 24, 1843. After attending various yeshibot in his native town he entered the lyceum at Presburg, from which he graduated in 1865. He then studied philosophy, history, and Oriental languages at Vienna and Berlin, taking his doctor's degree in 1871. Soon afterward he accepted the appointment of teacher at the Jewish Realschule at Frankfort-on-the-Main. In October, 1873, he became instructor in the Rabbinical Seminary at Berlin, founded by Israel Hildesheimer, and on the death of the latter succeeded him as rector (1899). He has written: "Mar Samuel," Leipsic, 1873; "Abhandlungen über die Pentateuchischen Gesetze," Berlin, 1878; "Der Shulchan Aruch," Berlin, 1885 (2d ed., enlarged, 1895); "Collectaneen aus einer Mechilta zu Deuteronomium," Berlin, 1890; "Die Mischna-Ordnung Nesikin, Uebersetzt und Erklärt, mit Einleitung," Berlin, 1893-97. He published the following essays in the programs of the Rabbinical Seminary: "Die Zeit der Omerschwingung und das Wochenfest," 1874; "Der Oberste Gerichtshof in der Stadt des Heiligthums," 1878; "Die Erste Mischna und die Controversen der Tannaim," 1882; "Zur Einleitung in die Halachischen Midraschim," 1888; "Neue Collectaneen aus einer Mechilta zu Deuteronomium," 1897. Of his commentary to the Pentateuch the first volume (Leviticus) has been published (1904). He edited the "Magazin für die Wissenschaft des Judenthums" (with Dr. A. Berliner), 18 vols., Berlin, 1876-93. From 1884 to 1895 he edited the "Israelitische Monatsschrift," the literary supplement to the "Jüdische Presse." Hoffmann has contributed many articles to these and other periodicals, among which may be mentioned "Die Neueste (Wellhausen'sche) Hypothese über den Pentateuchischen Priestercodex," in Berliner's "Magazin," 1879 and 1880, and "Die Mechilta des R. Simon ben Jochai," in "Ha-Peles," i.-iv. (1900-03).

S.

HOFFNUNG, DIE. See PERIODICALS.

HOFMANN, ISAAK LÖW, EDLER VON HOFMANNSTHAL: Austrian merchant; born June 10, 1759, at Prostiebor, near Kladrau, in the district of Pilsen, Bohemia; died at Vienna Dec. 12, 1849. During the famine in Ansbach in the middle of the eighteenth century, Hofmann's parents had emigrated from Pretzendorf, near Bayreuth, to Bohemia, where they lived in very poor circumstances. His early training he received at home, and from his thirteenth year he studied at Prague as a "baḥur" (Talmudic scholar) under Rabbi Abraham Plohn.

After completing his studies he entered as teacher the house of Joel Baruch, a rich merchant who farmed the tobacco monopoly for the Austrian government. Besides giving instruction to the children, Hofmann took charge of the books of his employer. When in 1788 Baruch moved to Vienna and opened a wholesale house there, Hofmann was appointed manager of the entire business. Having received the same year a permit from the Austrian government to do business in Vienna, he chose the name "Isaak Löw Hofmann." On the death of Baruch he was made a partner in, and in 1794 became sole member of, the firm, which bore the name "Hofmann und Löwinger." Becoming interested in 1796 in the manufacture of silk, he was one of the first to farm the silk monopoly from the Hungarian government (1802), a privilege which his house retained for nearly half a century. At his instigation his son **Emanuel** wrote a pamphlet, "Einleitung zur Seidenzucht," of which more than 16,000 copies were distributed. Hofmann was very active in business, and succeeded in making his firm one of the leading houses of Austria-Hungary.

Hofmann took great interest in the Jewish community of Vienna, being president in 1806 and representative in 1812, which latter office he held until his death. In 1822 he founded the institution for the poor ("Armenanstalt"), which is still flourishing. He received many honors, and was knighted by the Emperor of Austria in 1835.

BIBLIOGRAPHY: G. Wolf, *Gesch. der Israelitischen Cultusgemeinde in Wien*, p. 59, Vienna, 1861; David Löwy, *Gallerie der Verdienstvollsten Juden des XIX. Jahrhunderts*, ib. 1882.

S. F. T. H.

HOGA, STANISLAUS: English convert to Christianity; lived in London in the nineteenth century. He published "Songs of Zion," a selection of English and German hymns translated into Hebrew (1834; 2d ed., with additions, 1842). Hoga also wrote, in Hebrew, "A Grammar of the English Language for the Use of Hebrews" (London, 1840), and "The Controversy of Zion: a Meditation on Judaism and Christianity" (1845). He translated into Hebrew Bunyan's "Pilgrim's Progress" (London, 1844; 2d ed., 1851–52), and McCaul's "Old Paths" (1851). It is said that he ultimately reverted to Judaism.

J. S. LE.

HOHAM: King of Hebron in the time of Joshua. He was one of the five kings who made war on the inhabitants of Gibeon to punish them for making peace with Israel (Josh. x. 3–5). Joshua went to the aid of the Gibeonites, and the five kings, defeated, hid in a cavern. They were put to death by order of Joshua, and hanged on trees till evening (Josh. x. 16–27).

E. G. H. M. SEL.

HOHE RABBI LÖW, DER. See JUDAH LÖW B. BEZALEEL.

HOHENEMS: Town in Vorarlberg, Austria, between Tyrol and Lake Constance. In 1890 it had a total population of 3,988, of whom 118 were Jews. In the period of its greatest prosperity (1862) the community numbered 564 souls. The town belonged originally to the sovereign ("reichsunmittelbare") counts of Hohenems, and was ceded to Austria in 1765. In 1617 the Jews who were driven from Burgau found shelter in Hohenems, and each family was obliged to pay for protection an annual sum of ten florins together with two fattened geese. Later the protection-fee was increased. In 1676 the Jews were expelled from Hohenems, but were readmitted in 1688. Some of the exiles settled in the neighboring Austrian village of Sulz, where they formed a small community until 1744, when they were driven out. Thereupon they also returned to Hohenems. A descendant of one of the families which came back from Sulz was the celebrated cantor, Prof. Salomon SULZER of Vienna; the house at Hohenems in which he was born is marked by a slab bearing an appropriate inscription. In 1765 Hohenems fell as a fief to the house of Austria, which issued a writ of protection for the Jews in 1769. This contained regulations restricting their trade and acquisition of real estate, and fixed the annual fee for protection at fifteen florins for each family. During the period of Bavarian control in Vorarlberg (1806–14) the Jews of Hohenems adopted German family names in accordance with the edict of 1813.

From 1849 to 1878 the Jews of Hohenems formed a politically independent community; since that time they have formed a religious community, with a constitution confirmed by the authorities. Theirs is the only congregation in Tyrol and Vorarlberg, and it comprises all the Jews living in both provinces. The Jewish congregation of Hohenems has a large synagogue (founded 1772), a German school (founded 1785), a poorhouse (Rosenthal Foundation: 1871), a cemetery (1617), and several charitable societies.

The religious tendencies of the community are liberal. It has had several prominent rabbis, among them being Löb and Samuel Ullmann, Abraham Kohn, and Daniel EHRMANN.

BIBLIOGRAPHY: Tänzer, *Gesch. der Juden in Tirol und Vorarlberg*, 1903, vol. i.; idem, *Der Israelitische Friedhof in Hohenems*, 1901; idem, *Hohenems und Seine Umgebung*, 1903.

D. A. TÄ.

HOHENZOLLERN: Two principalities, Hohenzollern-Hechingen and Hohenzollern-Sigmaringen, named from the castle of Zollern, in Swabia; formerly sovereign states, but since 1849 incorporated into the kingdom of Prussia. In a total population of 66,783 there are 576 Jews.

Whereas in the Middle Ages the Frankish line, that of the Burgrave of Nuremberg, had a great many Jews in its territory, under the house of Swabia, which was divided in the seventeenth century into Hohenzollern-Hechingen and Hohenzollern-Sigmaringen, they were found only in isolated cases. In 1701 Prince Frederick William I. (1671–1732) took six Jewish families under his protection, and later gave them a burying-ground "near the gallows." His successor, Frederick Ludwig (1732–1750) was tolerant toward the Jews; but Joseph William (1750–1798), at the wish of his bride, Princess Marie of Spain, proposed to drive them out. This measure, however, was prevented by the sudden death of the princess. The Jews then, through letters of protection, received permission at various times to settle in Hohenzollern; and in 1754 for the first time a small Jewish colony was formed in the Friedrichstrasse of Hechingen. The Jewish community of that town was organized in the following year.

The condition of the Jews soon improved through the influence of Frau Kaulla, daughter of President Raphael of Buchau who had removed to Hechingen from Haigerloch in 1754, and through the efforts of her brother and her son-in-law, Jacob Kaulla, who induced Prince Hermann Frederick Otto (1798–1810) to treat the Jews kindly. The latter could then settle in the principality without difficulty; so that in 1842 their number had increased to 809.

Emancipation.

The conditions in Hohenzollern-Sigmaringen were similar to those in Hohenzollern-Hechingen; the Jews suffered there also at first from prejudices and restrictions, which disappeared under liberal princes. Indeed, the legal position of the Jews as citizens was established there Aug. 9, 1837, whereas in Hechingen it was not established until 1843.

The legal status of the Jewish community as then determined has been preserved under Prussian rule. The community forms a department of the public administration; the Jewish population is divided into "church" communities which are administered by a board. The rabbis are state officials; the religious teachers are examined by the state; and the state holds the right of supervision.

Among the rabbis who have held office in Hohenzollern may be mentioned the following:

Rabbis.

Nathanael Weil, rabbi of the Schwarzwald district; resided in Mühringen from 1745 to 1751, when he was called to Baden-Durlach. Simon Flehingen, who was afterward rabbi at Darmstadt. David Dispeck (1770), afterward rabbi at Metz. Löb Aach, stationed at Hechingen, and later rabbi over the Sigmaringen communities of Haigerloch and Dettensee, as well as director of the bet ha-midrash founded by the Kaulla family in 1803; he occupied the rabbinate until 1817. In 1830, after an interregnum, Dr. Samuel Mayer became district rabbi.

To-day (1903) the Prussian governmental district of Sigmaringen has only the following three communities: Dettensee (19 Jews, 2 ḥebra ḳaddishas, 1 school-fund), Haigerloch (274 Jews, 2 ḥebra ḳaddishas, and numerous benevolent societies), and Hechingen (rabbi, Felix Wolff; 192 Jews, 1 public school, 1 ḥebra ḳaddisha for men and women, and several benevolent institutions).

Bibliography: S. Mayer, *Gesch. der Israeliten in Hohenzollern-Hechingen*, in *Orient, Lit.* 1844, Nos. 29 *et seq.*; Leopold Auerbach, *Das Judenthum und Seine Bekenner in Preussen und in den Anderen Deutschen Bundesstaaten*, pp. 346, 347, Berlin, 1890; *Statistisches Jahrbuch des Deutsch-Israelitischen Gemeindebundes*, Berlin, 1903.

D. S. Sa.

ḤOL HA-MO'ED. See Holy Days.

HOLDHEIM, SAMUEL: German rabbi and author; leader of the extreme wing of the Reform movement; born at Kempen, Posen, in 1806; died at Berlin Aug. 22, 1860. The son of rigidly Orthodox parents, Holdheim was early inducted into rabbinical literature according to the methods in vogue at the Talmudical yeshibot. Before he was able to speak German with even moderate correctness he had become a master of Talmudic disputatious argumentation, and his fame had traveled far beyond the limits of his native place. This reputation secured for him employment as teacher of young boys in private families both in Kempen and in larger cities of his native province. It was while thus engaged that he began to supplement his store of rabbinical knowledge by private studies in the secular and classical branches. Holdheim went to Prague and subsequently to Berlin to study philosophy and the humanities; and his keen intellect, combined with his eagerness to learn, made it possible for him to reach his goal in an incredibly short time, though the lack of preliminary systematic preparation left its imprint upon his mind, to a certain degree, to the last. Under Samuel Landau of Prague he continued also his Talmudical studies. While still a young man it became his ambition to occupy a rabbinical position in a larger German town; for he desired to show the older rabbis that secular and philosophical scholarship could well be harmonized with rabbinical erudition. But he had to wait until 1836, when, after several disappointments elsewhere, he was called as rabbi to Frankfort-on-the-Oder. Here he remained until 1840, encountering many difficulties, due both to the distrust of those within the congregation who suspected the piety of a rabbi able to speak grammatical German, and who was a graduate of a German university, and to the peculiar legislation which in Prussia under Frederick William III. regulated the status of the Jewish congregations.

Early Training.

Attitude Toward Government.

To bring about a change in this state of affairs was the purpose of Holdheim. In the preface to his "Gottesdienstliche Vorträge" (Frankfort-on-the-Oder, 1839) he appealed both to the government to accord the modern rabbinate the dignity due to it, and to the congregations to cease regarding the rabbi as an expert in Jewish casuistics mainly charged with the duty of answering "she'clot" (ritual questions) and inquiries concerning dietary laws. He insisted upon the recognition of the rabbi as preacher and teacher, who at the same time gives attention to the practical requirements of his office as the expert in Talmudical law.

While in Frankfort, Holdheim scrupulously decided every question according to the Halakah. In his pulpit discourses belonging to this period the intention is plain to steer clear of mere rationalistic moralizing, on the one hand, and dry legalizing and unscientific speculation (in the style of the old "derashah"), on the other. Holdheim thus deserves to be remembered as one of the pioneers in the field of modern Jewish Homiletics, who showed what use should be made of the Midrashim and other Jewish writings. He also repeatedly took pains to arouse his congregation to help carry out Geiger's and Philippson's project of founding a Jewish theological faculty. Judaism even then had ceased for Holdheim to be an end unto itself. He had begun to view it as a force in the larger life of humanity.

Progressive Views.

Holdheim now became a contributor to the Jewish periodicals (*e.g.*, Philippson's "Allgemeine Zeitung des Judenthums" and Jost's "Israelitische Annalen"). Among his articles two especially are worthy of note. One (in "Allg. Zeit. des Jud." ii., Nos. 4–9) discusses the essential principles of Judaism, arriving at the conclusion that Judaism has no binding dogmas; the other (Jost's "Annalen," 1839, Nos. 30–32) treats of the oath demanded of Jewish witnesses in criminal procedures. In the former of these papers Holdheim formulates the principle which is basic to his position and that of other Reformers: Judaism is not a religion of dead creed, but of living deeds. In the latter essay he utilizes his Talmudic juridical erudition to demonstrate the injustice done to the Jews by the Prussian courts. Another of his Frankfort publications bears the title "Der Religiöse Fortschritt im Deutschen Judenthume," Leipsic, 1840. The occasion which called forth this booklet was the controversy waging around Geiger's election as rabbi in Breslau. Holdheim pleads for progress, on the ground that at all times the Torah has been taught in accordance with the changing conditions of succeeding ages; but this progress he holds to be a gradual development, never a noisy opposition to recognized existing standards.

In the meantime Holdheim had received the degree of Ph.D. from the University of Leipsic, and had come to be looked upon by congregations as well as by Jewish scholars as a leader (see "Orient, Lit." 1840, No. 35 *et passim*; Jost's "Annalen," 1840, No. 39). Frankfort having become too restricted a sphere for him, he accepted a call to Schwerin as "Landesrabbiner," leaving Frankfort on Aug. 15, 1840.

Hamburg Temple Controversy.

In his new field Holdheim gave his first attention to the founding of schools for Jewish children. The Hamburg Temple controversy led him to take part in the discussion (see "Annalen," 1841, Nos. 45, 46). He hailed the new movement as an important augury of the quickening influences of modern views. He defended the Hamburg program as thoroughly founded in Judaism and in the very line of the Synagogue's own history, though he was not blind to its inconsistencies. Yet, even though authority of tradition was denied and recognized at one and the same time, the movement stood for the differentiation of the Jewish national from the Jewish religious elements. He wrote also an opinion ("Gutachten") on the prayer-book of the Hamburg Temple (Hamburg, 1841), justifying its departures from the old forms by appealing to Talmudical precedents (Soṭah vii. 1; Ber. 10a, 27b, 33a; Maimonides, "Yad," Tefillah, xi. 9). Among the many rejoinders which Ḥakam Bernays' excommunication of this prayer-book evoked, Holdheim's deserves to be ranked as the most thorough and incisive.

Controversies.

Soon after, the most important work by Holdheim appeared under the title "Die Autonomie der Rabbinen," Schwerin and Berlin, 1843. In this he pleads for the abolition of the antiquated Jewish marriage and divorce regulations mainly on the ground that the Jews do not constitute a political nation. The Jewish religious institutions must be rigidly kept distinct from the Jewish national ones, to which latter belong the laws of marriage and divorce. The laws of the modern states are not in conflict with the principles of the Jewish religion; therefore these modern laws, and not the Jewish national laws of other days, should regulate Jewish marriages and divorces (see Samuel Hirsch in "Orient, Lit." 1843, No. 44). The importance of this book is attested by the stir it created among German Jewish communities, many members of which found in its attitude the solution of the problem how loyalty to Judaism could be combined with unqualified allegiance to their German nationality. Evidence of its incisive character is furnished also by the polemical literature that grew out of it. In these discussions such men as A. Bernstein, Mendel Hess, Samson Raphael Hirsch, Zacharias Frankel, Raphael Kirchheim, Leopold Zunz, Leopold Löw, and Adolf Jellinek took part.

The foundation of the Reform Verein in Frankfort-on-the-Main led to another agitation in German Jewry. Einhorn, Stein, Samuel Hirsch, and others deplored the rise of the Verein as a step toward schismatic separation. The obligatory character of the rite of circumcision was the focal issue discussed by no less than forty-one rabbis. Holdheim, in his "Ueber die Beschneidung Zunächst in Religiös-Dogmatischer Beziehung" (Schwerin and Berlin, 1844), takes the position that circumcision is not, like baptism, a sacrament of initiation, but is merely a command like any other. Nevertheless he classifies it not as a national but as a Jewish religious law, and pleads for its retention. Indeed, he was not unreservedly an adherent of the program of the Frankfort Reform Verein. This is clear from his "Vorträge über die Mosaische Religion für Denkende Israeliten" (Schwerin, 1844). While the Verein assumed unlimited possibilities of development, according to Holdheim the Mosaic element, after the elimination of the national, is eternal. Religion must be placed above all temporal needs and desires. To yield to the spirit of the age would make that spirit the supreme factor and lead to the production of a new nineteenth-century Talmud as little warranted as was the Talmud of the fifth century.

Mosaism as contained in the Bible is the continuous religion of Judaism. The belief in this revelation is the constant factor in all variants of Judaism. This is also the main thesis of his "Das Ceremonialgesetz im Messiasreich" (Schwerin and Berlin, 1845). He shows the inconsistency of Talmudism, which, assuming the inviolability of all Biblical laws, still recognizes the suspension of many. Hence the Talmudic insistence on the restoration of the Jewish state. Some ceremonial laws were meant to assure the holiness of the people; others to assure that of the priests. These ceremonies lose their meaning and are rendered obsolete the moment Israel no longer requires special protection for its monotheistic distinctness. As soon as all men have become ethical monotheists, Israel is nowhere in danger of losing its own monotheism; nor is its distinctness further required. Hence in the Messianic time the ceremonies will lose all binding or effective force. This book, too, called forth much discussion, in which Reform rabbis like Herzfeld took a stand opposed to Holdheim's. Answering some of his critics' objections, Holdheim insisted upon being recognized as an adherent of positive historic Judaism. The doctrines, religious and ethical, of Biblical Judaism are, he claimed, the positive contents of Judaism; and a truly historical reform must, for the sake of these positive doctrines, liberate Judaism from Talmudism.

Holdheim took part in the rabbinical conferences at Brunswick (1844), Frankfort-on-the-Main (1845), and Breslau (1846). The stand taken by the last with regard to the Sabbath did not satisfy him. He rightly held it to be a weak compromise. For him

At Rabbinical Conferences.

the essential element of a true Sabbath was not worship, but rest (see his "Offene Briefe über die Dritte Rabbinerversammlung," in "Israelit," 1846, Nos. 46–48). The debates at these conferences had touched on vital subjects. Holdheim felt prompted to treat some of these at greater length, and therefore in quick succession he published the following essays: "Was Lehrt das Rabbinische Judenthum über den Eid?" 1844; "Ueber Auflösbarkeit der Eide," Hamburg, 1845; "Vorschläge zu einer Zeitgemässen Reform der Jüdischen Ehegesetze," Schwerin, 1845; "Die Religiöse Stellung des Weiblichen Geschlechts im Talmudischen Judenthum," *ib.* 1846; "Prinzipien eines dem Gegenwärtigen Religionsbewusstsein Entsprechenden Cultus," 1846.

Holdheim, consulted among others when the Jüdische Reformgenossenschaft was founded in Berlin, was called to be its rabbi and preacher in 1847, delivering his inaugural discourse on Sept. 5. As leader of the Reformgenossenschaft he had a share in the editing of its prayer-book. Under him Sunday became the day of worship, and the "second days" of the holy days (except the second day of Rosh ha-Shanah) were abolished. Three volumes of his sermons preached in Berlin have been published. He officiated at so-called "mixed" marriages (see his "Gemischte Ehen Zwischen Juden und Christen," Berlin, 1850). He had to defend his congregation against many attacks (see his "Das Gutachten des Herrn L. Schwab, Rabbiner zu Pesth," *ib.* 1848). Though engaged in many ways in the development of his society and in the organization of its institutions, during the thirteen years of his stay in Berlin he found leisure to write a text-book for schools on the religious and moral doctrines of the Mishnah (Berlin, 1854), a criticism of Stahl ("Ueber Stahl's Christliche Toleranz," *ib.* 1856), and a catechism ("Jüdische Glaubens- und Sittenlehre," *ib.* 1857). He also wrote a history of the Reformgenossenschaft ("Gesch. der Jüdischen Reformgemeinde," 1857) and a more ambitious work (in Hebrew) on the rabbinical and Karaite interpretations of the marriage laws ("Ma'amar ha-Ishut," 1860).

Holdheim died suddenly, and his opponents even refused to pay his remains the honors due to him as a great rabbi. Sachs objected to his interment in the row reserved for rabbis in the Jewish cemetery; but Oettinger had granted permission for the burial, and so Holdheim was laid to rest among the great dead of the Berlin congregation, Geiger preaching the funeral oration. By a strange coincidence Sachs's grave is very near that of Holdheim. Grätz also has not done Holdheim justice: in vol. x. of his "Gesch. der Juden," the chapter on Holdheim has, not without justice, come to be regarded as a blemish on the whole work. Grätz, who would make of Holdheim an arch-enemy of Judaism—a second Paul—has to admit that none of the families connected with Holdheim's congregation has deserted Judaism through baptism. This fact is sufficient reply to Grätz's misconceptions.

Bibliography: Ritter, *Gesch. der Jüdischen Reformation*, iii. (*Samuel Holdheim, Sein Leben*, etc.), Berlin, 1865; Einhorn, in *Sinai*, Baltimore, Oct. and Nov., 1860.

S. E. G. H.

HOLIDAYS. See Holy Days.

HOLINESS (Hebr. "ḳodesh" and "ḳedushah," from a root preserved in the Assyrian "ḳudusu" = "bright"): Unapproachableness; the state of separation from, and elevation above, things common, profane, or sensual, first in a physical and external, and later in a spiritual, sense; moral purity and perfection incapable of sin and wrong.

Holiness of God and Angels.

——**Biblical Data:** To Moses and afterward to Israel, Yhwh on Sinai manifested Himself in fire as an unapproachable deity, and therefore as a holy being (Ex. iii. 2–5, xix. 18–22, xxiv. 9–17: "like devouring fire"; comp. Ex. xxxiv. 29–35, the radiant face of Moses being the effect of his intercourse with Yhwh).

In his first vision Isaiah sees the Lord surrounded by "fiery beings," seraphim, their faces covered with wings so that they can not gaze upon the Lord; and he hears the seraphim cry, "Holy, Holy, Holy [that is, "unapproachable"] is the Lord of Hosts; the whole earth is full of His glory." Isaiah is in fear for his life because his eyes have seen the Lord (Isa. vi. 1–5). Henceforth the burden of his message to Israel is God's holiness (Isa. i. 4; v. 19, 24; x. 20; xii. 6; xvii. 7; xxix. 19, 23; xxx. 11 *et seq.*; xxxvii. 23), and the Isaian expression, "the Holy One of Israel," reappears in the exilic chapters (Isa. xli. 14 *et seq.*; xliii. 3 *et seq.*; xlv. 11; xlvii. 4; xlviii. 17; xlix. 7; lv. 5; lx. 9, 14). It was owing to this conception that the fiery nature of God, which made Him unapproachable, and His nearness awful in its effects upon frail human beings (Lev. xvi. 1; Num. iv. 20; II Sam. vi. 7), was so sublimated and spiritualized that it became a power for righteousness, a fire devouring wrong-doing and injustice, and purifying the doers of evil. Compare Deut. iv. 22–23 ("Take heed unto yourselves, lest ye forget the covenant of the Lord . . . and make you a graven image . . ., for the Lord thy God is a consuming fire, even a jealous God"); or Josh. xxiv. 19–20 ("Ye can not serve the Lord: for he is an holy God; he is a jealous God; . . . if ye forsake the Lord . . . he will . . . consume you" (comp. I Sam. vi. 20).

There is still something of that elemental holiness or fiery nature implied when it is said in Job that before Him man and stars, the heavens, and His angels (literally, "His holy ones") are not clean (Job xv. 14–15, xxv. 5; comp. iv. 18). On account of their fiery nature the angels, though not pure when compared with God, are called "the holy ones," that is "unapproachable" or "majestic" (Job v. 1, vi. 10, xv. 15; Ps. lxxxix. 6; Zech. xiv. 5; Prov. ix. 10, xxx. 3; Dan. iv. 14 [A. V. 17]). But God alone is the Holy and Incomparable One (Hab. iii. 3; I Sam. ii. 2; Ex. xv. 11: "None is wrapt [A. V. "glorious"] in holiness like him").

God's holiness is manifested chiefly in His punitive justice and righteousness (Isa. v. 16; Ps. xcix. 3–5; Lev. x. 3; Num. xx. 12–13; Ezek. xxviii. 22, xxxviii. 23). Therefore sinners must stand in awe of His "devouring fire," and only those free from blemish shall behold the King in His beauty (Isa.

Jewish Ideal of Holiness.

xxxiii. 14–17; comp. iv. 3, vi. 7). It is owing to His holiness that He is too pure to permit His eyes to "behold evil and look on iniquity" without punishing them (Hab. i. 13); "the eyes of His glory are provoked" at the sight of wrong (Isa. iii. 8). At times it is the unapproachable loftiness of God that is expressed in the term "holiness" (Ps. lxxvii. 14 [A. V. 13]: "Thy way is in holiness"; Ps. lxviii. 25 [A. V. 24]: "The goings of my God and King in holiness" [A. V., in both cases inaccurately, "in the sanctuary"]; Isa. lx. 15: "I dwell in the high and holy place"; comp. Jer. xvii. 12; Ps. cii. 20). It is by this "holiness," in the sense of "majesty" or "exaltedness," that God swears (Amos iv. 2; comp. vi. 8; Ps. lxxxix. 35 [A. V. 34]; comp. Isa. lxii. 8); and it is the arm of His holiness (A. V. "his holy arm") that does all His wondrous deeds (Isa. lii 10, Ps. xcviii. 1). His holiness invests His "words" with power (Jer. xxiii. 9; Ps cv. 42) and His "name" with awe (Amos ii. 7: Ezek. xx. 39; Lev. xx. 3). Finally, God, as the Holy Being, high above all things profane and sensual, became the highest ideal and pattern of purity and perfection: "Ye shall be holy, for I the Lord am holy" (Lev. xix. 2; xx. 7, 26).

Here must be noted the striking contrast between the specifically Jewish and the general Semitic conception of holiness. The term "ḳadosh" (also "ḥerem"; = "holy"),—perhaps originally "ḳadesh" ("brightness," *e.g.*, of the well as the fountain of life ["'En Ḳadesh"]; see Brugsch, "Gesch. Aegyptens," 1877, p. 200; Movers, "Phoenizier," i. 188)—is applied to Astarte, the goddess of fertility, known for abominable orgies, and her lascivious priests and priestesses are called "ḳedeshim" and "ḳedeshot" (the holy ones; Gen. xxxviii. 21; Deut. xxiii. 18; I Kings xiv. 24, xxii. 47; II Kings xxiii. 7; also Hosea xi. 9, xii. 1, where the Masoretic text betrays later emendation). It was the imitation by Israel of this abominable Astarte cult that roused the prophet's indignation (Amos ii. 7), and caused the Israelitish lawgiver to draw the distinction between the holy God of Israel and the gods of the surrounding nations (Lev. xviii. 24–30, xx. 22–26; Deut. xxiii. 18–19), and to insist on the avoidance of every impure act in the camp of Israel, in the midst of which God as the Holy One was present (Deut. xxiii. 15 [A. V. 14]; Num. xv. 39–40).

It is in congruity with this view that God as the Holy One also sanctifies persons and things. In the ancient conception holiness was a transmissible quality; wherefore they that offered incense before the Lord were "hallowed" (Num. xvii. 2–3), and whatsoever touched the altar was thereby made holy (Ex. xxix. 37, comp. xxx. 29; Lev. vi. 11, 20; I Sam. xxi. 6; Hag. ii. 12); even he who touched the officiating priest (Ezek. xliv. 19, xlvi. 20; Isa. lxv. 5) was rendered holy. In the Mosaic system the holiness of consecrated persons and things emanated from God, but men must at the same time declare them holy (comp. Ex. xxix. 44 with xxviii. 41, xxix. 1, 21, 33; Lev. viii. 11; Num. vii. 1; I Sam. xvi. 5; II Sam. viii. 11; I Kings viii. 64). It is the Lord who sanctifies the priestly house of Aaron (Lev. xxi. 15, 23; xxii. 9, 16; Ezek. xx. 16); the Levites (Num. viii. 17); the first-born (Num. iii. 13; comp. Ex. xiii. 2; Deut. xv. 19); Israel (Ex. xxxi. 13; Lev. xx. 8, xxi. 8; Ezek. xx. 12, xxxvi. 28); the Sabbath (Gen. ii. 3; Ex. xx. 11); and the prophet (Jer. i. 5).

The Holiness of Persons and Things.

All things become "holy" that are excluded from common or profane use ("ḥol"; I Sam. xxi. 5) by being connected with the worship of God: (1) The places in which God is supposed to dwell or where He appeared (Ex. iii. 5; Josh. v. 15; Deut. xxiii. 15; II Chron. viii. 11); hence, every sanctuary ("miḳdash," Ex. xxv. 8, or "ḳodesh," Ex. xxviii. 29; Ezek. xlii. 20), and every part of the sanctuary, and every vessel used therein (Ex. xxvi. 33; I Sam. xxi. 6; Ezek. xlii. 13; Num. iii. 31). Such a place with its site was marked off as holy (Ex. xix. 23; Ezek. xlv. 1). The hill of the Temple (Isa. xi. 9 and elsewhere) became "the holy hill"; Jerusalem, "the holy city" (Ps. xlvi. 5; Zeph. iii. 11; Isa. xlviii. 2); and Palestine, "the holy land" (Zech. ii. 16; comp. Hosea ix. 3–4). God's heavenly habitation, "the seat of His holiness," is holy, because of His unapproachable (fiery) majesty (Micah i. 2; Hab. ii. 20; and elsewhere); so, likewise, is "the throne of His holiness" (Ps. xlvii. 9; comp. Ezek. xxviii. 14: "the fiery mountain of the [heathen] gods").

(2) All the things consecrated or brought as sacrifices to God (Ex. xxviii. 38, xxx. 35, xxxvi. 6; I Sam. xxi. 5; Num. xviii. 17, 32; Lev. x. 10; Zech. xiv. 20), and whatever is used in worshiping in the sanctuary (Ex. xxviii. 2 *et seq.*; xxx. 25, 35). These things are not holy in themselves, but "holy unto the Lord" (Ex. xxviii. 36, xxx. 37; Lev. xix. 8, xxiii. 20; and elsewhere); that is, their relation to the divinity renders them holy; and in accordance with their more or less close external or internal relationship to God and His dwelling-place they are differentiated in their degree of holiness, as "holy," or "holy of holies" (Ex. xxvi. 33; xxx. 10, 29, 36; Lev. xvi. 33; and elsewhere).

(3) All persons "separated" from the rest of mankind to serve God or serve in the sanctuary of God. The priest is "holy unto God" (Lev. xxi. 6, 7), and Aaron, being separated from the rest of the Levites, is called "holy of holies" (I Chron. xxiii. 13 [A. V. incorrect]); so also are the Nazarite (Num. vi. 5) and the prophet (II Kings iv. 9).

Israel a Holy People.

Especially is Israel "holy unto the Lord" (Deut. vii. 6; xiv. 2, 21; xxvi. 19; xxviii. 9; Jer. ii. 3); Israel is "His holy kingdom" (Ps. cxiv. 1), "His holy people" (Isa. lxii. 2, lxiii. 18; Dan. xii. 7), "His holy seed" (Isa. vi. 13; Ezra ix. 2); Israel is "the people of holy ones" (Dan. vii. 21, 27; viii. 24). It is "a holy nation" because it has been separated as "a kingdom of priests" from amidst the nations of the earth (Ex. xix. 6); and as "holy men" the people of Israel are to abstain from unclean meat (Ex. xxii. 30; Deut. xiv. 21; Lev. xxi. 25–26; comp. Ezek. xliv. 31), from intermarriage with the idolatrous nations (Deut. vii. 2–6; Mal. ii. 11; Ezra vi. 21, ix. 11), from heathen modes of disfigurement (Deut. xiv. 2); and they are to wear a mark of distinction on their body (Dan. xi. 28, 30) and on their dress (Num. xv. 20).

Here, too, is noticeable a difference between the ancient view of holiness maintained in the priestly legislation, and the higher prophetic view which lends it a loftier ethical meaning. The place where God dwells or the sacrifice is offered wherewith He is especially approached is physically holy, and to draw near or to look upon it brings death (Ex. xxviii. 43, xxx. 20; Lev. x. 2, 9; Num. iii. 10, iv. 20; comp. Ex. xix. 24). The holiness of Israel, also, is at times regarded as inherent in the nation (Num. xvi. 3), or in the land as the seat of Israel's God (Amos vii. 17); but it developed more and more into an ethical obligation (Deut. xxvi. 19, xxviii. 9; Lev. xix. 2, xx. 7), a state of moral perfection to be attained by abstinence from evil and by self control. The title "the holy ones" is given later on to the class of pious ones (Ps. xvi. 3; xxxiv. 110; lxxxix. 6, 8 [A. V. 5, 7]). Possibly it was given to those believed to be imbued with the divine spirit of holiness (see Holy Spirit).

——**In Rabbinical Literature:** While the Levitical legislation—the so-called "Law of Holiness," which, according to the critical view of the Bible, is the precipitate of the writings of the priest-prophet Ezekiel—made holiness the central idea of the Mosaic law (Lev. xix. 2, xx. 26), post-exilic Judaism developed the system in two different directions, the Sadducean priesthood laying all the stress on external sanctity in its various gradations and ramifications, whereas the ancient Ḥasidim, and their successors, the Pharisees and Essenes, made inner holiness more and more the aim of life. It is the priestly system which, following the example of Ezekiel (xl.–xlviii.), counted ten degrees of holiness (beginning with the land of Palestine as the Holy Land and with the Holy City, and ending with the holy of holies of the Temple) and the corresponding ten degrees of impurity (Kelim i. 6–9; Tosef., Kelim, i.; for the holiness of Jerusalem see Tosef., Neg. vi. 2). Similarly, the different sacrifices were classified according to their degrees of holiness (Zeb. v.–xiv.; Me'i. i.–iii.; Niddah vii. 1). In fact, the entire Temple ritual in all its detail as given in the Mishnah is based upon the sacerdotal view of holiness. The quaint notion that the Holy Scriptures contaminate ("taboo") the hands (Yad. ii. 2–5) is derived from priestly practise (see Geiger, "Urschrift," pp. 170–174; comp. Assumptio Mosis, vii. 10). So does the claim to superior rank made by the Aaronite over the Levite, by the Levite over the common people (Giṭ. 59b), and by the high priest over the Nazarite (Naz. vii. 1) emanate from the Temple, and not from the schoolhouse (Sifra, Aḥare Mot, xiii).

The Ḥasidim, in their battle against Syrian idolatry and the Jewish apostates among the Hellenistic party of the Sadducean priesthood, extended the rules of Levitical holiness to the extent of declaring the very soil of the heathen impure (Shab. 15a). The leading idea is expressed in the Book of Jubilees, xxii. 16–17: "Separate thyself from the nations and eat not with them, and do not according to their works, . . . for their works are unclean and all their ways a pollution, an abomination, and uncleanness. They offer their sacrifices to the dead and worship evil spirits" (see notes in Charles, "The Book of Jubilees," 1902, pp. 140 *et seq.*). Accordingly, the Ḥasidim understood the very command "Be holy" to signify "Separate yourselves from the rest of men" (Sifra, Ḳedoshim, i.), their maxim being, "Wherever the Torah speaks of holiness, it has in view abstinence from idolatry and from its concomitant moral depravity and licentiousness" (*ib.* ix. 11; Lev. R. xxiv.). Holiness "like that of the priests," holiness in body "like that of the angels," became the Ḥasidean ideal (Targ. Yer. to Ex. xxii. 30; Lev. xx. 7; Num. xv. 40); hence, most probably, the name "Perisha" (the one separated from persons and things that may contaminate; see Pharisees).

Part of that system of holiness were regular ablutions before morning prayer and before every meal (Ber. 53b), and nazir-like abstinence from things permitted which may lead to things forbidden (Yeb. 20a; Ta'an. 11a), and especially from impure sights and thoughts (Shab. 86a, 118b; Shebu. 18b). The Israelites in general are called "holy men" (Sibyllines, ii. 168), especially the martyred Ḥasidim (*ib.* ii. 263); Israel of the future will be "a holy generation" (*ib.* xiv. 359; Psalms of Solomon, xvii. 28, 36); "Israel's character of holiness has been given him by God to last forever" (Lev. R. xxiv.).

In rabbinical ethics, too, holiness is the highest ideal (Soṭah ix. 15). Only the few elect ones were called "saints" (Wisdom v. 5; Pes. 104a; Shab. 118b; Ket. 103b). "Holy Congregation," or "Congregation of the Saints," was the name given to a brotherhood bound together for a life of prayer, study, and labor, in expectation of the Holy Spirit and in preparation for the Messianic time (see 'Edah Ḳedoshah; Essenes); hence also the saints of the New Testament. All the more significant is the teaching of rabbinical Judaism: "None can be called saint before death" (Midr. Teh. to Ps. xvi. 3), which is interpreted to mean: "The saints are to be trusted only when they are in the earth," because God Himself "putteth no trust in His saints" (Job xv. 15).

Holiness is an ideal state of perfection attained only by God (Yer. Ber. ix. 13a). "Man grows in holiness the more he aspires to the divine while rising above the sensual" (Yoma 39a). The entire system of the Jewish law has the hallowing of life as its aim, to be reached through good works, through observance of the Sabbath and holy days (Ḳiddush), and through the sanctification of God's name ("Ḳiddush ha-Shem"; see Midr. Teh. to Ps. xx. 5). It is holiness which elevates and permeates the thoughts and motives of life, and hence it is the highest possible principle of ethics.

"Holiness" became for rabbinical Judaism synonymous with purity of life, purity of action, and purity of thought; it lent its peculiar sanctification to the Sabbath, to the name of God—nay, to the whole motive of moral conduct (see Ḳiddush ha-Shem)—to portions of the prayers (see Ḳaddish), and to the relations of man and wife (see Marriage); and under its influence personal purity in Judaism became the highest standard and maxim of ethics found in any religious system. Hence Maimonides gave the name "Ḳedushah" (= "Holiness") to the fifth book of his Yad ha-Ḥazaḳah, which treats of the sexual relations, and Naḥmanides laid down rules of conduct for conjugal life in a book entitled "Iggeret ha-Ḳedushah" (= "Letter on Holiness").

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K.

HOLITSCHER, PHILIP: Hungarian landholder and author; born in Budapest Aug. 19, 1822. His parents destined him for a mercantile career, and in 1842 he took over his father's factory. He retired, however, from business about thirty years later, and since then has lived on his estate in Alag, devoting himself to economic questions. Under the name of "Fidelius" he wrote a work on political economy entitled "Die Oesterreichische Nationalbank und Ihr Einfluss auf die Wirtschaftlichen Verhältnisse der Monarchie" (Vienna, 1875). He wrote also: "Im Banne Fortunas," a romance (Budapest, 1882); "Erzählungen" (1884); "Gedanken und Gestalten," poems (Breslau, 1887); "Skanderbeg," a drama (*ib.* 1890); "Carols Weltreisen und Abentheuer" (Stuttgart, 1892); "Der Letzte König von Polen," a drama (*ib.* 1893); "Splitter und Balken," poems (*ib.* 1895); "Neues Leben" (*ib.* 1895).

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S. L. V.

HOLLAENDERSKI, LÉON LÖB BEN DAVID: Polish scholar and author; born at Wistiniecz, government of Suwalki, Russian Poland, 1808; died in Paris Dec. 20, 1878. He studied at Königsberg, Prussia, and on his return in 1833 was appointed an interpreter at the tribunal of Suwalki. There, in 1835, he founded the first printing and lithographic establishment in the government, as well as three bookstores. His Polish sympathies, however, soon attracted the attention of the Russian government. He was denounced, his property was confiscated, and he barely escaped with his life to Paris (1843).

Through the recommendation of Arago he obtained a position in one of the railroad offices, and employed his leisure time in literary pursuits, which gave him in after years considerable reputation as a philosopher, moralist, historian, and bibliographer.

Of his published works may be mentioned: "Céline la Nièce de l'Abbé" (1832); "Les Israélites de Pologne," the first in its field (1846); "Trilogie Philosophique et Populaire: Moschek," a romance in which are faithfully depicted the Polish customs of that time; "Dix-huit Siècles de Prejugés Chrétiens"; "Dictionnaire Universel Français-Hébreu"; "L'Exemple," an essay on morals; "Israel et Sa Vocation," published in "Arch. Isr." (Paris, 1863-64). Besides these works, he is the author of the following, in verse: "Méditations d'un Proscrit Polonais"; "L'Amour et l'Hymen"; "La Liberté de Franc-Maçons"; "Lamentation de Juifs Polonais sous Nicolas 1er." He also translated Ibn Ezra's "Ma'adanne Melek," under the title of "Délices Royales ou le Jeu des Echecs"; "Mémoire de Kilinsky" from the Polish into French; and the third part of Berakot (Paris, 1871).

His numerous contributions to periodical literature as well as his works appeared variously under the names of "Holland," "Hollander," "Hollaender," and "H. I."

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H. R. I. S. B.

HOLLAND. See Netherlands.

HOLLANDER, JACOB H.: Associate professor of political economy and head of the department of political economy in the Johns Hopkins University; born in Baltimore July 23, 1871. He was educated in the university to which he is attached (B.A. 1891; Ph.D. 1894). Prior to graduation he was appointed instructor in political economy in Amherst College, and taught there in the autumn of 1894, when he was recalled to Johns Hopkins by appointment as assistant in political economy. Since then he has remained a member of its faculty, being successively promoted to the rank of instructor (1895), associate (1896), associate professor of finance (1899), and associate professor of political economy and director of the department (1902). In 1897 he was selected as secretary of the special mission of the United States sent by President McKinley to negotiate a monetary agreement with the leading countries of Europe. He has served as chairman of the committee on municipal finance of the Baltimore Reform League and as chairman of the Municipal Lighting Commission of Baltimore.

Early in 1900 the United States government appointed Hollander special commissioner to revise the laws relating to taxation in Porto Rico, and on May 1, in the same year, treasurer of Porto Rico, which position he held until July 25, 1901, when the island was declared self-supporting. Hollander is now (1903) chairman of the publication committee of the American Jewish Historical Society, and is a member of the publication committee of the Jewish Publication Society. His more important works are: "The Cincinnati Southern Railway: A Study in Municipal Activity" (Baltimore, 1894); "Letters of David Ricardo to John Ramsay McCullah" (New York, 1895); "Letters of David Ricardo to Hutches Trower" (Oxford, 1899); "The Financial History of Baltimore" (Baltimore, 1899); "Studies in State Taxation" (edited; *ib.* 1900); "Reports of Treasurer of Porto Rico" (Washington, 1900-01). He has written many minor papers on financial and economic subjects in scientific journals, and has contributed to the publications of the American Jewish Historical Society articles relating to the history of the Jews in Maryland.

A. F. H. V.

HOLLÄNDER, LUDWIG HEINRICH: German dental surgeon; born at Leobschütz Feb. 4, 1833; died at Halle March 14, 1897; educated at the universities at Würzburg and Breslau (M.D. 1856). During the following nine years he practised medicine in South Africa. Returning to Germany in 1866, he settled in Halle as a dental surgeon, and was admitted to the medical faculty of the university as privat-docent in 1873. When in 1878 a dental department was added to the medical institutions of the university, Holländer became its principal, with the title of professor, which position he held until his death.

Holländer published his experiences in South

Africa in the "Globus," 1866 and 1867. He contributed several essays on dental subjects to the medical journals, and in 1877 translated into German Tomes's "Manual of Dental Anatomy." He was also the author of "Beiträge zur Zahnheilkunde," Leipsic, 1881, and "Die Extraction der Zähne," *ib.* 1882.

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s. F. T. H.

HOLLE KREISH: The ceremony of naming infants, especially girls, in the cradle ("shem ha-'arisah"), adopted by the German Jews from their neighbors. On the Sabbath when the mother of the child attends the synagogue for the first time after her confinement, children of from eight to ten years of age are invited to the house for a festivity, where they form a circle around the cradle in which the infant (as a rule, a month old) lies. Lifting the cradle three times, they cry: "Holle! Holle! What shall the child's name be?" Whereupon the child's common, or non-Hebrew, name is called out in a loud voice, while the father of the child recites the first verse of Leviticus. In some places the Book of Leviticus is laid in the cradle, under the child's head. In parts of Germany this ceremony of naming the child was performed in the case of both boys and girls; but generally only girls were named on such occasions, the naming of boys being done in connection with circumcision.

From Moses Minz (Responsa, No. 19), Yuspa Hahn ("Yosef Omez," p. 212a), and Sefer Ḥasidim, pp. 1139–1140, it appears that the custom was established among the German Jews in the fifteenth century, and that its origin was so little known that the name given it was taken to be partly Hebrew ("ḥol" = "profane," and "kreish" = "naming"), and was interpreted: "the giving of the profane [or non-holy] name." This explanation is even accepted by Zunz ("G. V." p. 439) and by M. Brück ("Pharisäische Volkssitten," 1840, p. 27; see also L. Löw, "Lebensalter," 1895, p. 105, where "holla" is taken as an interjection). But Dr. Perles has shown that the custom originated in Germany, where Holle, like the Babylonian and Jewish LILITH, was a demon eager to carry off infants; and, in order to protect the child from injury, a circle was drawn around it and a name given under forms intended to ward off the power of Holle. As circumcision seemed a sufficient safeguard for boys, holle kreish by the Jews was generally performed in the case of girls only.

BIBLIOGRAPHY: Perles, in *Grätz Jubelschrift*, 1887, p. 26.

K.

HOLLESCHAU: City in Moravia, with about 5,600 inhabitants. The old ghetto of Holleschau still forms a separate township, and contains therefore a German interdenominational school, which is mostly frequented by Jewish children. The Jewish community numbers 1,500. In 1560 the synagogue was rebuilt by permission of Henry von Sternberg, the lord of the manor. The war of Bethlen Gabor against Ferdinand II. (1622) entailed much suffering upon the community, due to Hungarian troops. Twenty-one years later the community was plundered by the Swedes. At a synod held at Holleschau in 1653 the old statutes for the Jewish communities in Moravia (ש״א תקנות) were for the first time revised and amended. In 1682 the Jews were forbidden to appear in the market-place during a procession. During the flood of 1686 hundreds of graves were obliterated, the stones being washed from their original places. In 1741 the community was laid under contribution by the Prussians, and in 1742 it was ordered to pay, within a fortnight, 2,301 gulden as war-tax; the constant exactions of the war left the congregation burdened with a debt of 40,000 florins. When Maria Theresa issued an edict banishing the Jews from Moravia (1745), the synagogue in Holleschau and the sacred vessels were seized, and the most prominent of the Jews arrested. To complete their misery, a fire broke out in the same year, destroying a third of the Jewish quarter. In 1774, when Abraham Skrain killed his servant Josepha Trumczmin, the populace were about to storm and burn the Jewish quarter, but were prevented by the clergy, who placed altars with holy images in front of Skrain's house.

The next hundred years seem to have been comparatively uneventful. Rudolph Eugene, Count of Wrbna and Freudenthal, acted as mayor for the Jewish community from 1864 until his death in 1883. In 1891 the parish of Holleschau was fixed, and since Jan. 1, 1892, the community has included those of the counties of Holleschau, Bistritz, and Wisowitz. A new synagogue was dedicated in 1893. Serious anti-Semitic disturbances occurred in 1899, which were traceable to friction between Germans and Czechs.

The rabbinate of Holleschau, from 1630 to the present century, has been held by:

Isaac Segal, 1630.
Menahem Mendel, 1646.
Eliezer b. Abdeel Isaac, author of "Tiḳḳun Soferim" (Prague, 1658).
Shabbethai Cohen, the "Schach," 1662.
Moses Isaac J. L. Zunz, 1668–78.
Menahem Mendel, 1679–85; author of "Ẓinẓenet Menaḥem."
Israel Fränkel, one of the Vienna exiles; died 1700.
Eliezer Oettinger, 1689–1709; relative and teacher of Jonathan Eybeschütz.
Joseph Oppenheim, 1710–14; son of the bibliophile David Oppenheim.
David Strauss, 1714–22.
Saadia Katzenellenbogen, 1723–26.
Aaron M. M. Hamburg, 1730–59.
Joseph Freistadt, 1760–65.
Isaac b. Abraham, 1767-86.
Judah Löb Teomin (Judah Lisser), 1788-94.
Abraham Stern, author of "Mizraḥi Ma'arabi," 1796–97.
Menahem Mendel Deutsch, 1802–19.
Joseph Biach Feilbogen, 1841-67.
Markus Pollak, 1867–93.
Jacob Freimann (since 1893).

In addition to two synagogues the community has had a bet ha-midrash since 1808; among the scholars appointed to it was Salomon Haas (d. 1847), author of "Kerem Shelomoh."

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D. J. FREI.

HOLOCAUST. See BURNT OFFERING; SACRIFICE.

HOLOFERNES, HOLOPHERNES: General of Nebuchadnezzar, mentioned in the apocryphal Book of Judith; killed at Bethulia (Judith xiii. 6–8). The name is evidently of Persian origin, similar in formation to "Artaphernes," "Dataphernes," "Tissaphernes," the last element of each of which is "pharna" = "glorious" Blochet, in "R. E. J." xxxi. 281). A similar name, "Orophernes," or "Olophernes," occurs in Cappadocian history, and is found on coins at Pirene, in inscriptions at Cnidos, and later in classical writers. According to Diodorus of Sicily, a Holofernes, brother of the satrap Ariarathes of Cappadocia, lived at the time of Artaxerxes Ochus (359–337 B.C.). Another was king of Cappadocia (158 B.C.) and a friend of Demetrius I., Soter; with this Holofernes many scholars, following Ewald, E. L. Hicks, and Willrich, identify the subject of this article. Winckler originally ("Altorientalische Forschungen," ii. 273) identified the latter with Asnapper (Assurbanipal); but in Schrader's "K. A. T." 3d ed., p. 290, he seems to consider Cambyses as being the original of the general in the Book of Judith. Klein has not been followed by scholars in identifying Holofernes with Hadrian's general Julius Severus ("Actes du Huitième Congrès . . . des Orientalistes," ii. 85 *et seq.*, Leyden, 1893). For a fuller discussion of this subject see JUDITH.

It is worthy of notice that, though the longer Hebrew midrash based on the Book of Judith does mention Holofernes, the shorter version (which Gaster, "Proceedings Soc. Bib. Archeology," xvi. 156, believes to be the older) substitutes Seleucus.

According to the Book of Judith, Holofernes is said to have been despatched by Nebuchadnezzar with an army of 120,000 foot and 12,000 horse for the purpose of taking vengeance "on all the earth" (Judith ii. 5). After having devastated many countries, Holofernes reached Esdraelon, and encamped between Geba and Scythopolis to collect his forces. The Jews, resolved to defend themselves, fortified the mountain passes. Holofernes was advised by Achior, the captain of Ammon, not to attack the Jews; but, ignoring the advice, he proceeded against Bethulia. Instead of attacking the city, however, he seized the wells, hoping thereby to compel the inhabitants to capitulate. In this he would have succeeded but for a beautiful widow named Judith who visited him at his camp, and, after a banquet at which Holofernes became drunk, cut off his head and escaped to Bethulia. The death of the general spread confusion through the ranks of the army, which retired in disorder before the attack of the Jews. See JUDITH.

BIBLIOGRAPHY: Hicks, in *Journal of Hellenic Studies*, vi. 261; Marquardt, in *Philologus*, liv. 3, p. 509; Willrich, *Judaica*, p. 28; Schürer, *Gesch.* 3d ed., iii. 169.

I. BR.—G.

HOLON (חלון = "sandy place" or "halting-place"): **1.** City of Judah, in the Hebron hills, allotted, with its suburbs, to the priests (Josh. xv. 51, xxi. 15). In the parallel passage in I Chron. vi. 73 this city is called "Hilen" (A. V. "Anem"). **2.** City of Moab, in the plain of Moab and east of the Jordan; mentioned with Heshbon, Dibon, and other cities (Jer. xlviii. 21).

E. G. H. M. SEL.

HOLST, CARSTEN. See BENDIX, FRITS EMIL.

HOLY CITY. See JERUSALEM.

HOLY DAYS.—Biblical Data and Critical View. See FESTIVALS.

——**In Talmudic Law:** Upon the six holy days in the Jewish calendar—the first and seventh days of Passover, the first and eighth days of Sukkot (Tabernacles), the day of Shebu'ot (Weeks), and the day of Rosh ha-Shanah (New-Year)—the Bible prohibits every kind of labor (Lev. xxiii. 7, 8, 21, 25, 35, 36). The punishment prescribed for the transgressor of this law is stripes (see CRIME). All kinds of work forbidden on the Sabbath are forbidden also on the holy days, except such work as is necessary for the preparation of food for the day of the festival (Ex. xii. 16; Beẓah 36a). The Day of Atonement is like the Sabbath in this respect, that work of any kind is forbidden; the only difference is in the punishment meted out to the transgressor: for Sabbath-breaking the punishment is stoning; for working on the Day of Atonement it is excision (KARET).

What Work Permitted.

Carrying objects from place to place or kindling a fire, permissible in connection with the preparation of food, is also permitted when done for other purposes, so long as too much labor is not involved. Even with regard to the preparation of food only such work is permitted as could not be done before the holy day, or such as, if done before the holy day, would not result satisfactorily. Thus, it is permitted to slaughter an animal and to cook and bake on the holy day, because, if done before, the food would not taste as well. But it is forbidden to harvest, to gather fruit from a tree, to grind in a mill, or to do anything that could have been done as well before the holy day. The general purpose underlying these laws is to enhance the joy of the festival, and therefore the Rabbis permitted all work necessary to that end, while guarding against turning it into a working-day (Maimonides, "Yad," Shebitot Yom-Ṭob, i. 5–8).

Although only so much work is permitted as is absolutely necessary for the preparation of the food for the day of the festival, an increase, for instance, in the amount of meat cooked, when no extra labor is caused thereby, even though not necessary for the day, is permitted. The housewife may fill the kettle with meat, although only a portion of it will be used on the holy day; she may fill the oven with bread, even though she needs but one loaf (Beẓah 17a; "Yad," Shebitot Yom-Ṭob, i. 10). Washing and anointing were considered by the Rabbis of as much importance as eating, and therefore they permitted the heating of water for the purpose of washing face, hands, and feet, but not for the whole body (Beẓah 21b; "Yad," Shebitot Yom-Ṭob, i. 16; Shulḥan 'Aruk, Oraḥ Ḥayyim, 511, 2).

"Mukẓeh" and "Hakanah."

On the holy days some authorities forbid the use of any object not previously designated for that purpose ("mukẓeh"). A chicken kept for its eggs, or an ox kept for plowing, or fruit kept for business may not be used as food on a holy day unless it has been expressly stated before the holy day that these were destined to be used as food ("hakanah"). All authorities agree that objects that come into existence on a holy day ("nolad") may not be used on that day ("Yad," Shebitot Yom-Ṭob, i. 17, 18; RAbD and Kesef Mishneh *ad loc.*; Oraḥ Ḥayyim, 495, 4, Isserles' gloss). It is forbidden to eat an egg laid on the day of a festival, notwithstanding the fact that it may have been ready the day before. The reason for this law as given in Beẓah 2b is, according to Rabba, as follows: It is not permitted to prepare on the Sabbath for a festival that follows it, or on a festival for the Sabbath following it. Hence, an egg laid on a festival immediately following the Sabbath may not be used on that day because it was prepared on the Sabbath, and in order to make the law uniform so that no mistake could occur ("gezerah"), it was forbidden even if laid on a festival not immediately preceded by a Sabbath. If the holy day occurred on a Friday, no food could be prepared for the coming Sabbath unless express provision had been made for such preparation on the day preceding the holy day by means of "'erub tabshilin" (see 'Erub). This consists of bread and some dish over which the blessing is pronounced and an Aramaic formula recited in which the significance of the 'erub is declared. The idea of the 'erub is that this dish, prepared before a festival for the Sabbath, is regarded as the beginning of the Sabbatical preparations, which need only be continued on the holy day (Beẓah 15b; "Yad," Shebitot Yom-Ṭob, vi. 1, 2; Oraḥ Ḥayyim, 521; see Beẓah).

Second Days of Festivals.

The second-day holy day, although a rabbinical institution established because of the uncertainty of the calendar, was still regarded by the Rabbis as of equal sanctity with the first day, and all work forbidden on the first day is also forbidden on the second. While no punishment is prescribed for the violator of a second-day holy day, the Jewish communities took it upon themselves to inflict punishment upon him. Excommunication, even beating ("makkat mardut"), was frequently the lot of such a transgressor (see Excommunication). The only distinction the Rabbis make between the first and second days concerns burials; on the first day the burial must be carried out by non-Jews, on the second day Jews are permitted to conduct it. The two days are regarded in all respects as two distinct holy days, and objects that come into existence on the first day can be used on the second. The two days of New-Year, however, are considered as one day, except in the case of a burial, which is permitted on the second day (Beẓah 6a; "Yad," Shebitot Yom-Ṭob, i. 22–24; Oraḥ Ḥayyim, 496, 526). For the laws concerning Palestinian Jews, who do not observe the second day, but who have settled in a place outside Palestine where it is observed, or vice versa, see Conflict of Laws; Custom.

To rejoice and be cheerful on the holy days is recommended by the Rabbis. It is customary to give new toys and fruit to children, new garments and ornaments to women, and to have meat and wine on the table during these days. The day should be divided into halves, one to be spent in eating, drinking, and amusement, the other in worship and study. Fasting or the delivering of funeral orations is forbidden. Too much drinking and excessive hilarity, however, are not encouraged. The court used to appoint overseers, who visited the public parks and gardens to see that men and women in their joviality should not commit sin. The law thus succeeded in establishing a dignified observance of the festivals by the Jews, free from asceticism or licentious hilarity (Beẓah 15b; Shebitot Yom-Ṭob, vi. 16–21; Oraḥ Ḥayyim, 529). For the ritual of the holy days see the articles on the several holy days.

Ḥol ha-Mo'ed.

The week-days of the festivals ("Ḥol ha-Mo'ed") of Passover and of Sukkot are considered as semiholy days, and only certain kinds of work are permitted on them. Any kind of labor requiring immediate attention may be done on these days. The Rabbis, however, included a great many kinds of labor under this head, while preserving the sanctity of the ḥol ha-mo'ed by providing certain signs which should remind the Jew of the festival ("shinnui"). It is forbidden to transact regular business on these days, though a man may buy or sell privately, and thus be enabled to spend more for the coming festival. At present in many lands it is customary for storekeepers to go to their places of business during these days, but to make some change by keeping the doors only half open or by keeping the shades down. It is forbidden to write on these days, but it is customary to write letters, though some change is made, as by writing lengthwise instead of across the paper, etc. There is a certain leniency in the interpretation of all these laws; and while the sanctity of the festival is still maintained in various ways, few hesitate to do various kinds of work or to pursue their daily occupations (Ḥag. 18a; M. Ḳ. i., ii., iii.; Shebitot Yom-Ṭob, vii., viii.; Oraḥ Ḥayyim, 530–548).

No marriage should be celebrated on these days, on the principle that one joy should not be confused with another joy. It is permitted, however, to celebrate a betrothal or to remarry a divorced wife (M. Ḳ. 8a). In the case of a funeral there should be no excessive mourning (see Mourning). Shaving or hair-cutting is forbidden, as every one should prepare himself before the holy day begins. Only such as could not possibly do so before the holy day, as the prisoner who has just been released, or the excommunicate whose term has expired, or one arrived from a far-off land, may have his hair cut on these days (M. Ḳ. 14a; Oraḥ Ḥayyim, 531, 532; Isserles forbids also the cutting of one's nails).

Ritual.

The order of services is the same as on working-days, except that the prayer "Ya'aleh we-Yabo" (May Our Remembrance) is inserted in the "Shemoneh 'Esreh." After the regular morning service the "Hallel" is recited and a section of the Law is read, after which the additional service of the festival ("Musaf"), in which, according to the Ashkenazic ritual, the Biblical verses for the day are inserted, is read. During the middle days of Passover, "half Hallel" is read, that is, the first eleven verses of Psalms cxv. and cxvi. are omitted (see Hallel). The lesson of the Law for Ḥol ha-Mo'ed contains Biblical selections connected in some way with the character of the day. If one of these days falls on a Sabbath, the weekly portion is omitted, and instead a portion from Exodus (xxxiii. 12–xxxiv. 26), which contains a short reference to the three festivals, is read. The Hafṭarah for Passover is the vision of the valley of the dry bones (Ezek. xxxvi. 37–xxxvii. 14), and for Sukkot the account of the wars of Gog and Magog (Ezek. xxxviii. 18–xxxix. 16). It is also customary in many communities to read the scroll of Canticles on the Sabbath of the middle days of Passover, and of Ecclesiastes on that of the middle days of Sukkot (Oraḥ Ḥayyim, 490, 663). Peculiar ceremonies attend the services on the last of the middle days of Sukkot, which is known by a distinct name—"Hosha'na Rabbah."

There is a difference of opinion among the early authorities as to whether tefillin are to be worn on these days or not, and in consequence various customs arose. The Sephardic Jews do not wear tefillin on these days, while the Ashkenazim do. Some are careful not to pronounce the blessings on tefillin at all, while others say them in a whisper. The Ḥasidim follow the Sephardim in this as in many other customs. However, before Musaf on the middle days of Passover, and before "Hallel" on Sukkot, the tefillin are always removed (Oraḥ Ḥayyim, 31, 2, Isserles' gloss; see PHYLACTERIES).

These days being a period of leisure to many Jews, they were devoted by the medieval Jewish communities to the consideration of congregational affairs. In Germany the election of the governing body of the congregation took place upon them. Collections for charity were taken up, and house-to-house begging was also permitted (sometimes also on Fridays). In spite of the stringent laws against gambling in some medieval Jewish communities, many indulged in card-playing and in other games of chance (see GAMBLING).

In commemoration of the rejoicings that accompanied the ceremony of the "drawing of water" in Temple times (Suk. 51a; "Yad," Lulab, viii. 12–15), many Jewish communities, especially in Russia and Poland, indulge in festivities and merrymaking during the evenings of the middle days of Tabernacles ("Simḥat Bet ha-Sho'ebah"). Various hymns taken from the ritual are chanted, refreshments are served in the bet ha-midrash, and the young are permitted to indulge in various pleasures.

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S. S. J. H. G.

HOLY GHOST. See HOLY SPIRIT.

HOLY OF HOLIES (Vulgate, "Sanctum Sanctorum"; Hebr. "Ḳodesh ha-Ḳodashim," or, more fully, "Bet Ḳodesh ha-Ḳodashim," II Chron. iii. 8, 10; R. V. "the most holy house"): That part of the Tabernacle and of the Temple which was regarded as possessing the utmost degree of holiness (or inaccessibility), and into which none but the HIGH PRIEST—and he only once during the year, on the Day of Atonement—was permitted to enter (see ATONEMENT, DAY OF).

A similarly high degree of holiness was ascribed to the following: the altar (Ex. xxix. 37; A. V. "most holy"); the incense-altar (*ib.* xxx. 10); all the implements of the sanctuary (*ib.* xxx. 29; Num. iv. 4, 19); the things reserved for the priests ("minḥah"; Lev. ii. 3, 10; vi. 10; x. 12; Num. xviii. 9; Ezra xlii. 13); the sin-offering (Lev. vi. 18, 22; x. 17); the guilt-offering (Lev. vii. 1, 6; xxxi. 14); the offering of the leper (because it belongs to the priests; Lev. xiv. 13); and the showbread (Lev. xxiv. 9). The designation "most holy" is applied also to the work of Aaron and his sons (I Chron. vi. 49).

In the Tabernacle and the Temple.

The inner room or cell of the sanctuary, termed also the "miḳdash ha-ḳodesh" (Lev. xvi. 33; A. V. "the holy sanctuary"), is known as the "Holy of Holies" par excellence. As such it comprised that smaller western part of the Tabernacle, the "mishkan," which was divided off from the remainder of the meeting-tent by a curtain or veil suspended from four pillars of acacia overlaid with gold and having sockets of silver (Ex. xxvi. 32, xxxvi. 36, R. V.). This curtain was woven in four colors: white, blue, scarlet, and purple, and was made of byssus, *i.e.*, linen. The cell was cubelike in shape, being 10 ells high, 10 ells long, and 10 ells broad. It contained the ARK OF THE COVENANT (Ex. xxvi. 34; comp. Josephus, "Ant." iii. 6, §§ 4, 5).

In Solomon's Temple the Holy of Holies formed a part of the house of YHWH (I Kings vi. 1 *et seq.*), which was 60 cubits in length, 20 cubits in breadth, 30 cubits in height, and built of stone (Josephus, "Ant." viii. 3, § 2: "white marble"), and was divided into two sections by a partition of cedar-wood with a door covered by a costly curtain (Josephus, *l.c.* § 3; II Chron. iii. 14). The section farthest from the entrance, designated also as the "debir" (the "oracle," "the most holy place," I Kings vi. 5, R. V. margin), was 20 cubits high and presented the shape of a cube. The stone of this inner or hinder part, like the outer room, was completely hidden with cedar boards carved with knops or gourds and open flowers and then covered with pure gold. This room must have been without light. In it was placed the Ark (*ib.* vi. 18, 19).

In the Second Temple, details of the construction of which are not preserved in the Biblical documents (Ezra vi. 3 mentions dimensions), the Holy of Holies was curtained off (I Macc. i. 22, iv. 51). It was empty, except for a stone three fingers in breadth on which the high priest deposited the censer (Josephus, "B. J." v. 55; Yoma v. 2). In Ezekiel's ideal Temple the Holy of Holies measured 20 cubits in length and the same in breadth (Ezek. xli. 4). Ezekiel (*ib.* 21, 23) calls this inner section simply קדש (R. V. "sanctuary"), in contrast to the "hekal" (= "temple").

In the Herodian Temple.

In the Herodian Temple the Holy of Holies was not divided off from the rest of the hekal by a wall, but two curtains, a cubit apart, partitioned the inner chamber from the outer room. These curtains were richly wrought (Sheḳ. viii. 5), and were so arranged that in order to enter the high priest had to lift them diagonally at the sides; the outer opening was at the south end, the inner at the north (Yoma v. 1). The length of the Holy of Holies was 20 cubits. Above both the inner and the outer rooms was an upper chamber, constructed to enable builders to make the necessary repairs. A trap-door was above the Holy of Holies, and through this the workmen were lowered in boxes, to guard against profanation (lit. "feasting their eyes"). In this upper chamber the location of the two rooms underneath was marked off (Mid. iv. 5).

According to Maimonides ("Yad," Bet ha-Beḥirah, iv. 1; see Yoma 23a), in the Holy of Holies of the

Tabernacle was a stone on which the Ark rested; before it was placed the flask of manna and Aaron's staff. Solomon made a depression in order that these objects might, if necessary, be hidden therein, which was done by Josiah (comp. Hor. 12a; Ker. 5b; Yoma 21a, 52a).

——**Critical View:** It is generally contended that the Tabernacle represents a later priestly reconstruction patterned after the Solomonic and Ezekiel's ideal Temples (see Graf, "Die Geschichtl. Bücher des Alten Testaments," Leipsic, 1868; Popper, "Der Biblische Bericht über die Stiftshütte"). The account of Solomon's Temple (I Kings vi.) is also very much involved, and probably represents various sources. The legislation in P is based partly on actual practise, partly on theoretical insistences anticipated to a certain extent in Ezekiel, gradually realized in the Second (Zerubbabel's) Temple and fully recognized as authoritative in the Maccabean-Herodian-Mishnaic Temple. According to Büchler ("Die Priester und der Cultus," Vienna, 1895), during the last period of the Temple's existence certain concessions were made with latitude for "laymen." On the one hand, the use of the term "Ḳodesh ha-Ḳodashim" as a synonym for, or a later explanation of, "debir" (= "oracle"), and the application of the same designation to all the things that were accessible only to the priests, and, on the other, the uncertainty of the use of the double phrase in Ezekiel (see above; Smend, Commentary on Ezek. lxi.; Bleek, "Einleitung," 4th ed., p. 234), indicate a gradual evolution of the notion that certain places and things partook of a higher degree of holiness than others. The analysis of the various passages shows that "Ḳodesh," originally designating "property of or reserved for Yhwh," only gradually came to admit of different degrees. In distinction from all tithes which are holy those belonging to the priests are further designated as "miḳdash" (Num. xviii. 29; comp. *ib.* viii. 32).

Applied to locality, this distinction in degrees is noticeable first in Ezekiel. His idea of the ascending scale of holiness is apparent in his designation of the Temple territory as "Holy of Holies" in comparison with the surrounding Levitical land (Ezek. xliii. 12, xlviii. 12). This notion pervades the Priestly Code and is determinative of the later Jewish conception, which ascribes to the land of Israel, the city of Jerusalem, the different courts and buildings of the Temple, in a fixed but ascending scale, different degrees of sanctity (Sanh. 2a, 16a; Sheb. 14a; "Yad," *l.c.* vi.).

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E. G. H.

HOLY LAND. See Palestine.

HOLY SCRIPTURES. See Bible Canon.

HOLY SPIRIT (Hebr. רוח הקדש; Greek, *πνεῦμα ἅγιον*): The most noticeable difference between sentient beings and dead things, between the living and the dead, is in the breath. Whatever lives breathes; whatever is dead does not breathe. Aquila, by strangling some camels and then asking Hadrian to set them on their legs again, proved to the emperor that the world is based on "spirit" (Yer. Ḥag. 41, 77a). In most languages breath and spirit are designated by the same term. The life-giving breath can not be of earthly origin, for nothing is found whence it may be taken. It is derived from the supernatural world, from God. God blew the breath of life into Adam (Gen. ii. 7). "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job xxxiii. 4; comp. *ib.* xxvii. 3). God "giveth breath unto the people upon it [the earth], and spirit to them that walk therein" (Isa. xlii. 5). "In whose hand is the soul of every living thing, and the breath of all mankind" (Job xii. 10). Through His spirit all living things are created; and when He withdraws it they perish (*ib.* xxxiv. 14; Ps. civ. 29, 30). He is therefore the God of the spirits of all flesh (Num. xvi. 22, xxvii. 16). The breath of animals also is derived from Him (Gen. vi. 17; Ps. civ. 30 [A. V. 29]; Eccl. iii. 19–21; Isa. xlii. 5). The heavenly bodies likewise are living beings, who have received their spirit from God (Job xxvi. 13; Ps. xxxiii. 6). God's spirit hovered over the form of lifeless matter, thereby making the Creation possible; and it still causes the most tremendous changes (Gen. i. 2; Isa. xxxii. 15).

Biblical View of the Spirit.

Hence all creatures live only through the spirit given by God. In a more restricted sense, however, the spirit of God is not identical with this life-giving spirit. He pours out His own spirit upon all whom He has chosen to execute His will and behests, and this spirit imbues them with higher reason and powers, making them capable of heroic speech and action (Gen. xli. 38; Ex. xxxi. 3; Num. xxiv. 2; Judges iii. 10; II Sam. xxiii. 2). This special spirit of God rests upon man (Isa. xi. 2, xlii. 1); it surrounds him like a garment (Judges vi. 34; II Chron. xxiv. 20); it falls upon him and holds him like a hand (Ezek. xi. 5, xxxvii. 1). It may also be taken away from the chosen one and transferred to some one else (Num. xi. 17). It may enter into man and speak with his voice (II Sam. xxiii. 2; Ezek. ii. 2; comp. Jer. x. 14). The prophet sees and hears by means of the spirit (Num. xxiv. 2; I Sam. x. 6; II Sam. xxiii. 2; Isa. xlii. 1; Zech. vii. 12). The Messianic passage in Joel ii. 28–29, to which special significance was subsequently attached, is characteristic of the view regarding the nature of the spirit: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit."

The Divine Spirit.

What the Bible calls "Spirit of Yhwh" and "Spirit of Elohim" is called in the Talmud and Midrash "Holy Spirit" ("Ruaḥ ha-Ḳodesh," never "Ruaḥ Ḳedoshah," as Hilgenfeld says, in "Ketzergesch." p. 237). Although the expression "Holy Spirit" occurs in Ps. li. 11 (LXX. *πνεῦμα τὸ ἅγιον*) and in Isa. lxiii. 10, 11, it had not yet the definite meaning which was attached to it in rabbinical literature: in the latter it is equivalent to the expression "Spirit of the Lord," which was avoided on account of the disinclination to the use of the Tetragrammaton (see, for example, Targ. to Isa. xl. 13). It is probably owing to this fact that the Shekinah is often referred to instead of the Holy Spirit. It is said of the former, as of the Holy Spirit, that it rests upon a person. The difference between the two in such cases has not yet been determined. It is certain that the New Testament has πνεῦμα ἅγιον in those passages, also, where the Hebrew and Aramaic had "Shekinah"; for in Greek there is no equivalent to the latter, unless it be δόξα (= "gleam of light"), by which "ziw ha-shekinah" may be rendered. Because of the identification of the Holy Spirit with the Shekinah, πνεῦμα ἅγιον is much more frequently mentioned in the New Testament than is "Ruaḥ ha-Ḳodesh" in rabbinical literature.

Nature of the Holy Spirit.

Although the Holy Spirit is often named instead of God (*e.g.*, in Sifre, Deut. 31 [ed. Friedmann, p. 72]), yet it was conceived as being something distinct. The Spirit was among the ten things that were created on the first day (Ḥag. 12a, b). Though the nature of the Holy Spirit is really nowhere described, the name indicates that it was conceived as a kind of wind that became manifest through noise and light. As early as Ezek. iii. 12 it is stated, "the spirit took me up, and I heard behind me a voice of a great rushing," the expression "behind me" characterizing the unusual nature of the noise. The Shekinah made a noise before Samson like a bell (Soṭah 9b, below). When the Holy Spirit was resting upon him, his hair gave forth a sound like a bell, which could be heard from afar. It imbued him with such strength that he could uproot two mountains and rub them together like pebbles, and could cover leagues at one step (*ib.* 17b; Lev. R. viii. 2). Similarly Acts ii. 2 reads: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (it must be noted that this happened at Pentecost, *i.e.*, the Feast of Revelation). Although the accompanying lights are not expressly mentioned, the frequently recurring phrase "he beheld ["heẓiẓ"] in the Holy Spirit" shows that he upon whom the spirit rested saw a light. The Holy Spirit gleamed in the court of Shem, of Samuel, and of King Solomon (Gen. R. lxxxv. 12). It "glimmered" in Tamar (Gen. xxxviii. 18), in the sons of Jacob (Gen. xlii. 11), and in Moses (Ex. ii. 12), *i.e.*, it settled upon the persons in question (see Gen. R. lxxxv. 9, xci. 7; Lev. R. xxxii. 4, "niẓoẓah" and "heẓiẓ"; comp. also Lev. R. viii. 2, "hithil le-gashgesh"). From the day that Joseph was sold the Holy Spirit left Jacob, who saw and heard only indistinctly (Gen. R. xci. 6). The Holy Spirit, being of heavenly origin, is composed, like everything that comes from heaven, of light and fire. When it rested upon Phinehas his face burned like a torch (Lev. R. xxi., end). When the Temple was destroyed and Israel went into exile, the Holy Spirit returned to heaven; this is indicated in Eccl. xii. 7: "the spirit shall return unto God" (Eccl. R. xii. 7). The spirit talks sometimes with a masculine and sometimes with a feminine voice (Eccl. vii. 29 [A. V. 28]); *i.e.*, as the word "ruaḥ" is both masculine and feminine, the Holy Spirit was conceived as being sometimes a man and sometimes a woman.

In the Form of a Dove.

The four Gospels agree in saying that when Jesus was baptized the Holy Spirit in the shape of a dove came down from the opening heaven and rested upon him. The phraseology of the passages, especially in Luke, shows that this description was not meant symbolically, as Conybeare ("Expositor," iv., ix. 455) assumes, following Alexandrian views (comp. Matt. iii. 16; Mark i. 10; Luke iii. 22; John iv. 33; and Hastings, "Dict. Bible," ii. 406a). This idea of a dove-like form is found in Jewish literature also. The phrase in Cant. ii. 12, "the voice of the dove" (A. V. "turtle"), is translated in the Targum "the voice of the Holy Spirit." The passage in Gen. i. 2, "And the Spirit of God moved upon the face of the waters," is interpreted by Ben Zoma (*c.* 100) to mean, "As a dove that hovers above her brood without touching it" (Ḥag. 15a). As the corresponding passage in the Palestinian Talmud (Ḥag. 77b, above) mentions the eagle instead of the dove, the latter is perhaps not named here with reference to the Holy Spirit. A teacher of the Law heard in a ruin a kind of voice ("bat ḳol") that complained like a dove: "Wo to the children, because of whose sins I have destroyed my house" (Ber. 3a, below). Evidently God Himself, or rather the Holy Spirit, is here referred to as cooing like a dove (comp. Abbot, "From Letter to Spirit," pp. 106–135). See Dove.

Dissemination of the Holy Spirit.

The Holy Spirit dwells only among a worthy generation, and the frequency of its manifestations is proportionate to the worthiness. There was no manifestation of it in the time of the Second Temple (Yoma 21b), while there were many during the time of Elijah (Tosef., Soṭah, xii. 5). According to Job xxviii. 25, the Holy Spirit rested upon the Prophets in varying degrees, some prophesying to the extent of one book only, and others filling two books (Lev. R. xv. 2). Nor did it rest upon them continually, but only for a time. The stages of development, the highest of which is the Holy Spirit, are as follows: zeal, integrity, purity, holiness, humility, fear of sin, the Holy Spirit. The Holy Spirit conducts Elijah, who brings the dead to life (Yer. Shab. 3c, above, and parallel passage). The pious act through the Holy Spirit (Tan., Wayeḥi, 14); whoever teaches the Torah in public partakes of the Holy Spirit (Cant. R. i. 9, end; comp. Lev. R. xxxv. 7). When Phinehas sinned the Holy Spirit departed from him (Lev. R. xxxvii. 4; comp. Gen. R. xix. 6; Pesiḳ. 9a).

In Biblical times the Holy Spirit was widely disseminated, resting on those who, according to the Bible, displayed a propitious activity; thus it rested on Eber and, according to Josh. ii. 16, even on Rahab (Seder 'Olam, 1; Sifre, Deut. 22). It was necessary to reiterate frequently that Solomon wrote his three books, Proverbs, Canticles, and Ecclesiastes, under the inspiration of the Holy Spirit (Cant. R. i. 6–10), because there was a continual opposition not only to the wise king personally, but also to his writings. A teacher of the Law says that probably for this reason the Holy Spirit rested upon Solomon in his old age only (*ib.* i. 10, end).

Holy Spirit and Prophecy.

The visible results of the activity of the Holy Spirit, according to the Jewish conception, are the books of the Bible, all of which have been composed under its inspiration. All the Prophets spoke "in the Holy Spirit"; and the most characteristic sign of the presence of the Holy Spirit is the gift of prophecy, in the sense that the person upon whom it rests beholds the past and the future. With the death of the last three prophets, Haggai, Zechariah, and Malachi, the Holy Spirit ceased to manifest itself in Israel; but the Bat Ḳol was still available. "A bat ḳol announced twice at assemblies of the scribes: 'There is a man who is worthy to have the Holy Spirit rest upon him.' On one of these occasions all eyes turned to Hillel; on the other, to Samuel the Lesser" (Tosef., Soṭah, xiii. 2–4, and parallels). Although the Holy Spirit was not continually present, and did not rest for any length of time upon any individual, yet there were cases in which it appeared and made knowledge of the past and of the future possible (*ib.*; also with reference to Akiba, Lev. R. xxi. 8; to Gamaliel II., *ib.* xxxvii. 3, and Tosef., Pes. i. 27; to Meïr, Lev. R. ix. 9; etc.).

The Holy Spirit rested not only on the children of Israel who crossed the Red Sea (Tosef., Soṭah, vi. 2), but, toward the end of the time of the Second Temple, occasionally on ordinary mortals; for "if they are not prophets, they are at least the sons of prophets" (Tosef., Pes. iv. 2). The Holy Spirit is at times identified with the spirit of prophecy (comp. Seder 'Olam, 1, beginning; Targ. Yer. to Gen. xli. 38, xliii. 14; II Kings ix. 26; Isa. xxxii. 15, xl. 13, xliv. 3; Cant. R. i. 2). Sifre 170 (to Deut. xviii. 18) remarks: "'I will put My words into his mouth,' means 'I put them into his mouth, but I do not speak with him face to face'; know, therefore, that henceforth the Holy Spirit is put into the mouths of the Prophets." The "knowledge of God" is the Holy Spirit (Cant. R. i. 9). The division of the country by lot among the several tribes was likewise effected by means of the Holy Spirit (Sifre, Num. 132, p. 49a). On "inspiration" see Jew. Encyc. iii. 147, *s.v.* Bible Canon, § 9; especially Meg. 7a; and Inspiration. It may simply be noted here that in rabbinical literature single passages are often considered as direct utterances of the Holy Spirit (Sifre, Num. 86; Tosef., Soṭah, ix. 2; Sifre, Deut. 355, p. 148a, six times; Gen. R. lxxviii. 8, lxxxiv. 12; Lev. R. iv. 1 [the expression "and the Holy Spirit cries" occurs five times], xiv. 2, xxvii. 2; Num. R. xv. 21; xvii. 2, end; Deut. R. xi., end).

Gentiles and the Holy Spirit.

The opposite of the Holy Spirit is the unclean spirit ("ruaḥ ṭum'ah"; lit. "spirit of uncleanliness"). The Holy Spirit rests on the person who seeks the Shekinah (God), while the unclean spirit rests upon him who seeks uncleanness (Sifre, Deut. 173, and parallel passage). Hence arises the contrast, as in the New Testament between πνεῦμα ἅγιον and πνεῦμα ἀκάθαρτον. On the basis of II Kings iii. 13, the statement is made, probably as a polemic against the founder of Christianity, that the Holy Spirit rests only upon a happy soul (Yer. Suk. 55a, and elsewhere). Among the pagans Balaam, from being a mere interpreter of dreams, rose to be a magician and then a possessor of the Holy Spirit (Num. R. xx. 7). But the Holy Spirit did not appear to him except at night, all pagan prophets being in possession of their gift only then (*ib.* xx. 12). The Balaam section was written in order to show why the Holy Spirit was taken from the heathen—*i.e.*, because Balaam desired to destroy a whole people without cause (*ib.* xx. 1). A very ancient source (Sifre, Deut. 175) explains, on the basis of Deut. xviii. 15, that in the Holy Land the gift of prophecy is not granted to the heathen or in the interest of the heathen, nor is it given outside of Palestine even to Jews. In the Messianic time, however, the Holy Spirit will, according to Joel ii. 28, 29, be poured out upon all Israel; *i.e.*, all the people will be prophets (Num. R. xv., end). According to the remarkable statement of Tanna debe Eliyahu, ed. Friedmann, the Holy Spirit will be poured out equally upon Jews and pagans, both men and women, freemen and slaves.

In the New Testament.

The doctrine that after the advent of the Messiah the Holy Spirit will be poured out upon all mankind explains the fact that in the New Testament such great importance is assigned to the Holy Spirit. The phrase τὸ πνεῦμα τὸ ἅγιον occurs from eighty to ninety times (Swete, in Hastings, "Dict. Bible," ii. 404); while the phrase τὸ πνεῦμα τοῦ θεοῦ is comparatively rare, it occurs several times. In Acts i. 5, 8 it is said, as in the midrash quoted above, that in the Messianic time the Holy Spirit will be poured out upon every one, and in Acts ii. 16 *et seq.* Peter states that Joel's prophecy regarding the Holy Spirit has been fulfilled. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (*ib.* x. 44–46). Luke also says (Luke xi. 13) that God gives the Holy Spirit to those that ask Him. The phrase "joy of the Holy Ghost" (I Thess. i. 6) also recalls the Midrash sentence quoted above referring to the contrast between the clean and the unclean spirit (Mark iii. 30). The inspiration of the Biblical writers is acknowledged in the same way as in rabbinical literature (Matt. xxii. 43; Mark xii. 36; II Peter i. 21). Hence the conception of the Holy Spirit is derived from one and the same source. But as the New Testament writers look upon the Messiah, who is actually identified with the Holy Spirit, as having arrived, their view assumes a form fundamentally different from that of the Jewish view in certain respects; *i.e.*, as regards: (1) the conception and birth of the Messiah through the Holy Spirit (Matt. i. 18 *et seq.*; Luke i. 35; John iii. 5–8); (2) the speaking in different tongues ("glossolalia"; Acts ii. *et passim*); (3) the materialistic view of the Holy Spirit, evidenced in the idea that it may be communicated by means of the breath (*e.g.*, John xx. 22); and (4) the strongly developed view of the personality of the Holy Spirit (comp., for example, Matt. xii. 32; Acts v. 3; I Cor. iii. 16; Eph. ii. 22; I Peter ii. 5; Gospel to the Hebrews, quoted in

Hastings, "Dict. Bible," ii. 406, foot, *et passim*). In consequence of these fundamental differences many points of the Christian conception of the Holy Spirit have remained obscure, at least to the uninitiated.

In the Apocrypha.

It is noteworthy that the Holy Spirit is less frequently referred to in the Apocrypha and by the Hellenistic Jewish writers; and this circumstance leads to the conclusion that the conception of the Holy Spirit was not prominent in the intellectual life of the Jewish people, especially in the Diaspora. In I Macc. iv. 45, xiv. 41 prophecy is referred to as something long since passed. Wisdom ix. 17 refers to the Holy Spirit which God sends down from heaven, whereby His behests are recognized. The discipline of the Holy Spirit preserves from deceit (*ib.* i. 5; comp. *ib.* vii. 21–26). It is said in the Psalms of Solomon, xvii. 42, in reference to the Messiah, the son of David: "he is mighty in the Holy Spirit"; and in Susanna, 45, that "God raised up the Holy Spirit of a youth, whose name was Daniel." Josephus ("Contra Ap." i. 8) expresses the same view in regard to prophetic inspiration that is found in rabbinical literature (comp. Jew. Encyc. iii. 147b, *s.v.* Bible Canon; Josephus, "Ant." iv. 6, § 5; vi. 8, § 2; also Sifre, Deut. 305; Ber. 31b, above; Gen. R. lxx. 8, lxxv. 5; Lev. R. vi.; Deut. R. vi.—the Holy Spirit defending Israel before God; Eccl. R. vii. 23; Pirḳe R. El. xxxvii., beginning). See also Hosanna; Inspiration; Ordination; Tabernacles, Feast of.

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J. L. B.

HOLZMANN, MICHAEL: Austrian historian of literature; born at Slavaten, Moravia, June 21, 1860; studied at Lemberg, Vienna, and Berlin (Ph.D. 1888). Since 1891 he has been connected with the library of the University of Vienna. He has written: "Ludwig Börne, Sein Leben und Sein Wirken" (Berlin, 1888); "Adressbuch der Bibliotheken der Oesterreichisch-Ungarischen Monarchie" (with Hans Bohatta; Vienna, 1890); "Deutsches Anonymen Lexikon," a lexicon of anonymous authors in German literature from 1501 to 1850, parts A–K having so far appeared (Weimar, 1901–03); "Aus dem Lager der Goethe-Gegner" (Berlin, 1904).

Bibliography: *Deutsch-Oesterreichisches Künstler- und Schriftsteller-Lexicon*, i. 326.

D.

HOMBERG, HERZ: Austrian educator and writer; born at Lieben, near Prague, Sept., 1749; died Aug. 24, 1841. He studied Talmud at Prague, Presburg, and Gross-Glogau, and began the study of general literature in his seventeenth year. The reading of Rousseau's "Emile" awakened in him the desire to devote himself to pedagogy. He prepared himself at Berlin, where he became tutor (1779) to Mendelssohn's eldest son, Joseph. During the three years he remained under Mendelssohn's roof he himself became a pupil of the philosopher, who continued to take an interest in him, as may be seen by his fifteen letters to Homberg (Mendelssohn's "Gesammelte Schriften," v., Leipsic, 1844).

Under Emperor Joseph II. the status of the Jews in Austria underwent a complete change. German normal schools were to be introduced into the Jewish communities, but there were no men available to organize these schools and take charge of the public instruction. Homberg now decided to return to his native country. Being very highly recommended by Mendelssohn, he was appointed (1784) superintendent of all the German-Jewish schools of Galicia. In 1793 he was called by Emperor Francis II. to Vienna to formulate laws regulating the moral and political status of the Jews in Austria. The work appeared in 1797, and won for Homberg the great gold medal. When the normal schools of Galicia were placed under the general direction of the district schools, Homberg retired to Vienna, employing his time partly as censor and partly in compiling such readers for Jews as had been ordered by the royal commission for studies. He was not successful in either of these directions. Homberg was later appointed assistant professor of religious and moral philosophy at Prague, with the title of "Schulrath," retaining this position until his death. His published works include:

Bi'ur, Hebrew commentary to Deuteronomy. Berlin, 1783.

Vertheidigung der Jüdischen Nation Gegen die in den Provinzblättern Enthaltenen Angriffe. Görz, 1785.

Sendschreiben über das Unterrichtswesen in Galizien. Published in "Der Sammler," p. 227.

Sendschreiben an die Rabbiner und Jüdischen Gemeindevorsteher in Galizien. Published in Hebrew and German. Lemberg, 1788.

Ueber die Moralische und Politische Verbesserung der Israeliten in Böhmen. Published in "Hufnagel's Journal." Frankfort-on-the-Main, 1796.

Imre Shefer (his chief work), a religious and moral reader for young people. Published in Hebrew and German. Vienna, 1802.

Zwölf Fragen, vom Minister des Innern in Frankreich der Israelitischen Deputation in Paris Vorgelegt und von Ihr Beantwortet. From the French, with notes. Vienna, 1806.

Bne Zion, religious-moral reader for children. Augsburg, 1812.

Ben Yaḳḳir, Ueber Glaubenswahrheiten und Sittenlehren für die Israelitische Jugend. Prague, 1814.

Ha-Korem, a commentary on the Pentateuch and on Job and Jeremiah. Prague, 1817.

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S. A. Ku.

HOMBURG. See Hesse.

HOMEL or **GOMEL** (in Russian documents, **Gomi** or **Gum**; among Hebrew writers, **Homiah**): District town in the government of Moghilef, Russia, situated on the right bank of the River Sozh, an affluent of the Dnieper. In 1902 its Jews numbered 26,161 in a total population of 46,446, or 56.4 per cent. It is not certain when Jews first settled in Homel; but as it came into the possession of Lithuania in 1537, it is probable that a Jewish community was established soon after that date. During the Cossacks' uprising in 1648 about 1,500 Jews were killed at Homel. Shabbethai Cohen in "Megillat Efah" and Gabriel Schusburg in "Petaḥ Teshubah"

Cossack Persecutions.

gave full accounts of the massacre. They relate that many of the wealthy Jews of the Ukraine sought refuge in Homel, which was a strongly fortified town after it came into the possession of Prince Chartoryski, and that the commandant of the fortress treacherously delivered them over to Hodki, leader of the Cossacks, in consideration of a payment of 1,200 florins. Outside of the city walls the Jews were stripped, and, surrounded by the Cossacks, were called upon to embrace the Greek Orthodox religion or meet a most terrible death. The rabbi, whose name was Eliezer (Shusburg calls him "Rabbi Moses"), persuaded them to hold fast to their faith. With the exception of a small number who managed to escape to the adjacent woods and of a few young men, the Jews remained faithful to their religion, and were killed in a horrible manner. Grätz ("Gesch." 2d ed., xi. 107) erroneously speaks of another massacre of thousands of Jews in Homel by the Haidamacks under Gonta June 20, 1768. He mistook Uman, which among the old Hebrew writers was called "Homian," for Homel (known in Hebrew as "Homiah").

Anti-Jewish outbreaks occurred in Homel in Sept., 1903. Rumors of impending riots had been circulated in the latter part of the previous month. The trouble arose on Friday, Sept. 11, when a watchman wished to buy from a Jewish woman a barrel of herring worth six rubles for one ruble fifty copecks. In the fight which followed between the Jewish pedlers of the market-place and the Christians who came to the aid of the watchman, one of the Christians was injured and died the same day. The riot was renewed on the following day, and when it had been quelled the town was practically under martial law.

Anti-Jewish Riots in 1903.

Meanwhile a number of anti-Semitic agitators, probably executing the orders of the authorities, inflamed the passions of the mob, exhorting them not to leave their fellow Christians unavenged. On Monday, Sept. 14, about 100 railway employees gathered and began to break the windows and to enter and plunder the houses of the Jews in the poorest quarters of the town, one of which is called "Novaya Amerika" (= "New America"). A number of Jews armed and began to defend themselves; but the soldiers prevented them from entering the streets where the plundering was going on, and forced them back to their homes, beating and arresting those who resisted. According to a reliable report, other soldiers and the police looked on in an indifferent way while the mob continued its plundering and committed all kinds of excesses. The shrieks of children could be heard in the streets which the soldiers had blocked against the Jews without; and when some of the Jews tried to force their way down the side-streets, the soldiers fired on them, wounding several among them and killing six.

The total number of Jews killed is given as 25; seriously injured, 100; slightly injured, 200. Three hundred and seventy-two Jewish houses and 200 stores were plundered and destroyed.

On Sept. 17 the bodies of the following persons who had been killed in the riots were buried in the Jewish cemetery of Homel: Elijah Oberman (tailor); Phoebus Halperin (aged 24; merchant); Zalman Kaganski (aged 20; only son); Mordecai Kaganski; Boruch Petitzki (aged 25); Behr Leikin (aged 45); Meïr Davydov; Zalman Cohn; Ḥayyim Piachetzki; and Behr Kevas.

The scroll of the Law, which was torn by the rioters during the destruction of the synagogue, was also buried. About one-third of the Jewish population escaped. While the chief of police and certain other God-fearing Christians gave shelter to some of the victims, several of the merchants took part in the riots.

From a report presented by representatives of the Jewish community of Homel to Assistant Minister of the Interior Durnovo (Oct. 1, 1903), it is evident that the first account of the riots in the official organ of the government was incorrect, and that they had been carefully planned several weeks previously.

H. R. G. D. R.

HOMEM, ANTONIO: Jewish martyr; born in 1564 of Neo-Christian parents at Coimbra, Portugal; suffered death at the stake in Lisbon May 5, 1624. His father's name was Vaez Brandão; and his mother was a granddaughter of Nuñez Cardozo, called "the rich Jew of Aveiro." Like many secret Jews who, in order to escape from the snares and persecutions of the Inquisition, caused their sons to embrace a clerical career, the parents of Antonio had him educated for the Church. He entered a religious order and studied at the university of his native town. On Feb. 22, 1592, he took his degree as doctor and "magister," and after having served the Church in various offices he was appointed deacon and professor of canon law at Coimbra University. He aroused the suspicion of the Inquisition and had to appear before its tribunal (Feb. 1, 1611), but as the author of some theological works he was acquitted. His colleagues closely watched him, however; and in 1619 a secret synagogue was discovered in Lisbon in which Homem conducted the services and preached. On Dec. 18 of that year he was brought before the tribunal of the Inquisition and condemned to death; and five years later at an auto da fé at Lisbon he was burned alive. His house was demolished, and in its place was erected a pillar bearing the inscription "Præceptor infelix."

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 291-292.

D. S. Man.

HOMER. See Weights and Measures.

ḤOMESH. See Pentateuch.

HOMICIDE.—Biblical Data: That bloodshed should be punished with bloodshed was, according to Scripture, proclaimed to Noah and his family: "Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. ix. 5, 6). The main prohibition, however, is contained in the

Decalogue (Ex. xx. 13; Deut. v. 17): "Thou shalt not kill."

Scripture distinguishes two kinds of unlawful homicide, the voluntary (murder) and the involuntary (manslaughter). Homicide is voluntary when the killing is the result of malice and premeditation (Ex. xxi. 14; Num. xxxv. 20; Deut. xix. 11); it is involuntary when it is caused by accident (Ex. *l.c.* 13; Num. *l.c.* 22; Deut. *l.c.* 4). The criteria of voluntary homicide are the following: enmity, hatred (איבה, שנאה) on the part of the perpetrator (Num. *l.c.* 20, 21; Deut. *l.c.* 11); lying in wait, ambushing (ארב, צדה; *ib.*); guile, premeditation (ערמה; Ex. *l.c.* 14); the procuring of the instrument or means calculated to produce fatal results (Num. *l.c.* 16–20; comp. Ex. *l.c.* 20). Where these or any of these indices are present the killing, according to the Bible, is to be considered voluntary and felonious. On the other hand, where there is neither lying in wait nor premeditation, neither enmity nor a deadly weapon or other means calculated to prove fatal, the killing is to be adjudged involuntary or accidental (Ex. *l.c.* 13; Num. *l.c.* 22; Deut. *l.c.* 4). As an example of accidental homicide the Bible (Deut. *l.c.* 5) cites the supposititious case of a man who "goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die" (see below).

Penalties.

The penalty imposed for homicide in ante-Mosaic times, alike for unpremeditated and for premeditated killing, seems to have been death at the hands of any man (comp. Gen. iv. 14), man and beast being included in the same statute (*ib.* ix. 5, 6). In the Mosaic law discrimination is made between the two species. In this law the punishment of the wilful manslayer is, after trial and conviction (Num. *l.c.* 24; Deut. *l.c.* 12), death at the hands of the victim's nearest relation, the "redeemer of the blood" (גאל הדם; Num. *l.c.* 19, 21; Deut. *l.c.*); and the penalty for accidental homicide is seclusion in asylum, in one of the "cities of refuge" (מקלט; Ex. *l.c.* 13; Num. *l.c.* 11, 15; Deut. *l.c.* 5), where the slayer must "abide until the death of the high priest" (Num. *l.c.* 25–28). In neither case is satisfaction or ransom (כפר) permitted to substitute or commute the statutory penalty. The voluntary murderer must be put to death, and the involuntary manslayer must retire into and abide in asylum (Num. *l.c.* 31–33).

In case an animal kills a man, the animal must be stoned to death, and its flesh must not be eaten; but its owner is not to be punished except the victim be a slave, when he must remunerate the master of the slave. Where, however, the animal was known to be vicious, and the owner was warned of the fact and did not confine it, the animal is, as in the first case, stoned to death, and its owner is also liable to be punished with death; but the latter's punishment may be commuted for a sum of redemption money (Ex. *l.c.* 28–32).

When a human body is found lying in the field, and it is not known who the murderer is, then the elders and the judges of the nearest city must strike off the head of a heifer in a barren valley, and in the presence of priests they must wash their hands over the beheaded animal, declaring that neither have their hands shed the blood of the slain nor have their eyes seen the deed committed. Thereupon they must invoke God to be merciful, and not to lay the innocent blood to Israel's charge (Deut. xxi. 1–9).

BIBLIOGRAPHY: Hetzel, *Die Todesstrafe*, p. 41; Mayer, *Rechte der Israeliten*, iii. 513; Michaelis, *Mosaisches Recht*, vi. 10; Saalschütz, *Mosaisches Recht*, pp. 71–74; Salvador, *Inst. de Moïse*, book i., ch. i.

——**In Rabbinic Law:** By the rabbinic system homicide is clearly classified as (1) justifiable, (2) misadventurous, (3) accidental, (4) culpable, or (5) felonious.

When Justifiable.

(1) Homicide is justifiable when it is committed in obedience to duty, as in executing a condemned criminal (Lev. xx. 2; Deut. xvii. 5, 7; xxii. 24); or in defense of human life or chastity (Sanh. viii. 7, 73a; see below); or even in killing the thief who breaks in at night (Ex. xxii. 2; see BURGLARY), whether the killing is done by the proprietor of the premises or by a stranger (Sanh. viii. 6, 72b; Maimonides, "Yad," Genebah, ix. 7).

(2) Homicide is misadventurous (קרוב לאונס) when the killing is the result of pure chance; as when, in the Biblical example quoted above, the head of the ax, instead of slipping from the helve swayed by the hewer, rebounds from the block and kills (Mak. ii. 1, 7b; comp. "Yad," Roẓeaḥ, vi. 15); or when one throws a missile on his own premises, and a stranger, without the proprietor's knowledge or consent, just then intruding, is struck and killed by such missile (Mak. *l.c.* 2, 8a; B. Ḳ. 32b). In such cases no blame attaches to the unfortunate slayer; therefore no punishment of any kind is incurred by him, not even at the hands of the redeemer of blood, the "go'el" (Mak. *l.c.*; B. Ḳ. *l.c.*; "Yad," *l.c.* 3).

Accidental Homicide.

(3) Homicide is accidental (שוגג) when it is the effect of constructive negligence, but entirely free from felonious intention; as when an officer of the court, in chastising a convict (Deut. xxv. 2, 3), by mistake administers more than the number of stripes awarded in the sentence, and thereby causes the death of the culprit (Mak. iii. 14, 22a; B. Ḳ. 32b); or when one throws a missile on his own premises, and a visitor just then entering by permission is struck and killed by the missile (Mak. ii. 2, 8a "Yad," *l.c.* vi. 11). This species of homicide, although not attended by premeditation or malice, savors of negligence, and is therefore not altogether free from blame and consequent punishment, which latter is exile (גולה; Mak. ii. 1, 2, 7a; see above), or the risk of being killed by the go'el (Mak. *l.c.* 7, 12a "Yad," *l.c.* v. 9, 10). However, the accidental manslayer is not subject to exile, unless the victim dies immediately after the accident. If the victim survives the accident even a single astronomical day, no exile is imposed (Yeb. 120b; Giṭ. 70b; "Yad," *l.c.* v. 2).

(4) Homicide is culpable (קרוב למזיד) when it is the result of actual negligence on the part of the perpetrator; as when one engaged in razing a structure near a thoroughfare thoughtlessly lets some of the material fall on a passer-by, killing him (B. Ḳ.

Culpable Homicide.

33b; Mak. ii. 2, 8a); or when one endeavoring to prevent the commission of murder or of rape (see above) intentionally kills the would-be criminal without attempting any other means of prevention (Sanh. 74a; "Yad," *l.c.* i. 13); or when one commits homicide in the belief that he has a right to do it (see Hatra'ah), *e.g.*, when one kills a criminal before his judicial conviction (Mak. 7b, 9b). In all such cases the perpetrators are outlaws in the broadest sense of the term: they are criminals, but stand beyond the provisions of the penal laws. The laws concerning murder (see below) can not be applied to them, because the slaying was not preceded by deliberation; and the law concerning accidental homicide can not be applied to them, because the slaying was either the result of criminal negligence or the consequence of choice; therefore the go'el may kill them at any time or place, exile not protecting them against him ("Yad," *l.c.* vi. 4).

In the following cases, though they are even more criminal than those just mentioned, the homicide is likewise included among the culpable: Where a man is an accessory, *e.g.*, hires others to do the deed (see Abetment); where the perpetrator is a principal in the crime, but the victim has a chance to avert fatal results, as where one wilfully throws another into a well which at the time is provided with a ladder, but the assailant removes the ladder and the victim is drowned (Sanh. 77b; "Yad," *l.c.* iii. 9); where the death is the result of miscarried felonious intent, as where one maliciously aims a deadly missile at a certain person, and it strikes and kills another (Sanh. ix. 2, 79a; B. Ḳ. 44b); where the missile, not deadly if striking the part aimed at, miscarries and strikes the intended victim in a more vital spot, with fatal results (Sanh. *l.c.*; "Yad," *l.c.* iv. 2); and even where none of the aggravating circumstances here detailed are present, but it is proved that the slayer had nourished enmity against the victim (Mak. ii. 3, 7b; Sifre, Num. 160). The penalty for the culpables, whom, as stated, exile does not protect against the go'el, depends on the exigencies of the times. If circumstances require exemplary rigor, the court may order the infliction of capital punishment; otherwise scourging and imprisonment (M. Ḳ. 16a; Sanh. 46a; "Yad," *l. c.* ii. 4, 5). To the category of culpable homicides excluded from the penal statute may be added the suicide.

Murder.

(5) Homicide is felonious when the act is the result of wilful and malicious deliberation (מזיד; see above and Hatra'ah). To establish it as such, there must be none of the mitigating circumstances attending any of the cases hitherto enumerated. It must be perpetrated by one man only, without the physical aid of others (see Abetment); but persuasion or threats (see Duress) will not be considered as an excuse for or extenuation of the crime (Sanh. 74b; Yeb. 53a). Where danger threatens the lives of two men, and one can save his life by increasing the danger of the other, the Rabbis lay down the ethical principle, "Thine own life takes precedence over that of thy neighbor" (B. M. 62a; comp. Yer. Hor. iii. 48b); but where one is threatened with the forfeiture of his own life unless he take that of an innocent party, the Rabbis argue, "There is no reason for supposing that thy blood is redder than that of the other"; hence one may not save his own life by spilling the innocent blood of another (Sanh. 74a).

Condition of Murderer and Victim.

The perpetrator, to be amenable to the penalty incurred by the commission of the crime, may be a male or a female, a free person or a slave; but he or she must be an adult, and of sound mental and physical condition (Mek., Nez. 7; Sifra, Emor, xx.; see Abduction). In case he is a diseased person, the species of the crime is determined by the parties witnessing it. If the crime is committed in the presence of a full court (twenty-three qualified judges), the perpetrator will be convicted of murder and suffer the full penalty; otherwise he will be classed as a culpable homicide (Sanh. 78a; "Yad," Roẓeaḥ, ii. 9).

As to the victim, the Rabbis understand by the term איש ("man"), used in connection with the crime (Ex. xxi. 12; Lev. xxiii. 17), a person; hence male or female, free or slave, old or young (Mek., *l.c.*; Sifra, *l.c.*; "Yad," *l.c.* 10). If young, by which is meant a new-born infant, it must be proved that it was not of premature birth; if prematurely born, it must be at least thirty days old to be considered a human being (Sifra, *l.c.*; Niddah 44b; "Yad," Roẓeaḥ, ii. 2). But the unborn child is considered as part of its mother (Sanh. 80b); killing it in its mother's womb is therefore a finable offense only (Mek., Nez. 8; B. Ḳ. 42b). And where the victim is a diseased person, even moribund, the killing will be considered murder, unless the malady was the direct result of an assault previously made on him by man or brute, and competent physicians declare it to be in itself inevitably fatal (Sanh. 78a; Mak. 7a; "Yad," *l.c.* ii. 8).

It matters not by what means the crime is accomplished (Sifre, Num. 160; Sanh. 76b), provided the fatality is the immediate and natural result of the assault (Sanh. 79; "Yad," *l.c.* iii.). Hence it is the duty of the court to investigate the nature of the missile used (Sanh. ix. 2, 79b; B. Ḳ. 90), the force of the blow, and the part hit (Sanh. 78a); or to note the height of the fall (Sanh. 76b), and estimate whether there was sufficient weight or force or momentum to cause the fatal result. If a sharp or pointed metal instrument was the weapon, neither weight nor bulk nor size will enter into consideration, since even a needle may cause death (Sanh. 76b; "Yad," *l.c.* iii. 4). Also, the physique and condition of the criminal and those of the victim at the moment of the assault must be compared, to determine the likelihood of the one causing the death of the other (Sanh. ix. 2; "Yad," *l.c.* 5). Where doubt arises as to whether the death was really the natural result of the assault, the benefit of that doubt is given to the culprit (B. Ḳ. 90a; Sanh. 79a). Thus, if the fatal missile be placed among others, and can not be identified, the smallest of the number is selected and considered as the one used (Tosef., Sanh. xii. 4; Mek., Nez. 6).

If the victim is found alive, the court must carefully examine his condition and ascertain the nature of the injuries and whether there is a probability of his recovery. If the diagnosis is favorable, the culprit is set at liberty after being assessed legal dam-

Diagnosing Injuries.

ages (see Damages), and he can not be again called upon to answer for his crime, even if the victim subsequently dies (Sanh. ix. 1, 78b; "Yad," *l.c.* iv. 3). If the court, however, regards the injuries as necessarily fatal, the culprit is placed in detention to await the final result. When death ensues the culprit is tried for his life; if recovery follows, he pays the amercements (Sanh. *l.c.*; "Yad," *l.c.* iv. 4). If, however, the victim improves sufficiently to give promise of ultimate recovery, and the court so diagnoses, even if his condition afterward grows worse and he dies, the favorable diagnosis will protect the culprit against retrial (Sanh. ix. 1, 78b; Tosef., B. Ḳ. ix. 6; comp. Yer. Sanh. ix. 27; "Yad," *l.c.* iv. 5).

The penalty for murder is death by the sword, slaying (הרג; see Capital Punishment). The duty of carrying out the sentence of the court devolves primarily upon the go'el (see above); but where the go'el shirks his duty, the court must see that it is performed by others (Sanh. 45b; Mak. 12b). If for some reason the legal death can not be inflicted, the convict may be put to death by any means possible (Sanh. *l.c.*; "Yad," *l.c.* i. 2).

Bibliography: Benny, *Criminal Code of the Jews*, p. 96; Fassel, *Strafgesetz*, §§ 35-42; Hamburger, *R. B. T.* i. 766; Mayer, *Rechte der Israeliten*, iii. 513; *Mek.*, *Mishpaṭim*, §§ 4-8; Mendelsohn, *Criminal Jurisprudence of the Hebrews*, §§ 33-44; Saalschütz, *Mosaisches Recht*, pp. 524-550; Salvador, *Inst. de Moïse*, iv. 1; *Semag*, prohibitions 160-165; *ib.* precept 75; *Sifre*, *Num.* 160, 161; *ib. Deut.* 181-187, 205-210.

S. S. S. M.

HOMILETICS ("derush," "derashah" = "homily"; "darshan" [pl. "darshanim"], "darosha" = "preacher"): That branch of rhetoric which treats of the composition and delivery of sermons or homilies. Although from the very nature of the case provision had been made for public worship among the people of Israel from the earliest times, this was confined to the sacrificial ritual and to the Levitical, priestly, and musical functions. Of preaching as a feature of the service there is no trace till after the Exile. True, the Deuteronomist commands that the Torah be read to the people at the end of seven years, on the Feast of Tabernacles, "when all Israel is come to appear before the Lord" (Deut. xxxi. 11-13); and the Rabbis refer the institution of the religious address to Moses (Sifra, Emor, xvii.; Meg. 32a; Yalḳ., Ex. 408). Moreover, the belief was current that preaching was a very old institution, as is seen from the tradition ascribing activity in this direction to Noah (Sibyllines, i. 149; Sanh. 108a). Still it may be safely asserted that the preacher and the homily were late growths on the stem of Jewish religious development.

Traditional Antiquity of Preaching.

In the Bible the nearest approach to the art of preaching is found in the activity of the Prophets. These were not officials in any sense of the word, however, nor were their addresses delivered only on stated religious occasions or in fixed places devoted to religious purposes. They spoke as the spirit moved them, anywhere and everywhere they felt that circumstances made it necessary to do so. Some of their addresses were undoubtedly delivered on Sabbaths and holy days (see Isa. i. 10-17, lviii.), but not as part of the public services in the Temple; the "nabi" was more often in opposition to than in accord with the professional representatives of religion. Still, in spite of this, it remains true that the prophet was the forerunner of the preacher, and that the Prophets' addresses, though not an official religious institution, were the earliest sermons.

Beginnings of Sermons.

The real beginning of the exposition of Scripture as a homiletic exercise on the Sabbath, on holy days, and on other occasions when the people assembled for religious purposes is to be found in the custom, instituted by Ezra, of reading a portion of the Torah at the service and explaining or paraphrasing it in the vernacular (Neh. viii. 1-9, ix. 3). This translation or paraphrase was called Targum, and from it developed the practise of preaching in the synagogue—a custom that was in all likelihood in vogue as early as the fourth century B.C. (Zunz, "G. V." p. 330). Josephus ("Contra Ap." ii. 17) speaks of it as a very ancient custom (comp. Acts xv. 21); Philo mentions it as an important element of the public services ("De Septennario," vi.; "Quod Omnis Probus Liber," xii.); and in a fragment preserved in Eusebius ("Præparatio Evangelica," viii. 7, 12-13) the same author reports that the Jews of Rome assembled on Sabbaths in the synagogues, where they were instructed in the philosophy of their fathers ("Legatio ad Caium," xxiii.).

In the New Testament "teaching in the synagogue" is mentioned so frequently that by that time preaching must have become very general among the Jews (comp. Matt. iv. 23; Mark i. 21, vi. 2; Luke iv. 15, vi. 6, xiii. 10; John vi. 59, xviii. 20; Acts xiii. 42, xv. 21). The two heads of the Sanhedrin in the first century B.C., Shemaiah and Abṭalion, are distinguished by the title "darshanim" (= "preachers"; Pes. 70b). Doubtless the term "darshan" was originally applied to the expounder of the Law, and hence to the teacher of the Halakah; but the title lost this significance in the course of time, and became the designation of the preacher as such, who addressed the people in general, taught them the doctrines of religion and morality, comforted them in the grievous days that followed the destruction of the Temple, and expounded texts of Scripture not with a view to their halakic or legal interpretation, but to their haggadic or edifying possibilities. [Hence also "darash" and "darshan" for the allegorization of Scripture (Ḥag. ii. 1; Soṭah 49a; Gen. R. v. 2; comp. "doreshe reshumot," Mek., Beshallaḥ, 1, 5, and elsewhere).—K.]

After the Destruction of the Temple.

After the discontinuance of the sacrifices consequent upon the destruction of the Temple, prayer and the religious address were the elements of the services; all the rabbis of note instructed and solaced the people who flocked to hear them. Rabbi Meïr's sermons on Friday evenings and Sabbath afternoons attracted large congregations (Lev. R. ix. 9; Yer. Soṭah i. 16d). The sermons were delivered either in the synagogue or in the school. Preaching took place not only in public, but also on private occasions, as at weddings and funerals (Ber. 6b; Shab. 153a; M. Ḳ. 25b; Meg. 6a; Ḳet. 8b; Ned. 61b), upon departure from a house where hospitality had been enjoyed (M. Ḳ. 9b), or at the ordination of rabbis (Sanh. 14a). The expounder of the Law used to address the congregation through an interpreter called "meturgeman" or "amora" (Pes. 50b; Ḥag. 14a; Meg. 23b, 24a; M. Ḳ. 21a; Ket. 8b; Soṭah 37b; Sanh. 7b). The sentiment entertained for the interpreter was not always the most cordial, as may be inferred from the interpretation of the verse: "It is better to hear the rebuke of the wise than for a man to hear the song of fools" (Eccl. vii. 5). Says the Midrash (Eccl. R.) to this verse: "'It is better to hear the rebuke of the wise'—these are the darshanim, the preachers—'than the song of fools'—these are the meturgemanim, the interpreters who raise their voices aloft in song in order to be heard by the whole congregation."

The homiletic addresses of the rabbis of the Talmudic period are found in the Talmud, but particularly in the so-called midrashic collections. As far as can be distinguished from the remains that have been thus preserved, it appears that there was a regular form for the sermon. It consisted of three parts: (1) the opening or introduction ("petiḥa"), (2) the exposition proper of the text ("derush"), and (3) the conclusion. The preacher began by quoting a verse from some portion of the Bible other than the Pentateuch text, explaining the same by illustration or parable, gradually leading up to his text. This connecting of the introductory verse with the text was called "ḥaruz" (= "stringing together"), a term taken from the custom of boring pearls preparatory to stringing them together.

Thus, when preaching on the text, "And Abraham was old" (Gen. xxiv. 1), a rabbi began by quoting the verse, "The hoary head is a crown of glory; it shall be found in the way of righteousness" (Prov. xvi. 31, R. V.), and continued by illustrating it with the following incident:

> "Rabbi Meïr went to Mimla, where he noticed that all the inhabitants were black-haired. He therefore said to them: 'Tell me, are you all descended from the house of Eli? as it is written: "And all the increase of thy house shall die as young men."' They answered, 'Rabbi, pray for us'; whereupon he said, 'Go and practise righteousness, and you will become worthy of old age.' Whence did he derive his reason for this statement? From the words 'A hoary head is a crown of glory.' And where is old age found? 'In the way of righteousness.' From whom dost thou learn this? From Abraham, of whom it is written: 'He will command his children to observe the way of the Lord, to do righteousness and justice'; therefore he was found worthy to reach old age, as it is written, 'And Abraham was old, well stricken in age'" (Gen. R. lix. 1).

The preacher, having thus led up to his text, explained it, and the ideas he derived from it, by parable, story, fable, allegory, or other extracts from the Bible. The Midrash is replete with such expositions, whereof the following may serve as an example:

> Rabbi Ḥama is preaching from the text, "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts" (Gen. xxv. 5-6). Said the preacher: "Abraham gave Isaac not blessings, but gifts. The case was like unto that of a king who had a beautiful park, which he entrusted to a gardener. In it were two trees whose branches were interlocked: one tree was filled with the sap of life; the other, with the poison of death. Said the gardener, 'If I water the tree which flows with the sap of life, the other will flourish also; and if I do not water the tree containing the poison of death, the goodly tree will perish too.' Upon consideration he continued, 'I shall do my duty as gardener and water both trees; then let the owner of the park do as he will.' Thus also said Abraham: 'If I bless Isaac, the children of Ishmael and Keturah, who are also my children, will be included in the blessing; and if I do not bless the children of Ishmael and Keturah, how can I bless Isaac?' Upon consideration, he continued: 'I am but mortal: to-day I am here, and to-morrow in my grave. I can but do my duty. I will make gifts to all my children: the outcome rests with God, who will do what He wishes in His world.' When Abraham our father died God revealed Himself to Isaac, and blessed him, as it is written: 'And it came to pass after the death of Abraham that God blessed Isaac his son'" (Gen. R. lxi. 6).

The final portion of the homily consisted of a brief repetition of the ideas drawn from the text; and the preacher closed with a prayer of praise, usually the Ḳaddish.

The great homiletic collections in Hebrew literature date from the period immediately following the redaction of the Babylonian Talmud; viz., from the sixth to the tenth century, known usually as the period of the Geonim. During this era the Midrash Rabbah, the Pesiḳta de-Rab Kahana, the Midrash Tanḥuma, the Jerusalem Targum, and the Tanna debe Eliyahu were compiled. The Yalḳut Shim'oni dates from the eleventh century.

The Darshanim.

The "derashah," or sermon of the geonic period, was not so much a clearly worked-out exposition of a text as a string of midrashic passages. The sermon as a skilfully elaborated explanation of the text occurs in the preaching of Spanish darshanim of the post-geonic period, such as Jacob Anatoli and Naḥmanides in the thirteenth century and Nissim Gerondi in the fourteenth. It was particularly among the Sephardic Jews in Spain, Portugal, Italy, the Orient, northern Africa, Holland, and England, between the fifteenth and the eighteenth century, that the darshanim flourished. Their sermons had a definite form. There were usually a double text, a verse of Scripture called "ma'amar," and a Talmudic or midrashic passage termed "nose ha-derush"; this was followed by an introduction that led to the derashah proper. This latter consisted of a great number of Scriptural verses and Talmudic and midrashic quotations which the preacher expounded, each quotation serving as an explanation of the preceding, and the last being used to interpret the text itself. The derashah closed with a prayer for the redemption and moral improvement of the people, many of the later darshanim using the concluding words: "May the Redeemer come to Zion, and may this be the will of God."

The rabbis themselves were the preachers. The sermon was delivered from the "almemar" in the synagogue at either the morning or the afternoon service. Funeral addresses were usually made in the cemetery; but on the death of a celebrated man they were delivered in the synagogue or the school. The sermons touched all or any points of interest in the lives and experiences of the hearers; and the preachers did not even hesitate to quote passages from the sages of pagan antiquity and to deduce moral lessons from them (see "J. Q. R." viii. 513).

The most celebrated preachers in the Spanish tongue were Isaac Aboab, Abraham Bibago, and Isaac Arama in the fifteenth century; Isaac Adarbi, Moses Albelda, Moses Almosnino, Solomon Levi, and Samuel Laniado, all of whom lived in the Orient, in the sixteenth century; Judah Bigo, Isaac Pardo, Solomon Algazi, Joshua Benveniste, and Solomon Almarillo, also in the Levant, in the seventeenth century. A number of celebrated preachers officiated in the Spanish congregation of Amsterdam in the seventeenth century; viz., Isaac Uzziel, Abraham Lombroso, Manasseh ben Israel, Saul Levi Mortara, and Joshua da Silva. All of these rabbis preached in Spanish; but whenever they published their "derashot," they did so in Hebrew, because they felt that by this means they could reach Jews everywhere.

In Italy.

Italy, too, had many Jewish preachers during this period; notably Judah Moscato, Samuel Judah Katzenellenbogen, Jacob Albo, Judah Leon di Modena, Azariah Figo, Jacob Zahalon, Judah Perez, and Isaac Cavallero. A number of Spanish-speaking Jewish preachers of note flourished also during the first half of the eighteenth century in various localities; among them may be mentioned Abraham Yiẓḥaḳi and Israel Algazi in Jerusalem, Elia Cohen in Smyrna, David Nieto in London, Isaac Abendana and Solomon Shalom in Amsterdam, and Abraham Isaac Castello in Leghorn.

In Germany and France.

In Germany and France the title "darshan" can be traced back as far as the eleventh century (Zunz, "G. V." p. 416); but preaching was not so general in these countries during the medieval period as among the Sephardim; this was due to the fact that the prayer-book was overloaded with piyyuṭim which so lengthened the service that there was no time left for the derashah. In truth, the German and French Jews paid far more attention to the study of the Halakah than to the cultivation of the Haggadah, with the result that in time the delivery of sermons ceased almost altogether. The only approach to preaching took place on three occasions of the year. Two of these were the Sabbath ha-Gadol (immediately preceding the Passover Feast) and the Sabbath Teshubah (in the penitential season between the New-Year's Day and the Day of Atonement). On these two Sabbaths the rabbi explained to the congregation the laws to be observed in connection with the coming holy days. The third occasion was the eve of the Day of Atonement, when a discourse more haggadic in character, dwelling on sin and repentance, was delivered.

The terrible persecutions experienced by the Jews in Germany and France, and the inferior social position which they occupied, combined so to depress the spirit that "thought was paralyzed, the ear was deafened to the word of comfort, and hope became a mute glance to the heights" (Zunz, *l.c.* p. 418). A further reason for the neglect of the sermon lay in the ever-increasing attention that was paid to the pilpulistic dialectics of the Talmud. The hair-splitting argumentation sharpened the wits, it is true; but it engrossed the interest of the rabbis and their pupils to the exclusion of all else. In lieu of discourses by regularly appointed preachers, occasional sermons were delivered in various communities by wandering preachers, who hailed for the most part from Poland and were called "maggidim" or "mokiḥim."

Eighteenth Century.

Preaching became somewhat more general, however, among German-speaking Jews in the seventeenth and eighteenth centuries; a number of darshanim flourished in Germany and Poland during this time. Some of the larger congregations had regularly appointed darshanim; and in places where there were yeshibot, preachers were never lacking. The smaller communities, it is true, never heard a derashah unless perchance a wandering maggid happened their way. The derashah among German-speaking Jews (which designation includes, of course, the Jews of Poland, Austria, Bohemia, Galicia, Moravia, etc.) reflected the pilpulistic method in vogue in the study of the Talmud. The object of the darshan was not so much religious and moral edification as the ingenious explanation of a text. His greatest feat was to spring a surprise upon the congregation by a new and startling interpretation of a passage; and the more unexpected the "ḥiddush" (novelty) and the more striking the "ḥarifut" (sharpness), the more praised was the darshan. Chief among the darshanim of this time were Jacob Möllin ha-Levi (MaHaRiL) and Jonathan Eybeschütz in Germany; Solomon Ephraim Lenczyz and Eliezer Fleckeles in Austria; and Ẓebi Hirsch Waidislow and Jacob Dubno in Poland. The last-named was particularly celebrated as a preacher, and is known as the "Dubnoer Maggid." He preached in the Judæo-German jargon, which was spoken by the people whom he addressed.

Beginnings of Modern Vernacular Sermons.

The first sermons in pure German were written by Moses Mendelssohn; they were three in number, and were preached in the synagogue of Berlin by Rabbi David Hirschel Fränkel in celebration of the victories of Frederick the Great at Rossbach and Leuthen and of the conclusion of the treaty of peace at Hubertsberg. These sermons were, however, exceptional. It was not until 1806 that preaching in the vernacular became a feature of the service in the synagogue. In that year Joseph Wolf inaugurated preaching in the German tongue in the town of Dessau; and he was soon followed by Israel Jacobson at Cassel; by I. L. Auerbach and Karl Siegfried Günsberg in the Beer private synagogue at Berlin; and by Kley and Salomon at Hamburg. Since then preaching in the vernacular has become general among the Jews in all lands where they have acquired modern culture. Where formerly the service was all-important, and of such length as to displace the derashah altogether from the Sabbath morning service, quite the contrary is now the case. The service has been much shortened, particularly by the elimination of the piyyuṭim; and the sermon in the vernacular has taken its place as a regular and perhaps the most popular feature of the services.

During the nineteenth century the Jews produced many notable preachers; the most prominent among those no longer living have been:

Gotthold Salomon in Hamburg; Isaac Noah Mannheimer in Vienna; Abraham Geiger in Breslau and Berlin; Samuel Holdheim and Michael Sachs in Berlin; David Einhorn in Mecklenburg-Schwerin; Samuel Hirsch in Luxemburg; Samson Raphael Hirsch and Leopold Stein in Frankfort-on-the-Main; Ludwig Philippson in Magdeburg; Adolf Jellinek in Vienna; M. Joël in Breslau; E.-A. Astruc in Brussels; Lelio della Torre in Italy; A. A. Wolff in Denmark; Leopold Löw in Hungary. Among the rabbis who emigrated to the United States a number became prominent as preachers; of these the most noteworthy were (besides David Einhorn and Samuel Hirsch) Isaac M. Wise, Max Lilienthal, Isaac Leeser, M. Jastrow, Liebmann Adler, G. Gottheil, Adolf Hübsch, B. Szold, James K. Gutheim, and Adolf Moses. Among the men who are still officiating in the pulpit are quite a number who have taken high places among the preachers of the day.

The sermon in the vernacular when introduced in Germany followed the Protestant model in form and structure; the old-style derashah gave way to the modern sermon. An introduction led to the text, after which followed the sermon proper, usually in three parts, ending with an appeal. Adolf Jellinek of Vienna gave a new turn to modern Jewish preaching by the skilful use of the old midrashim: he showed in his sermons what fine homiletical material for the modern preacher is to be found in the old midrashic collections. This gave a distinctiveness to the Jewish sermon; and the path that the great Viennese preacher blazed has been followed more and more by other Jewish preachers.

Adolf Jellinek.

Instruction in homiletics has been introduced into the Jewish theological seminaries both in Europe and in America. In the Berlin rabbinical seminary ("Hochschule") it is conducted by Sigmund Maybaum; in the rabbinical seminary at Breslau by Saul Horovitz; at Vienna by Adolf Schwarz; at Budapest by Wilhelm Bacher; at New York (Jewish Theological Seminary) by Joseph M. Asher; and at Cincinnati (Hebrew Union College) by David Philipson.

Many collections of sermons have been published both in Europe and in America which give evidence of the important position that preaching has taken in Jewish religious life during the past century: indeed, this has become the chief work of the rabbi. The juridical functions that at one time primarily enlisted his attention have been displaced by his homiletical activity; and this promises to be the case to an ever greater extent as the medieval codes become less and less the norms of authority in Jewish life.

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K. D. P.

HOMILETISCHE MONATSSCHRIFT, DIE. See Periodicals.

HOMUNCULUS. See Golem.

HONDURAS. See South and Central America.

HONEY (**דבש**): Often mentioned in the Old Testament as a choice article of food. It was eaten alone (Judges xiv. 9; I Sam. xiv. 27, *et al.*), as well as with other foods. In pastry it took the place of sugar (Ex. xvi. 31). It was, with milk, the food of children (Isa. vii. 15). Canaan is frequently praised as a land "flowing with milk and honey" (Ex. iii. 8, *et al.*; Jer. xi. 5; Ezek. xx. 6). Palestine abounded and still abounds in wild bees, but it is to be assumed that bees were domesticated in Palestine in Biblical times. In a few passages (*e.g.*, Gen. xliii. 11; Ezek. xxvii. 17) "debash" may denote artificial honey, or sirup, prepared from the juice of various fruits, which to the present day forms, under the name of "dibs," an important article of export in Syria and Palestine (comp. Bliss, "A Mound of Many Cities," pp. 69-71, who describes an apparatus for boiling down fruit into a sirup, found at Tell al-Ḥasi, the ancient Lachish). Though the first-fruits of honey were brought to the sanctuary (II Chron. xxxi. 5), it was excluded from sacrifices on account of its fermenting properties (Lev. ii. 11; comp. Pliny, "Historia Naturalis," xi. 15). "Because coming from an unclean animal" is the reason given by Philo, ed. Mangey, ii. 255, for its exclusion. On account of its sweetness, honey is used as a figure for gracious and pleasant things (for the words of God, Ps. xix. 11 [A. V. 10], cxix. 103; for wisdom, Prov. xxiv. 13, xxv. 16; for the speech of a friend, Prov. xvi. 24; Cant. iv. 11).

The Talmud dilates on the preciousness of honey. It is one-sixtieth as sweet as manna (Ber. 57b), and to infants manna had the taste of honey (Yoma 75b); it lighteth up the eye of man (*ib.* 83b; comp. I Sam. xiv. 27). A drink composed of honey, wine, and oil is mentioned under the name of "nomelim" or "onomelin" (*οἰνόμελι*; Ter. xi. 1; Shab. 139b). Honey by itself was considered a beverage (Maksh. v. 9; comp. Ḳid. 48b). In taking out the combs ("ḥallot"; comp. the Biblical "ya'arah," I Sam. xiv. 27; Cant. v. 1) from the hive ("kawweret"), which was made of straw or wickerwork, the bees were first stupefied by smoke; at least two combs were left in the hive as food for the bees during the winter (B. B. 80a; Kelim xvi. 7). Adulteration of honey by admixture of water or flour is referred to (Soṭah 48b; Maksh. v. 9). Honey was produced from dates (Ter. xi. 2; comp. Josephus, "B. J." v. 8). For the medicinal use of honey see Ber. 44b; Shab. 76b, 154b; B. M. 38a. The employment of honey in embalming is mentioned by Josephus ("Ant." xiv. 7, § 4; comp. Pliny, *l.c.* xv. 18; B. B. 3b). See Bee.

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E. G. H. I. M. C.

ḤONI HA-ME'AGGEL. See Onias (ha-Me'aggel).

HÖNIG, ISRAEL (EDLER VON HÖNIGSBERG): Austrian tobacco-manufacturer; born at Kuttenplan, Bohemia, Oct., 1724; died at Vienna Jan. 19, 1808. He is noteworthy in the history of the Austrian Jews as the first among them to be ennobled. The son of a poor merchant, he received his early instruction in Bible and Talmud from his father. At the age of thirteen he went to Prague to continue his Talmudic studies, but two years later was obliged to join his father in business. During his business trips in company with his brother Moses he became acquainted with the tobacco industry, which at that time was almost unknown in Austria. In 1752 he was able, with his father and brother, to take over the lease of the tobacco trade of Prague, which lease, under contract with the government, he extended to several Austrian provinces. During the Seven Years' war his firm held the imperial army provision contracts. The empress Maria Theresa rewarded his services by twice granting him letters patent ("Freibriefe"). In conformity with the wish of Emperor Joseph II., Hönig surrendered his contract in 1783, before its expiration, and the emperor then appointed him councilor and "Tabak- und Siegelgefälldirektor," and in the following year "Bankaldirektor." In 1789 the emperor conferred upon him the patent of hereditary nobility with the title "Edler von Hönigsberg."

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s. B. Te.

HÖNIG, SIDONIE: Austrian actress; born at Vienna 1871; prize-winner at the Vienna Conservatorium. She made her début in 1889, at the Hoftheater, Carlsruhe, as *Jane Eyre* in "Die Waise aus Lowood." In 1890 she went to the Deutsche Volkstheater, Vienna. Two years later she joined the Stadttheater, Hamburg. In addition to *Jane Eyre*, her most successful rôles are *Desdemona*, *Rutland*, and *Philippine Welser*.

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s. E. Ms.

HÖNIGSMANN, OSWALD: Austrian deputy; born in Rzeszow, Austrian Galicia, Dec. 2, 1824; died Oct. 24, 1880. He was educated at Lemberg, where he graduated as doctor of law. His democratic tendencies delayed his admission to the bar in Lemberg for several years. Hönigsmann was a member of both the city and communal councils of Lemberg. He defended Dr. Florian Ziemialkowski, afterward minister, who was accused of participation in the Polish revolution of 1863.

Hönigsmann represented the city of Brody in the Galician Diet, and delivered (Oct. 8, 1868) an effective speech in behalf of the emancipation of the Jews, bringing about a victory for Franz Smolka's efforts in that direction. In 1872 he settled in Vienna. In 1873, after a hard campaign, Hönigsmann was returned to the Austrian Parliament from the Galician district of Kolomea-Sniatyn-Buczacz.

s. L. Y.

HONOR (Hebr. "kabod"; Aramaic, "yeḳar"; in A. V. used also as translation of "hadar"): Either the distinction or excellence manifested by a man, or the mark of distinction accorded to him. "Kabod," when a manifestation of God, is translated "glory" (Ex. xvi. 10, and elsewhere); occasionally also when predicated of man (Ps. lxii. 7; Prov. iii. 35); but when coupled with "hod" (= "glory") it is rendered "honor" (Ps. xxix. 2; Mal. i. 6). From God comes honor to man (I Chron. xxix. 12; Ps. viii. 6 [A. V. 5]; I Kings iii. 13; Dan. v. 18). Honor comes through wisdom (Prov. iii. 16, iv. 8) and fear of the Lord (*ib.* xxii. 4). "Before honor is humility" (Prov. xv. 33, xviii. 12); the humble in spirit upholds it (Prov. xxix. 33). Honor is due to God (Prov. iii. 9; Mal. i. 6; comp. Isa. xxix. 13; Prov. xiv. 31), to parents (Ex. xx. 12), to the aged (Lev. xix. 32), to the Sabbath (Isa. lviii. 13), and to those that fear the Lord (Ps. xv. 4).

Ben Sira (Ecclesiasticus) enlarges upon the idea of honor: the honor of parents ("Take not honor to thyself by the shame of thy father, for it is no honor to thee"; iii. 10, Greek); the honor of the priest (vii. 31); the honor of those that fear the Lord, whose honor is greater than that of judges and potentates (x. 19–24); the honor of self, or self-respect (x. 28–31, xli. 12). God being the source of all glory and honor (I Chron. xvi. 27; Ps. xcvi. 6, civ. 1), man, endowed by Him with honor (Ps. viii. 5–6), claims honor or recognition by his fellow man. "Let the honor of thy fellow man be as near to thee as thine own" (Abot ii. 10; see especially Ab. R. N. xv., Recension A; xxix., Recension B [ed. Schechter, p. 60]). "Who is honored? He that honors mankind; for it is said, 'For them that honor me I will honor'" (I Sam. ii. 30; Abot iv. 1). "Great is the honor due to mankind; it supersedes a prohibition of the Law" (Ber. 19b; comp. B. Ḳ. 79b). "He who seeks honor by the shame of his fellow man has no share in the world to come" (Gen. R. i.; comp. Meg. 28a). "He who honors the Torah is honored by mankind"; "Selfish desire for honor is one of the things that drive man out of the world" (Abot iv. 4, 6, 21). On the other hand, true honor "is one of the things befitting the righteous and of benefit to the world" (Abot vi. 8).

Honor is, above all, due to God, whose glory (honor) fills the world (Ber. 43b; Yoma 38a; Ḥag. 11b). Similar to the honor of God are the honor of parents (Yer. Peah i. 15c; Sifra, Ḳedoshim, i.; Ḳid. 30 *et seq.*) and the honor of the teachers of the Law (Ḳid. 32b *et seq.*; Shab. 114a); even if the latter be wiser in but one thing, honor is due them (Abot vi. 3; Pes. 113b); even a teacher who has forgotten his learning is entitled to honor (Ber. 8b). Honor is due to the assembly (Yoma 70a; Soṭah 39b; M. Ḳ. 21b); to pupils and associates (Abot iv. 12); to the wife (B. M. 59a; Ḥul. 44b); to oneself, through cleanliness (see Hillel in Lev. R. xxxiv.) and proper garments (Shab. 113b), as well as through the labor which renders man independent (Ned. 49b). "It is not the place that honors the man, but the man that honors the place" (Ta'an. 21b).

K.

HONORIUS: Emperor of the Western Roman Empire (395–423). The laws of Arcadius, the Eastern emperor, regarding the Jews were signed also by Honorius, and applied at first equally to the Western Empire. But Honorius later promulgated independent laws in reference to them, mostly with hostile intent. He annulled the decree exempting the Jews of Apulia and Calabria from holding curial offices ("Codex Theodosianus," xii. 1, § 10). In 396 he assured state protection to the "illustrious" patriarch of the Jews, but in a law dated from Milan, April 11, 399, he designated the patriarch as a "robber of the Jews," forbade the payment of the patriarch's tax, and seized for the royal treasury the sum already collected. It is possible that he merely intended thereby to erect a barrier between his dominions and those of his brother Arcadius. Five years later (July 25, 404), however, he again permitted as a special favor the collection of the patriarch's tax (*ib.* xvi. 8, § 17). On April 22, 404, he decreed at Rome that Jews and Samaritans should not be admitted into the army (*ib.* xvi. 8, § 16), a decree that the Jews certainly did not regard as a deprivation, but as a privilege.

From that time on the laws of the Western empire were in general more favorable than those of the Eastern. In 409 the authorities were enjoined to respect the Sabbath of the Jews, and neither to call them into court nor impose work upon them on that day (*ib.* ii. 8, § 3); but in 412 this law was changed. At the same time disturbance of the Jewish worship and robbing of synagogues were forbidden, and Jews were even permitted to keep Christian slaves, on condition, however, of not converting them to Judaism. Honorius also permitted them to study and practise law, remarking that their unfitness for military service did not imply unfitness for the legal profession. Baptized Jews were permitted to return to Judaism.

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G. S. KR.

HOOGSTRATEN (HOCHSTRATEN), JACOB VAN: Belgian controversialist; born at Hoogstraeten, Belgium, about 1460; died at Cologne Jan. 21, 1527. He studied at Louvain and Cologne, and became prior of a Dominican convent, professor of theology at Cologne University, and inquisitor (*censor et quæstor fidei*) in the archbishoprics of Cologne, Mayence, and Treves. A fanatical opponent of the humanists and of the Reformation, he exercised a strong influence in the councils of the Church. He took under his protection the baptized Jew John Pfefferkorn, and assisted him in his attacks upon his former coreligionists and upon Reuchlin. In his ambition to emulate the example of his Spanish predecessors, Torquemada and Ximenes, he attacked the Talmud and other Jewish books, with their defenders. With his assistance, Pfefferkorn, on Aug. 19, 1509, secured from the emperor Maximilian authority to confiscate and examine all Jewish writings and to destroy those directed against the Christian faith. When these plans failed, Pfefferkorn turned upon Reuchlin, who had given a formal opinion against the suppression of the Jewish books. Attacked by Pfefferkorn (1511) in a gross libel under the title of "Handspiegel," Reuchlin retorted in his "Augenspiegel." Hoogstraten and the other members of the Cologne faculty declared the "Augenspiegel" a dangerous book, and called upon its author to recant. Reuchlin successfully refuted their accusations in "Defensio Contra Calumniatores Suos Colonienses" (Tübingen, 1513).

Notwithstanding an imperial edict imposing silence upon both parties, the Dominicans continued the controversy. In his capacity as inquisitor, and without authorization from his provincial, Hoogstraten summoned Reuchlin (Sept. 15, 1513) to appear within six days before the ecclesiastical court of Mayence to be tried on the charges of favoring the Jews and of heresy. On Sept. 20, with a number of Dominicans, Hoogstraten arrived at Mayence, and opened the session as accuser and judge. He was encouraged in his procedure by the universities of Cologne, Louvain, and Erfurt, which had declared against Reuchlin. At this point Archbishop Uriel of Mayence interfered; and Pope Leo X. authorized the Bishop of Speyer to decide the question. Meanwhile Hoogstraten had Reuchlin's "Augenspiegel" publicly burned at Cologne. On March 29, 1514, the Bishop of Speyer pronounced judgment in favor of Reuchlin, and condemned Hoogstraten to pay the expenses incurred (111 guilders).

Against this decision Hoogstraten appealed to the pope, founding his hope of success upon the venality of the court of Rome. "At Rome everything can be had for money," he used to say. At Rome he made use of all the means at his disposal, but he had to content himself with a decision of the pope indefinitely postponing the trial (July, 1516). The Dominicans, intimidated by Knight Franz von Sickingen, divested Hoogstraten of the offices of prior and inquisitor. But four years later, Jan. 23, 1520, the pope reversed the judgment of the Bishop of Speyer, condemned Reuchlin's "Augenspiegel," and reinstated Hoogstraten.

During these four years Hoogstraten and Ortuin Gratius were the butt of satirical attacks in the "Epistolæ Obscurorum Virorum." In an "Apologia" (Cologne, 1518), addressed to the pope, Hoogstraten defended himself against such attacks, and especially against George Benignus, a warm defender of Reuchlin, and stigmatized the latter as a heretic and a champion of the Jews. Against this pamphlet Reuchlin, Busch, and Hutten addressed letters to Hermann von Neuenaar, who published them under the title "Epistolæ Trium Illustrium Virorum." Neuenaar, who, in a letter to Emperor Maximilian, had called Hoogstraten "the pestilence of Germany," also published an apology of Reuchlin's entitled "Defensio Nuper ex Urbe Roma Allata," which Hoogstraten answered in "Apologia Secunda" (Cologne, 1519). In the same year he wrote "Destructio Cabalæ," in which he endeavored to refute Reuchlin's cabalistic works, but showed his own ignorance of this literature.

In Luther Hoogstraten saw the most dangerous enemy of the Church. Chiefly at his instigation, Luther's writings were burned at Cologne (Nov. 27, 1519). Hoogstraten's "Colloquia cum Divo Augustino" (1521), "De Christiana Libertate Tractatus V Contra Lutherum" (1526), and "Disputationes Contra Lutherum Aliquot" were directed against Luther. In these and in other polemical writings he defended the worship of saints, the celibacy of priests, and other institutions of the Church, and justified the burning of two heretics for which he was mainly responsible.

BIBLIOGRAPHY: *Allg. Deutsche Biog.*; Grätz, *Gesch.* ix. 68–213; Herzog-Hauck, *Real-Encyc.* s.v. *Reuchlin*; Meyerhoff, *Reuchlin und Seine Zeit*, Leipsic, 1831; Ludwig Geiger, *Reuchlin, Sein Leben und Seine Werke*, ib. 1871; Wetzer and Welte's *Kirchenlexikon*.

D. S. MAN.

HOORNBEEK, JOHN: Dutch controversialist of the seventeenth century. He was the author of "Libri VIII pro Convincendis et Convertendis Judæis," a manual for missionaries to the Jews, with copious prolegomena (Leyden-Amsterdam, 1655). Although he was apparently in sympathy with the Jews, his real purpose was to attack their religion. These eight books, without the prolegomena, had already appeared under the title "Disputationes Anti-Judaicæ" (Utrecht, 1645). He also wrote "Summa Controversiarum Religionis cum Infidelibus," a manual for missionaries to the heathen (Frankfort-on-the-Main, 1697).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 407; Grätz, *Gesch.* x. 118.

D. S. MAN.

HOPE: The expectation of something desired. The Hebrew terms for "hope" are "tiḳwah" and "seber," while "miḳweh" and "kislah" denote "trust"; and "toḥelet" signifies "expectation."

——**Biblical Data:** Hope, a characteristic element of religion in general, is fundamentally such in the Old Testament.

> "The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should hope and quietly wait for the salvation of the Lord" (Lam. iii. 24–26). "Trust ye in the Lord forever" (Isa. xxvi. 4). "To God alone silently submit, O my soul; for my hope depends upon him" (Ps. lxii. 5, Hebr.; comp. *ib.* lxxi. 5).

This hope was kindled by the firm belief that the Lord, the Creator of the world, controls all things for the special happiness of man. This was especially felt in regard to Israel, God being the Redeemer (Ex. vi. 6–8; comp. Deut. vii. 6; Isa. xliii. 4, lxv. 19–25; Ps. ciii. 13). Israel was the chosen people, and God, the friend of the Patriarchs, its special guardian (Isa. xli. 8, xlviii. 20). Relying on the experiences of the past and on the promise of their God for the future, the hope of the people naturally turned to the Lord in all emergencies. "O the hope of Israel, the savior thereof in time of trouble" (Jer. xiv. 8; comp. *ib.* xvii. 13, l. 7; Ps. xlvi. 5, cxix. 116).

In the darkest hour of adversity the Prophets did not despair for Israel. When Jerusalem was desolate and in captivity, the voice of prophecy spoke most confidently, pointing back to the divine guidance that had watched over the race. Nor was the hope of a brighter future ever entirely lost by the people; especially did it increase after the Maccabean rising. Whenever any incongruity appeared between their actual condition and the belief that the Israelites were especially favored by Providence, refuge was taken in the hope of the establishment of the kingdom of God. When Antiochus Epiphanes (175–163) assailed the religion of the Fathers, Daniel dreamed of the kingdom of Heaven. The righteous nation, being immortal, was to be delivered from thraldom and ushered into an era of peace and prosperity; and from that kingdom belief in the true God was to spread over the face of the earth (see Prophecy).

Hope was further based upon the conviction that God was the moral governor and judge of the world. Thus, the ever-recurring theme of prophecy and psalm and the basic thought of the Wisdom literature are the final vindication of virtue and the destruction of vice. "The hope of the righteous shall be gladness: but the expectation of the wicked shall perish" (Prov. x. 28; comp. Ps. ix. 19, xxxiii. 5, xlvii. 2 *et seq.*, xcvii.). This belief stayed the Jewish mind when face to face with the great mysteries of life. No matter what were the doubts produced by foreign doctrine, confidence in the moral government of the universe remained steadfast.

> "Is not thy fear [of God] thy confidence, and thy hope the integrity of thy ways?" (Job iv. 6, Hebr.). "Blessed is the man that maketh the Lord his trust" (Ps. xl. 4). "God is our refuge and strength, a very present help in trouble" (*ib.* xlvi. 1; comp. Job v. 16; Ps. lvii. 3, lxxxv. 9; Isa. liv. 10).

——**In the Apocrypha and the Talmud:** In the Apocrypha the following passages occur:

> "Trust in Him, and He will help thee; order thy ways aright and set thy hope on Him" (Ecclus. [Sirach] ii. 6). "Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate" (*ib.* ii. 4). "Ye that fear the Lord, believe Him; and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting joy and mercy" (*ib.* ii. 8–9). "For though they be punished in the sight of men, yet is their hope full of immortality" (Wisdom iii. 4). "But by such works hast Thou taught Thy people that the just man should be merciful, and hast made Thy children to be of a good hope" (*ib.* xii. 19). "There is promised us an everlasting hope" (II Esd. vii. 50). "For my hope is in the Everlasting" (Baruch iv. 22; comp. Ecclus. [Sirach] xiii. 6, xxiv. 18, xxxiv. 13, xlix. 10; II Macc. ii. 17; vii. 11, 14, 20; ix. 20).

The following are some of the Talmudic references to hope:

> "To him who puts his hope in God will the Lord be a protection in this world and in the world hereafter" (Men. 29b). "Those who have faith in God need not worry about the coming day" (Soṭah 48b). "Man ought to accustom himself to say, 'All that happens, God lets happen for the best'" (Yoma 76a). "All Israel will inherit the future world" (Sanh. x. 1).

Hope in a brighter day, based upon ardent faith in God's justice and in His special friendship for the descendants of Jacob, has been the stay and consolation of the Jew throughout the ages. The darker the present, the brighter appears the future. Comp. Agadat Bereshit, § 42; Midrash ha-Gadol, pp. 414 *et seq.*

K. A. G.

HOPHNI (חפני): The older of Eli's two sons who officiated as priests in the tabernacle of Shiloh (I Sam. i. 3). Hophni and his younger brother Phinehas are reproved as sons of Belial, and as rapacious and lustful (I Sam. ii. 12–17, 22). Their misdeeds provoked the indignation of the people, and the divine curse was pronounced first by an unknown prophet and afterward by Samuel (I Sam. ii. 23–36, iii. 11–14). They were both killed on the same day, in a battle between the Israelites and the Philistines (I Sam. iv. 11). The Talmudists do not agree as to the wickedness of both brothers: Rab concluded (Shab. 55b) that Phinehas was not guilty of any of the crimes mentioned, but that Hophni alone committed them; but R. Jonathan, quoted by R. Samuel b. Naḥmani (*l.c.*), declares that neither was wicked, and that the words in which the crimes are imputed to them in I Sam. ii. 22 have a figurative meaning in this instance.

E. G. H. M. Sel.

HOPHRA (חפרע): King of Egypt at the time of the destruction of Jerusalem by Nebuchadnezzar. The name occurs but once in the Bible (Jer. xliv. 30); in the other passages where this king is referred to (Jer. xxxvii. 5, 7, 11; Ezek. xxix. 2 *et seq.*) he is called "Pharaoh." He is to be identified with the 'Ουάφρης of Manetho and the 'Απρίης of Herodotus and Diodorus. Hophra was the fourth king of the twenty-sixth dynasty, the son of Psammetichus II. and grandson of Necho. When Jerusalem was besieged by Nebuchadnezzar, Hophra marched to the assistance of the Jews, and the siege was interrupted for a short time (Jer. xxxvii. 5, 7, 11). According to Herodotus (ii. 161), Hophra also helped the Tyrians against Nebuchadnezzar, and had a certain degree of success. It is very likely that the words of Ezekiel xxix. 18 refer to this event. Jeremiah (xliv. 30) and Ezekiel (xxix. 2–xxxii.) predicted the fall of Hophra and Egypt through the Babylonians; but according to historical statements these predictions were not fulfilled. Hophra was dethroned by Amasis and strangled by the mob (Herodotus, ii. 169).

E. G. H. M. Sel.

HOR (הר ההר): **1.** Mountain on the border-land of Idumæa; the next stopping-place after Kadesh of the children of Israel during their wanderings in the wilderness; famous as the scene of Aaron's death (Num. xx. 22 *et seq.*, xxxiii. 37, and elsewhere). Josephus ("Ant." iv. 4, § 7), without giving the name, says that Aaron died on a mountain near Petra; the same topography is indicated by Eusebius ("Onomasticon," *s.v.* "Or"). This corresponds with the situation of Jabal Harun ("the mountain of Aaron"), a two-peaked mountain on the eastern edge of Wadi al-'Arabah. The double peak may account for the Biblical name "Hor ha-Har" ("a mountain on a mountain"; comp. Rashi to Num. xx. 22).

2. Mountain which marked the northern limit of the inheritance of the Israelites in the land of Canaan (Num. xxxiv. 7-8). The line was to be drawn from the Mediterranean Sea to Mount Hor, and thence to Hamath. The term "Hor ha-Har" (Num. *l.c.*) indicates, probably, some conspicuous mountain, perhaps Mount Hermon. But pseudo-Jonathan renders it, as well as No. 1, by "Ṭawros Umanos"; and the Jerusalem Targum renders it by "Ṭawros Manos" (= "Mount Amanus"), apparently identifying it with the "Amana" of Cant. iv. 8. In the Talmud the northern limit of the Holy Land is Ṭure Amnon (Giṭ. 8a) or Ṭure Amanah (Yer. Sheb. vi. 1), on which mountain there is a place called "Ḳapelaria." According to Estori Farḥi ("Kaftor wa-Feraḥ," ed. Berlin, ii. 42), the Biblical Mount Hor is to be identified with Jabal al-Aḳra', the ancient Mons Casius, between Latakia and Antioch. He supports his contention by identifying several places in the territory of Asher, along the northern frontier, with towns in the neighborhood of Jabal al-Aḳra'. His contention is also supported by the Targum of Jerusalem, which renders the "Hamath" of Num. xxxiv. 8 by "Antioch." Schwarz ("Das Heilige Land," p. 18), refuting Estori's opinion, identifies Mount Hor with the Ras al-Shaḳḳa, on the road from Tripoli to Beirut.

Bibliography: Neubauer, *G. T.* pp. 8, 9; McClintock and Strong, *Cyc.* s.v.; Smith, *Dict. of Bible*, s.v.

E. G. H. M. Sel.

HORAM: King of Gezer at the time of the war between Joshua and the inhabitants of the land of Canaan. Horam went to the assistance of Lachish, but Joshua slew him and all his people (Josh. x. 33).

E. G. H. M. Sel.

HORAYOT ("decisions"): The name of a Talmudic treatise in Seder Neziḳin ("damages"), the fourth in order of the six "sedarim" of the Mishnah. In the Mishnah edition it occupies the tenth and last place in the "seder"; in the Babylonian Talmud the ninth place, in the Jerusalem Talmud the eighth. The treatise has gemara in both Talmuds. It consists of three chapters in the Mishnah and of two in the Tosefta, and treats of the special sin-offerings to be brought by the community, the anointed priest, and the "nasi" (ruler) for sins committed unwittingly. The Biblical law (Lev. iv.) distinguishes, with regard to the kind of sacrifice and the manner of offering, between a private individual, an anointed priest, a nasi, and an entire community. A private individual who transgressed a commandment unwittingly ("shogeg") was required to offer a female kid, a prince ("nasi") a male kid, and an anointed priest or a community a ram. Various forms connected with the offering of the sacrifice are also prescribed for each case. The discussion of these laws occupies the greater part of the treatise.

Sacrifice for Unintentional Sins.

Ch. I. The special communal offering may be brought only when the sin was committed in accordance with an erroneous enactment passed by the higher court. Maimonides (introduction to commentary on the mishnah of this treatise) sums up the conditions necessary for the bringing of such a sacrifice, found in the first and second chapters, as follows: (1) the head of the Sanhedrin and all its members must have been present when the decision was rendered; (2) every one of them must have been fully qualified to serve as a member of that body; (3) the decision must have been passed by a unanimous vote; (4) the error must concern a Biblical law; (5) at least a majority of the people must have followed the decision in practise; (6) those who followed the decision in practise must have been unaware of the mistake, and must have supposed that they were acting in accordance with law; (7) the error must have been due merely to ignorance of a matter of detail, and not to ignorance of the existence of the whole Biblical law in question. Unless these conditions are present every one of those who has acted in accordance with the erroneous enactment must bring an individual offering.

Ch. II. The anointed priest who had interpreted some Biblical law erroneously and had acted accordingly was required to bring a special sacrifice. The same conditions that governed the case of an erroneous enactment of the court with regard to the practise of the community governed also the erroneous decision of the anointed priest with regard to his own practise. The laws regarding the special sacrifice of the nasi are also discussed in this chapter.

Precedence.

Ch. III. In the cases of the anointed priest and the nasi, whose tenure of office is temporary, a question might arise as to the kind of sacrifice they must bring for sins committed before entering upon their respective offices, or after relinquishing them. If the sin was committed before they assumed office, they were both regarded as private individuals, and were obliged to bring a female kid. If, however, the sin was committed after they had relinquished their offices, the nasi was regarded as an individual, while the status of the anointed priest was unchanged. After the Mishnah has defined the term "anointed priest" and determined his position in the Temple, it enters upon a discussion of matters of priority — as between man and woman in cases of charity, or as regards the return of a lost object. It then enumerates the various castes among the Jews and their order of priority with regard to the calling up to read the Law, etc. — priests, Levites, Israelites, illegitimates, "netinim" (the Gibeonites), proselytes, and freed slaves. In conclusion, the following significant remark is made: "This is only when all other things are equal, but in the case of an ignorant priest and a scholar who is an illegitimate, the latter must precede the priest in all honors."

The gemara is mainly devoted to the interpretation of the laws of the Mishnah, with a few haggadic digressions in the third chapter. Rashi's commentary is much more profuse here than in other parts of the Talmud, and the tosafot published in the new Wilna edition of 1889 extend only to the first two chapters, the style and method, mainly of an interpretative nature, being very different from those of the tosafot to other books. In the same edition, besides the commentary of Hananeel, there is a commentary called "Tosafot ha-Rosh," attributed to Asher b. Jehiel. The laws of Horayot are classified in Maimonides' "Yad" under "Shegagot," xii.-xv.

Bibliography: Schwab, *Le Talmud de Jerusalem*, xi., Paris, 1889; Wünsche, *Der Babylonische Talmud*, vol. iii., part 2, Leipsic, 1889; idem, *Der Jerusalemische Talmud*, haggadic part, pp. 291-296, Zurich, 1880; Rabbinowitz, *Législation Civile du Thalmud*, vol. v., Paris, 1880.

E. C. J. H. G.

HOREB, MOUNT. See Sinai.

HOREM (חרם = "sacred" or "fortified"): Fortified city of Naphtali, named with Iron and Migdalel (Josh. xix. 38). It is generally identified with the modern Ḥurah, west of Kedesh-naphtali.

E. G. H. M. Sel.

HORESH: The word בחרשה, indicating the place in the wilderness of Ziph where David hid himself from Saul (I Sam. xxiii. 15, 18, 19), generally translated "in the wood," is taken in the R. V. (*ib.* xxxiii. 15, margin) and by several modern critics as a proper name. The final ה is considered by them as the local "postpositive," though it never occurs elsewhere in a word with the preposition ב. The word has the appearance of a proper name; if it be one it must be translated "in Horeshah." The Septuagint version renders *'εν τῇ καινῇ*, reading בחרשה, "in the new city."

E. G. H. M. Sel.

HOR-HAGIDGAD (חר הגדגד): Place in the desert where the Israelites encamped; said to be situated between Bene-jaakan and Jotbathah (Num. xxxiii. 32, 33; in R. V. "Hor-haggidgad"). In Deut. x. 7 the name is changed to "Gudgodah" (הגדגדה). Robinson ("Researches," i. 267) mentions a Wadi al-Ghuḍaghiḍ on the west side of the 'Arabah.

E. G. H. M. Sel.

HORI (החרי; plural, **Horites,** החרים = "the cave-dwellers"): **1.** Surname of Seir, who, with his descendants, the Horites, occupied the land subsequently called "Edom" (Gen. xxxvi. 20 *et seq.*). The name occurs in the plural only once (Deut. ii. 12), and with the definite article; its meaning indicates the nature of the dwellings of the aboriginal inhabitants of Idumæa, and is confirmed by the presence of excavated dwellings in the mountains of Edom. The Horites are first mentioned in connection with their defeat by Chedorlaomer and his allies in the time of Abraham (Gen. xiv. 6). They were finally destroyed by the Edomites, who occupied their land (Deut. ii. 12, 22; see Edom).

2. Son of Lotan, a Horite (Gen. xxxvi. 22; I Chron. i. 39).

3. Father of Shaphat, who represented the tribe of Simeon among the spies sent by Moses into Canaan (Num. xiii. 5). In this case the name is written חורי, and may mean "the noble."

E. G. H. M. Sel.

HORMAH (חרמה = "inviolable," "asylum"; in Biblical folk-etymology it is explained as signifying "under the ban ["ḥerem"]," "devoted to destruction"): Name of a city, usually found without the article, but in Num. xiv. 45 (Hebr.) written "ha-Ḥormah." It is not certain whether only one, or more than one, place is represented by the name, though the latter is more probable. Hormah is mentioned between Chesil and Ziklag in the list of the "uttermost cities" of Judah, toward the territory of Edom "southward," in the Negeb (Josh. xv. 21, 30-31). It is also among the places allotted to Simeon, and is mentioned between Bethul and Ziklag (Josh. xix. 4-5; I Chron. iv. 30).

The "elders of Judah . . . which were in Hormah" were included by David among those that shared in the distribution of the spoils captured from the Amalekites (I Sam. xxx. 30). Situated in the southwestern part of the Judean Negeb, this Hormah can not well be held to be identical with the Hormah described as being in Seir, though modern critics suggest the emendation "mi-Se'ir" = "*from* Seir," in the account of the repulse the invading Israelites met at the hands of the Canaanites (Deut. i. 44). This Hormah must have been situated not far from Kadesh (Num. xiv. 45). It is not plain to which of these two localities (if they are distinct) the narrative that is twice given to account for the name (Num. xxi. 1-3; Judges i. 17) refers. The first passage suggests that the older native name was "Arad"; with the neighboring cities the place was destroyed by the Israelites during their earlier wanderings, as a punishment for the hostilities of its king. Hence the new name, "devoted to destruction." The second passage (Judges i. 17) gives "Zephath" as the original appellation; Judah aiding Simeon to destroy it, it came to be known as "Hormah." Some critics (among them Johannes Bachmann) have contended that the city was twice destroyed; others explain that Num. xxi. 3 narrates by anticipation the destruction of the town by Judah and Simeon.

Arad and Zephath must then also be held to be identical, which raises new difficulties. For this reason the change of "Zephath" into "Arad" in the reading of Judges i. 17 has been suggested, while Moore ("Judges," p. 36) would omit the words "melek Arad" in Num. xxi. 1 (Hebr.) as an interpolation. This would leave the two passages without any connection, except in that they both contain explanations of the name "Hormah." Robinson connects Zephath with the pass Nakb al-Ṣafa, southeast of Kurnub ("Researches," 2d ed., ii. 181). Rowlands identifies it with Sebata or Sebaita (see Williams, "Holy City," 2d ed., i. 464), and is supported by Palmer ("The Desert of the Exodus," pp. 371 *et seq.*). Moore (*l.c.*) rejects both identifications. Cheyne ("Encyc. Bibl.") solves the difficulties by the transposition of the consonants of the name חרמה to read רחמה, which, of course, is then brought into relation with the Jerahmeelites. E. G. H.

HORN, EDUARD. See Einhorn, Ignatz (Eduard Horn).

HORNET. See Insects.

HORNS OF MOSES: Owing to the representations of the old painters and sculptors, it has become a wide-spread belief that Moses, when he came down from Mount Sinai with the tables of the Law, had two horns on his forehead. This strange idea, however, is based upon a wrong interpretation of Ex. xxxiv. 29, 35, והנה קרן עור פניו ("And behold the skin of his face shone"), in which קרן means "to shine" (comp. Hab. iii. 4, קרנים מידו לו = "brightness was on his side").

The old translations give קרן = "shine," with the exception of Aquila and the Vulgate, which read "his face had horns." This misunderstanding, however, may have been favored by the Babylonian and Egyptian conception of horned deities (Sin, Ammon), and by the legend of the two-horned Alexander the Great (see the Koran, sura xviii. 85).

Bibliography: Cheyne and Black, *Encyc. Bibl.* s.v.; Dillmann, Commentary on Exodus, *ad loc.*

E. G. H. M. Sc.

HORNTHAL, FRANZ LUDWIG VON: German jurist and author; born in Hamburg March 5, 1763; died at Bamberg June 27, 1853. After studying at Bamberg he was appointed teacher to the pages of the Bishop of Bamberg. A few years later he established himself as an attorney at law. In 1803 he became district president ("Landescommissar"), and then attained in quick succession the positions of "Landesdirectionsrath," "Stadtcommissar," and chief of police. In 1806 he became "Regierungscommissar," and judge at the supreme court of justice of Franconia. At this time he was called upon to regulate the disorganized financial affairs of the city of Nuremberg. In 1809 he visited Vienna. During the War of Liberation (1813–15) he was very active in recruiting and equipping volunteers in Bavaria. For the services thus rendered to his fatherland he was ennobled (1815). About this time he became mayor of Bamberg, and through his organization of philanthropic and other institutions rendered the greatest services to his fellow citizens.

Hornthal wrote: "Ueber das Anlehensgeschäft der Vereinigten Bayerischen Gutsbesitzer," Bamberg, 1824; "Ansichten über den Wechselseitigen Einfluss der Umwälzung des Staats und des Staatscredites," 1816; "Werden die Deutschen Bundesfürsten an einem Feindlichen Einfalle in Spanien Theil Nehmen?" Nuremberg, 1823; "Ueber den Congress zu Verona," *ib.* 1822; "Darstellung der Ereignisse bei dem vom Fürsten Hohenlohe Unternommenen Heilverfahren," Bamberg, 1822; "Darstellung der Verhältnisse der Stiftungen in Bamberg," *ib.* 1821; "Ueber Souverainetät, Staatsverfassung und Repräsentativform," Nuremberg, 1816; "Ueber das Grossherzoglich Weimar'sche Strafurtheil Gegen den Hofrath Ofen," *ib.* 1819; "Vorschläge über Abwendung der Fruchttheuerung," *ib.* 1817; "Briefe aus Bamberg über das Wundervolle des Fürsten v. Hohenlohe," Erlangen, 1821; "Minister Londonderry und Sein Federmesser," Nuremberg, 1822.

Bibliography: *Jüdischer Plutarch*, ii. 91–94.

S.

HOROLOGY: The science of the measurement of time. Portions of time are distinguished in the first chapter of Genesis. The term "from time to time" (I Chron. ix. 25) means from hour to hour, that is, a complete day, just as in the Talmud and in rabbinical literature מעת לעת denotes twenty-four hours, a full day. The phrase עתים ורגעים ("hours and minutes"; Ber. 3b) shows that עת is sometimes used to distinguish the hour. The Hebrew word רגע is used in the Talmud to describe also a second, a moment. The Chaldaic equivalent for "hour" is שעה, שעתא (Dan. iv. 16, 30 [A. V. 19, 33]). Other Biblical expressions of time are עצם היום ("noon"), צהרים ("midday"), יום גדול ("high day"), and חצי הלילה or חצות ("midnight"). According to the Talmud, the night is divided into three or four parts (משמורות = "watches"; Ber. 3a). Other subdivisions of the day are שחר ("dawn") and בין הערבים ("twilight"). In the Midrash the hour is divided into quarters termed "hands" (Yalḳ., Gen. 76). A "hand" signifies a quarter of an hour, as the hands and feet are the four principal members of the body.

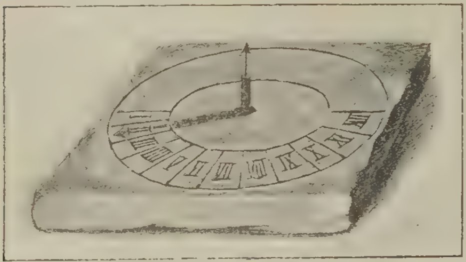
The length of the hour is not given in the Bible, but in the Talmud, as stated above, twenty-four hours constitute a day. The hours of the night begin with sunset; and twelve hours from this the twelve hours of the day begin. The third hour of the day corresponds to 9 A.M.; the sixth hour to noon; the ninth hour to 3 P.M.; and so on. It is very probable that the same division of hours prevailed in Biblical times. The apportioning of twelve hours each to the day and the night was doubtless due to the Babylonian astrologers or authorities on horoscopes, who thought that the twelve constellations (מזלות; Ber. 32b) represented the hours, each having a supernatural power over a certain hour of the day or the night.

The device of the circle known as the dial, divided into twelve equal segments with a rod in the center, was probably first invented to point out the constellations. "Whoever wishes to know, may take a straight-cut rod and set it up on the level [in the center] between twelve fingers [inches, spaces] and measure its shadow for twelve degrees" ("Baraita di-Shemuel ha-Ḳaṭan," iii. 11, Frankfort-on-the-Main, 1863). Shabbethai b. Abraham (tenth century) writes that a Gentile of Babylon taught him the art of measuring the rod-shadow described in the Baraita of Samuel (Zunz, "G. V." p. 98).

Sun-Dial.

The first use of the sun-dial (צל המעלות = "the shadow of the degrees"; Isa. xxxviii. 8) in Biblical times is generally credited to Ahaz, King of Judah (739 B.C.); and some authorities suppose that he imported it from Assyria when he visited Tiglath-pileser at Damascus, where he also copied the architecture of the altar (II Kings xvi. 10). Probably Ahaz constructed the dial in connection with the "covert of the Sabbath" (*ib.* verse 18), explained by Rashi to be a shaded place which Ahaz had built in the court of the Temple for rest and recreation. See Dial. The Talmud, however, does not credit the dial to Ahaz personally, as it must have been in existence before him, and it is not mentioned in his lifetime.

The sun-dial is known in the Mishnah as the "hour-stone" (אבן השעות); and its style or gnomon is called מסמר (= "nail" or "wire"; 'Eduy. iii. 8). Maimonides (Commentary to 'Eduy. *ad loc.*) describes the contrivance as "a broad and level stone set in the ground, with a circular line drawn on it; a perpendicular style [in the center] is raised on a perpendicular projection, in length usually a little less than that of a quarter of the segment indicated on the stone. The shadow of the style at every hour is marked and numbered on the circle of the stone."


Sun-Dial as Described by Maimonides.
(After a sketch by J. D. Eisenstein.)

The Gold Candelabrum.

The Mishnah relates that Helen, the mother of Monobaz II., King of Adiabene, made a gold "nebrashta," which she caused to be placed in front of the entrance to the Temple (Yoma iii. 10). The Tosefta adds that at daybreak sparks were emitted by the nebrashta; and it was then known that it was time to say the "Shema'" (*ib.* ed. Zuckermandel, ii. 183; comp. Gem. Yoma 37b). The Temple was situated on the west side of Mt. Moriah, and the nebrashta at its entrance on the east side. The latter thus caught the first rays of the sun, and served the useful purpose of indicating to the multitude in front of the entrance the exact time of sunrise. There are two interpretations for "nebrashta": one amora defines it as a candelabrum; another as a "ḳonbeta" (Yer. Yoma iii. 41b; comp. Jastrow, "Dict." *s.v.* קונביתא = "snuffers").

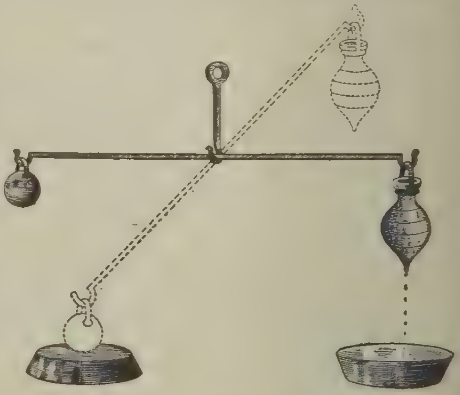
The sun-dial in its primitive state was a series of marks showing the position of the sun's shadow on a wall at various hours of the day. The Midrash, commenting on Abraham's visitors who predicted the birth of Isaac at the anniversary of "this existing hour" (כעת חיה; Gen. xviii. 10), states that the visitors made a scratch on the wall, and said "when the sun reaches this spot" (Pesiḳ. R. 6 [ed. Friedmann, p. 24b]). Regarding a similar phrase, "to-morrow about this time" (כעת מחר = "at the same hour"; Ex. ix. 18), Zebedee b. Levi says Moses made a scratch on the wall and predicted the hailstorm "when the sun reached this spot on the following day" (Ex. R. xii. 3). Rabban Simeon b. Gamaliel says any one can detect the difference between the lunar and the solar year (354 and 365 days respectively) by marking the shadow of the sun at the time of the solstice in Tammuz (July) and watching when the sun reaches the same spot in the following year. He will find a gain of eleven days over the lunar year (Seder 'Olam iv., end; Gen. R. xxxiii. 10).

The Clepsydra.

While the sun-dial was used to indicate the hours of the day when the sun shone, the clepsydra, or water-clock, was designed to designate the hours in cloudy weather and at night. Its earliest use was probably limited to the indication of the exact time of midnight. The Talmud explains that Moses, because he feared that the astronomers of Pharaoh would err in their calculations and consider him unreliable, said the Lord would kill the first-born in Egypt "about" midnight (Ex. xi. 4), whereas the event happened exactly at midnight (*ib.* xii. 29; Ber. 4a).

A unique and artistic contrivance to indicate midnight is said to have been invented by King David. As told by R. Simeon Ḥasida, David had his harp hanging over his couch and adjusted to the north wind, which at midnight blew across the strings, thus playing the instrument automatically. The music awakened David, who immediately prepared to study the Law until the morning star appeared (Ber. 3b). This story is based on the passages: "At midnight I will rise to give thanks unto thee" (Ps. cxix. 62), and "Awake up, my glory; awake, psaltery and harp: I myself will awake early" (*ib.* lvii. 9 [A. V. 8]).

The clepsydra is mentioned in Mishnah and Talmud under various names, perhaps to distinguish different forms and designs, all, however, signifying one thing; namely, the slow escape—literally the stealing away—of the water, drop by drop, which is the meaning of "clepsydra" in Greek. The actual word occurs in Gen. R. xlix., § 12 in the form חלף סדרה = חלפסדרה. The variety known as "arpakas" (= ארפכס [misspelled אפרכס] = *ἅρπαξ*, *ἁρπάγιον* = "harpax," or perhaps = *πρόχους*) was made both of metal and of glass (Kelim xiv. 8, xxx. 4). This device was so arranged that, when completely filled, the pressing of a finger on the top, making it air-tight, would stop the running of the water from the bottom (Gen. R. iv. 3). Another form, called "tiatorus" (*διατόρος* = טיטרום), was made of metal. R. Jose considered it a "receptacle" because its contents dropped out slowly (Kelim ii. 6).


Clepsydra as Described in the Zohar.
(After a sketch by J. D. Eisenstein.)

A third kind was called "araḳ" (ארק). The version in 'Er. 104a, מעלין בדיופי ומטיפין מיארק,

In the Zohar.

should be read מעלין דיופטין ומטיפין מי ארק (= "it s permitted to raise the plummet [διαβήτης = 'weight" or "ball"] and to allow the water to drop from the clepsydra"). This kind was used in a sickroom to awaken the patient at certain intervals. According to another account, the constant dropping of the water had a soothing effect on the patient's nerves (*ib.*). A correct description of this form of clepsydra is given in the Zohar, where it is related that R. Abba, on his way from Tiberias, stopped at an inn in the village of Tarsus. Before retiring he asked the innkeeper whether he had a rooster that would awaken him exactly at midnight for "ḥazot." The innkeeper assured Abba that he had a better device; namely: "A scale, having on one side a weight, and on the other a jug filled with water which escapes drop by drop. Exactly at midnight the vessel becomes empty, causing the weight on the other side to fall and sound an alarm throughout the house, thus announcing the hour of midnight. We made this appliance for the old man who stays here and who arises regularly at midnight to study the Law" (Zohar, Lek Leka, p. 182, Wilna, 1882).

The clepsydra in its simplest form is traced by some historians to the Greeks (about 430 B.C.), and by others to the censor Scipio Nasico (595 B.C.).

The general term "horologe" for a timepiece is used in Talmud and Midrash with reference to the passage, "This month shall be unto *you* the beginning of months" (Ex. xii. 2). The Rabbis understood the word לכם (= "unto you") as indicating a surrender of the right to fix the time of the calendar; and they illustrate the idea in the Midrash with a parable of the horologe (אורלוגין) which was delivered by the king to his son who succeeded him. Similarly the Almighty delivered the key for reguating the time for the months and the festivals to srael (Yer. R. H. i. 3; Pesiḳ. R. 15 [ed. Friedmann, p. 77a]). In medieval literature the clock is known as מורה שעות ("the hour-guide"); in modern Hebrew, as שעון.

Bibliography: *Hour-Glasses*, in *Jour. Archæological Association* (London), 1848, iii. 301; 1856, xii. 265; 1873, xxix. 130; *The Dial of Ahaz*, in *Jour. of Sacred Literature*, i. 406, ii. 163, London, 1855–56; Wood, *Curiosities of Clocks and Watches*, p. 7, London, 1866; *The Dial of Ahaz*, in *Popular Astronomy*, Dec., 1898, pp. 537–549.

s. J. D. E.

HOROMITE. See Sanballat.

HORONAIM (חרנים = "the two hollows"): City of Moab (Isa. xv. 5; Jer. xlviii. 3, 5), menioned also in the Mesha inscription (lines 31, 32) under the name הורנן. Its site is supposed by some o be to the south of the Arnon. Josephus ("Ant." xiii. 15, § 4; xiv. 1, § 4) speaks of a Moabite city named "Oronas" or "Orone" as having been taken by Alexander Jannæus.

E. G. H. M. Sel.

HOROVITZ, MARKUS: German rabbi and historian; born March 14, 1844, at Ladány, near Tokaj, Hungary. The descendant of an ancient family of scholars, he pursued his rabbinical studies at the yeshibot of Ujhely, Verbó, and Eisenstadt the last-named then in charge of Israel Hildesheimer). He studied (1868–71) philosophy and Orientalia at the universities of Vienna, Budapest, and Berlin, taking his Ph.D. degree at Tübingen. In Dec., 1871, he was called as rabbi to Lauenburg in Pomerania; in 1874, to Gnesen, Prussian Posen; and in Sept., 1878, to Frankfort-on-the-Main. At Frankfort he organized two model religious schools. Horovitz was one of the directors of the Deutsche Rabbinerverband, and president of the German Jewish orphan asylum at Jerusalem.

Besides numerous sermons; "Maṭṭeh Lewi," a work in Hebrew on letters of divorce (Frankfort-on-the-Main, 1891); and essays on the origin of the Hungarian Jews (in "Izraelita Közlöny," 1869) Horovitz published the following works: "Zur Gesch. der Jüdischen Gemeinde in Eisenstadt," 1869; "Jose ben Jose," in "Jüdische Presse," 1873; "Frankfurter Rabbinen," 4 parts, Frankfort-on-the-Main, 1882–85; "Jüdische Aerzte in Frankfurt-a.-M." 1886; "Die Wohlthätigkeitspflege bei den Juden im Alten Frankfurt," 1896; "Zur Statistik der Jüdischen Bevölkerung im Alten Frankfurt," 1896; "Die Frankfurter Rabbinerversammlung vom Jahre 1603," 1897; "Die Inschriften des Alten Friedhofes der Israelitischen Gemeinde zu Frankfurt-a.-M." 1901. He died March 27, 1910. A. F.

HOROWITZ, AARON BEN JACOB HA-LEVI: Russian Talmudist; lived in the second half of the seventeenth century; son-in-law of Joseph ben Löb, rabbi of Minsk. He revised David ben Samuel's commentary to Rashi on the Pentateuch, published at Dyhernfurth in 1689 under the title "Dibre Dawid," to which he added a commentary of his own covering the whole of Genesis, as well as a letter justifying his work.

Bibliography: Steinschneider, *Cat. Bodl.* col. 886; Michael, *Or ha-Ḥayyim*, No. 297.

H. R. I. Br.

HOROWITZ, ISAIAH: German cabalist, rabbi, and author; born at Prague about 1555; died at Safed about 1630. At an early age he accompanied his father, Abraham Horowitz, to Poland and studied under Solomon Rabbi Lebush's in Cracow. He married the daughter of Abraham Maul, a wealthy resident of Vienna, and seems to have enjoyed comfortable circumstances during his whole lifetime, devoting a large part of his income to charity and to the acquisition of a library. He soon became one of the leaders in the communal affairs of the Jews of Poland. Thus he appears as early as 1590 as one of the signatories of the resolution, passed at the fair of Lublin, which condemned the giving of bribes for rabbinical positions. He held various rabbinical offices; his son mentions those in Posen and Cracow; contemporary sources show him to have held rabbinates at Dubno (1600; Meïr Lublin, Responsa, No. 39), Ostrog, Volhynia (1603; see his approbation to Solomon of Miezdzyrzecz's "Mizbaḥ ha-Zahab," Basel, 1602), Frankfort-on-the-Main (about 1606), and Prague (1614). He left Frankfort-on-the-Main, probably on account of the Fettmilch riots, in 1614; at Prague he was at first corabbi with Solomon Ephraim of Lenczyza; upon the death of the latter, however, he became sole rabbi.

In 1621, after the death of his wife, Horowitz went to Palestine, where he lived during the remainder of his life. According to cabalistic views (see Emden's autobiography in "Ha-Meassef," 1810, i. 79), no one should live in Palestine unmarried; Horowitz proposed to marry Eva Bacharach, who, however, declined (Jair Ḥayyim Bacharach, in the preface to "Ḥawwot Ya'ir"). Horowitz nevertheless married again, and left a widow and a little daughter, the latter of whom died soon after him ("'Aṭeret ha-Lewiyim," p. 42). Though various Palestinian congregations offered him rabbinates, he preferred to go to Jerusalem, where he arrived Nov. 19, 1621. His fame tempted the pasha to adopt one of the usual methods of extortion practised in the East: the pasha imprisoned the famous rabbi and held him for ransom (1625). After being liberated, Horowitz settled in Safed, where he died.

His Works and Theology.

Horowitz wrote the following works: (1) notes to his father's "Emeḳ Berakah," on benedictions, Cracow, 1597; (2) notes on his father's ethical will, "Yesh Noḥalin," *ib.* 1597, often reprinted; (3) "Shene Luḥot ha-Berit," usually known by the abbreviation "Shelah" (של״ה), edited by his son Shabbethai Sheftel, Amsterdam, 1649; (4) "Sha'ar ha-Shamayim," prayer-book, edited by his great-grandson Abraham ben Isaiah Horowitz, *ib.* 1717; (5) notes on Mordecai ben Hillel's compendium, of which one part only, with an edition of "'Emeḳ Berakah," was printed by the author's descendant Shabbethai Sheftel Fränkel of Breslau, *ib.* 1787. A compendium of the laws of tefillin and his notes on the Ṭur and on the Zohar remained in manuscript. Various religious hymns are scattered through his works, but they are without poetic value.

The "Shelah."

Of Horowitz's works the "Shene Luḥot ha-Berit" has become the most popular; it, as well as its author, came to be known as "Shelah ha-Ḳadosh" (Holy Shelah). Glückel of Hameln records that, not long after its publication, her husband, Ḥayyim, read it on his death-bed ("Memoiren," ed. Kaufmann, p. 199, Frankfort-on-the-Main, 1896). Aaron Bernstein, in his novel "Vögele der Maggid," depicts one of the characters, Ḥayyim Mikwenitzer, as finding everything in his "Holy Shelah." Pious Jews drew consolation and instruction from this book (see Mielziner in "Ben Chananja," iv. 96), which has frequently been printed in abridged form (see Benjacob, "Oẓar ha-Sefarim," p. 535). As the title indicates, it was intended as a compendium of the Jewish religion. Its divisions are, however, very unsystematic, and its confusion of titles and subtitles renders it difficult to analyze. The principal divisions fall under the heading "The Gate of the Letters," and comprise: a compendium of religious ethics, alphabetically arranged; a division dealing with the laws of the holy days and beginning with a section entitled "Masseket Ḥullin," treating largely of the laws of ẓiẓit, tefillin, mezuzah, etc., enjoining rigorous observance of the Law, and emphasizing the moral lessons derived from its practise; another division treating of the weekly Pentateuchal portions from the halakic view-point, and of their mystic meanings and moral lessons (the moral lessons, entitled "Tokaḥot Musar," are printed in some editions of the Pentateuch, as those of Amsterdam, 1760 and 1764, and Vienna, 1794); an essay on the principles of rabbinical law entitled "Torah she-Be'al Peh," of some scientific value. Horowitz finds mystical lessons in the number of the fingers and of their bones, which numbers indicate symbolically the Ten Sefirot and the name of God. He believes strictly every word found in rabbinical literature; thus he derives from the Talmudic legend of David's death an argument against a decision found in the Shulḥan 'Aruk (137a; comp. 408a). He is very strict indeed in matters concerning ritual law. His book contains likewise many ethical teachings of an exalted character (see 242a, where he advises the advocates always to remember that real power does not come from kings and princes, but from God alone).

While Horowitz's prayer-book is full of sincere religious ideas, it is also a presentation of cabalistic doctrines. Thus he says that the morning prayer is an appeal to divine mercy because the growing light represents God's kindness, while the declining light of the afternoon represents God's stern justice. Abraham ordained the morning prayer because he was the incarnation of divine mercy, and Isaac ordained the afternoon prayer because he was the incarnation of divine power (p. 144a).

Horowitz quoted extensively from his immediate predecessors in cabalistic literature, especially from De Vidas, Cordovero, and Isaac Luria. The fame of the last-named had attracted Horowitz to Palestine, where he expected to find the master's disciples and to acquire through them some of his esoteric teachings; his own work, however, became far more popular than those of any other of the disciples. At least ten editions are known of the "Shene Luḥot ha-Berit," while his prayer-book, though not so often reprinted, has largely influenced all subsequent editions of the ritual.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 47b: Azulai, *Shem ha-Gedolim*; Steinschneider, *Cat. Bodl.*; Landshuth, *'Ammude ha-'Abodah*, pp. 133–134, Berlin, 1862; Frumkin, *Eben Shemuel*, pp. 111-122, Jerusalem and Wilna, 1874; Horovitz, *Frankfurter Rabbinen*, i. 41–44, 58–60 (in which Horowitz's contract with the Frankfort congregation is reproduced); Pesis, *'Aṭeret ha-Lewiyim*, Warsaw, 1902.

D.

HOROWITZ, LAZAR (ELEAZAR): Austrian rabbi; born at Flosz, Bavaria, 1803; died at Vöslau, near Vienna, June 11, 1868. He was the son of David Joshua Hoeshel, rabbi of Flosz, and grandson of Ẓebi Hirsch Horwitz, rabbi of Frankfort-on-the-Main. In 1822 his father was called to the rabbinate of Frauenkirchen, Hungary. Horowitz was educated in Talmud by his father until, at the age of eighteen, he was sent to Presburg to continue his studies under Moses Schreiber (from 1821 to 1825). In the latter year he was called home by the death of his father, and the congregation of Frauenkirchen elected him as his successor; Horowitz, however, refused the call. He lived for some time at Deutsch-Kreuz, where he married. In 1828 private affairs called him to Vienna, where he made the acquaintance of the banker Isaac Löw von Hoffmannsthal, through whose influence he was appointed rabbi of the community; Horowitz held that position until his death. As the Jews of Vienna, however, were not recognized as a corporation and could not engage a rabbi, his official title was that of "supervisor of ritual" ("Ritualienaufseher") until the constitution of 1848 abolished their disabilities. In 1828 he instituted the Talmud Torah; in 1835 he established a society (Shas Ḥebra) for the study of the Talmud.

Among Horowitz's disciples were Albert Cohn, Gerson Wolf, and Abraham Schmiedel. True to the teachings of his master, he was very strict in all questions of the ritual law, though he made many concessions to the spirit of the time, especially where the harmony and peace of the congregation were involved. He prohibited not only the use, but even the sale, during Passover, of loaf sugar which had not been manufactured under ritual supervision ("Yad Eleazar," No. 22); he would not allow during Passover the use of enameled vessels which had been used during the year (*ib.* Nos. 84, 96); he prohibited the sale of sacred scrolls to non-Jews, even when it could be safely presumed that they would not profane them (*ib.* No. 76); he prohibited the use of stearin candles in the synagogue (*ib.* No. 58); in the case of a Jewish manufacturer of chinaware, he insisted that he should not manufacture any human figure without a defect sufficient to avoid transgression of the second commandment (*ib.* No. 129). He supported those who decided, in the Flörsheim case in Frankfort-on-the-Main, that an uncircumcised boy was not a Jew (Trier, "Rabbinische Gutachten über die Beschneidung," Frankfort-on-the-Main, 1844), as well as those who protested against the rabbinical conference of Brunswick ("Shelome Emune Yisrael," 1845); and he rendered a decision against the Reform party in Mantua who wished to abolish the second day of the holy days ("Yad Eleazar," No. 131). On the other hand, he decided, supported by Moses Schreiber, that meẓiẓah was not obligatory in CIRCUMCISION, physicians having declared it dangerous (*ib.* No. 55; "Kokebe Yiẓḥaḳ," i. 44–51). When a difficulty arose in the congregation of Dessau in regard to performing in the synagogue a marriage ceremony which the Orthodox had condemned, he declared that the maintenance of peace in the congregation was of far greater weight than such a question.

Horowitz's mild attitude toward those who differed with him was especially noticeable in the case against Leopold Kompert, who was accused of having libeled the "Orthodox Jewish religion" by publishing in his year-book an article by Grätz, who had denied that Isaiah taught a personal Messiah. Horowitz, who was called as an expert, declared at the trial (Dec. 30, 1863) that he knew no "Orthodox Judaism" as a distinct church, and that, while he considered the belief in a personal Messiah as essential in Judaism, there was room for differences in regard to the explanation of the prophecies of the coming of the Messiah. This broad-mindedness provoked a strong opposition. Israel Hildesheimer, then in Eisenstadt, issued a protest against this view which received the signatures of 156 rabbis, who had not looked with favor upon the fact that Horowitz lectured in the bet ha-midrash founded by Jellinek; but the storm soon subsided, and, as may be seen from the names of the rabbis who addressed ritualistic questions to him, Horowitz came to be a recognized authority. Besides articles in various Hebrew periodicals, and an introduction to the "Ḥeḳer Halakah" (Vienna, 1838) of his maternal grandfather, Horowitz wrote a volume of responsa ("Yad Eleazar," Vienna, 1870), published after his death by his sons.

BIBLIOGRAPHY: *Die Neuzeit*, 1868, No. 25; *Ha-Shaḥar*, i. 3–18; preface to *Yad Eleazar*. On the controversy with Hildesheimer see *Neuzeit*, 1864, No. 5, *passim*; I. H. Weiss, *Neẓaḥ Yisrael*, Vienna, 1864.

D.

HOROWITZ, LEOPOLD: Hungarian painter, born in 1837 at Rozgony, near Kaschau, where he attended the gymnasium. He received instruction in painting from Roth until 1850, when he went to the Vienna Academy to study under Geiger, Meyer, and Wurzinger. There he remained for seven years, winning the first prize at his graduation. In 1860 he visited Berlin, Dresden, Munich, and finally Paris, where he resided for eight years, and obtained a reputation as an excellent portrait- and genre-painter, his subjects at this time being taken principally from child life. His most important picture of this period is "The First-Born." In his portraits he followed at first Rembrandt, and then Van Dyck, the character of his women's portraits being strongly reminiscent of the latter's style.

In 1868 he went to Warsaw in order to familiarize himself with the life of the Polish Jews. He also made frequent visits to Budapest, Vienna, and Berlin, where he was especially esteemed as a portrait-painter by the ladies of the nobility. Among the scenes taken from the life of the Polish Jews may be mentioned: "Prayers in a Polish Synagogue on the Anniversary of the Destruction of the Temple of Jerusalem"; "The Polish Tutor"; "The Harmless War." His finest portraits are those of the Princess of Sapieha, the Countess of Wedel, Georg Brandes, Maurice Jókai, Count Bariatinszky, Count and Countess Zamoyiski, and F. von Pulszky, director of the museum in Budapest. In 1891 Horowitz received a gold medal at the Berlin International Exhibition.

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S. J. So.

HOROWITZ, MOSES HA-LEVI: Judæo-German playwright; born on the 7th of Adar, 1844, at Stanislau, Galicia. After the usual Jewish education he studied German and went to Bucharest. In 1876 he established a Jewish theater there, and thereafter was connected with the Jewish stage. He was the first to introduce actresses on the Jewish stage; previously men had always taken the feminine rôles in Jewish plays. Horowitz went to New York in 1884, taking with him a company of his own.

Horowitz wrote no less than 169 plays, "Das Polishe Yingel" being his first dramatic production. Among his more successful plays are: "Schlome Chochom," "Kuzri," "Chochmath Noshim," "Ben Hador," and "Yetziath Mizraim." Most of Horowitz's plays are historical, but he was always on the lookout for "zeit piessen" (topical subjects). Thus he found dramatic material in the strike at Homestead and in the massacre of Kishinef (1903). The most successful of his "zeit piessen" was "Tissa Eslar." Many of his dramas were composed in the course of a few days, and he utilized without hesitation whole scenes of foreign dramas. Though a successful playwright, Horowitz failed as an actor, and after he went to America he abandoned acting entirely. He died March 4, 1910.

H. R. B. G.

HOROWITZ (HORWITZ), PHINEHAS LEVI: Rabbi and Talmudic author; born in Poland about 1731; died in Frankfort-on-the-Main July 1, 1805. The descendant of a long line of rabbinical ancestors and the son of Rabbi Ẓebi Hirsch Horowitz of Czortkow, he received a thorough Talmudic education, chiefly from his older brother, Schmelke. He married at an early age the daughter of the wealthy Joel Heilpern, who provided for him and permitted him to occupy himself exclusively with his studies. Adverse circumstances then forced him to accept a rabbinical position, and he became rabbi of Witkowo, from which place he was called later on to Lachovice. A decision rendered in a complicated divorce case attracted attention to him, and in 1771 he was elected rabbi of Frankfort-on-the-Main. Although a cabalist, he joined the agitation against Nathan Adler, who held separate services in his house according to the cabalistic ritual. When Mendelssohn's Pentateuch appeared, Horowitz denounced it in unmeasured terms, admonishing his hearers to shun the work as unclean, and approving the action of those persons who had publicly burned it in Wilna (1782). Following the same principle, he opposed the establishment of a secular school (1794). Toward the end of his life he became blind, and his son, **Hirsch Horowitz,** acted as his substitute.

The Ninth of Ab in a Polish Synagogue.

(From the painting by Leopold Horowitz.)

Horowitz's chief work is "Hafla'ah," novellæ on the tractate Ketubot, with an appendix, "Ḳonṭres Aharon," or "Shebet Aḥim," Offenbach, 1786. The second part, containing novellæ on the tractate Ḳiddushin, also with an appendix, appeared under the title "Sefer ha-Miḳnah," *ib.* 1800. Other works are: "Netibot la-Shabet," glosses on sections 1–24 of the Shulḥan 'Aruk, Eben ha-'Ezer, Lemberg, 1837; "Gib'at Pineḥas," a collection of eighty-four responsa, *ib.* 1837; and "Panim Yafot," a cabalistic commentary on the Pentateuch, printed with the Pentateuch, Ostrog, 1824 (separate ed. 1851, n.p.).

Horowitz was one of the last pilpulists in Germany, and he therefore represents the most highly developed stage of rabbinical dialectics. It was in keeping with these views that he opposed secular education and even the slightest change of the traditional form of public worship (see his denunciation of a choir in the synagogue, in "Gib'at Pineḥas," No. 45). The progress of modern civilization toward the end of the eighteenth century made him partly change his views, and in 1803 he indorsed Wolf Heidenheim's translation of the Maḥzor.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, s.v.; M. Horovitz, *Frankfurter Rabbinen*, iv., Frankfort-on-the-Main, 1885.

D.

HOROWITZ, SCHMELKE (Schmuelche, pet name for "Samuel"): Rabbi and cabalist; born in Poland 1726; died at Nikolsburg April 28, 1778; son of Hirsch Horowitz, rabbi of Czortkow, and brother of Phinehas Horowitz of Frankfort-on-the-Main. A disciple of Bär of Meseritz, he was a devotee of the Cabala; and this brought him the reputation of a saint, to which he owed his call to Nikolsburg in 1773, after he had been rabbi of Ryczywol (Ritschenwalde) in Poland. In 1775 he was appointed chief rabbi of the province of Moravia. Horowitz's fame as a saint increased; and his arrival was supposed to have broken a long spell of drought. In Nikolsburg he established for those observing the Ḥasidic rite a synagogue ("Chasidimschul") which existed to the end of the nineteenth century. His cabalistic homilies on the Pentateuch were published under the title "Dibre Shemu'el" (Lemberg, *c.* 1870).

Bibliography: Trebitsch, *Ḳorọt ha-'Ittim*, p. 25b, Brünn, 1801; Löw, *Gesammelte Schriften*, ii. 170; Walden, *Shem ha-Gedolim he-Ḥadash*, s.v.; *Kaufmann Gedenkbuch*.

D.

HOROWITZ, SHABBETHAI (usually called "the Younger"): Rabbi and Talmudist; born, probably in Ostrog, Volhynia, about 1590; died at Vienna April 12, 1660. He was the son of the cabalist Isaiah Horowitz, and at an early age married the daughter of the wealthy and scholarly Moses Ḥarif of Lublin. With his father he seems to have gone to Prague, where he occupied a position as preacher; from Prague he went as rabbi to Fürth, whence he was called to Frankfort-on-the-Main about 1632, and finally to Vienna about 1650.

Horowitz wrote additions to his grandfather Abraham's "'Emeḳ Berakah" (which appeared first in the Amsterdam edition of 1729), additions to his father's prayer-book, and a treatise on religious ethics under the title "Wawe ha-'Ammudim." This work he modestly designated as an introduction to his father's celebrated work entitled "The Two Tablets of the Covenant," with which it is always printed as an appendix. He also wrote an ethical testament ("Ẓawwa'ah," Frankfort-on-the-Oder, n.d., often reprinted). It contains, besides some very charitable teachings, exhortations to strictness in ritual practise and in cabalistic studies. Shabbethai further wrote some prayers (included in his father's prayer-book), especially a seliḥah for the 20th of Siwan.

Bibliography: Horovitz, *Frankfurter Rabbinen*, pp. 30-35, Frankfort-on-the-Main, 1883; Kaufmann, *Letzte Vertreibung der Juden aus Wien*, pp. 66 *et seq.*, Vienna, 1889.

D.

HOROWITZ, SHABBETHAI SHEFTEL (commonly called "the Elder"): Cabalistic author; flourished in Prague in the sixteenth and seventeenth centuries. His father, named Akiba according to Steinschneider and Benjacob, not Jacob, was the son of Abraham Sheftels and the brother of Isaiah Horowitz. He wrote "Nishmat Shabbethai ha-Lewi," a cabalistic treatise on the nature of the soul (Prague, 1616), and "Shefa' Ṭal" (Prague, 1612; Frankfort-on-the-Main, 1719), another cabalistic compendium, containing also some works of others. The latter has been often reprinted, and is highly recommended by his cousin, Shabbethai the Younger, in his will.

Bibliography: Steinschneider, *Cat. Bodl.*; Benjacob, *Oẓar ha-Sefarim.*

D.

HORSCHETZKY, MORITZ: Austrian physician and writer; born at Bydzov, Bohemia, in 1788; died Nov. 7, 1859, at Nagy-Kanizsa, Hungary, where he had been practising medicine since 1811. As a writer he devoted himself chiefly to the works of Josephus, whose "Antiquities" he translated and in part annotated (1826, 1843, 1851). Horschetzky possessed remarkable humor, which appears in his fictitious "Reiseberichte Nathan Ghazzati's" (in "Orient, Lit." 1848). This work Julius Fürst took to be a translation from the Hebrew.

Bibliography: *Ben Chananja*, i. 207; Steinschneider, *Hebr. Bibl.* ii. 110; Fürst, *Bibl. Jud.* i. 408.

S. M. K.

HORSE.—Biblical Data: The Hebrew terms are: סוס, the generic and most common term; רכש (I Kings v. 8; Micah i. 13; Esth. viii. 10, 14), the swift horse (A. V. "mule"); פרש (only in the plural), the riding-horse, also the horseman (I Sam. viii. 11; Isa. xxviii. 28); רמך, in the combination בני הרמכים (Esth. viii. 10; A. V. "young dromedaries"; R. V. "breed of stud"); and lastly, more as a poetical epithet, אביר, "the strong one" (Judges v. 22; Jer. viii. 16).

The horse is not indigenous to Palestine, nor is it among the ordinary possessions of the Semitic pastoral nomads. This accounts for its omission from the catalogue of the domestic animals of the Patriarchs; and in the Decalogue, while the ox and the ass are among the animals the coveting of which is prohibited, the horse is not mentioned (see Michaelis, "Mosaisches Recht," 2d ed., part iii., Appendix, "Etwas von der Aeltesten Gesch. der Pferde," etc.). Where the horse is referred to, it is the war-steed of the enemy, from whom for warlike purposes the Hebrews must have learned the art of training and utilizing the animal. The horse was not used for riding. It is represented as harnessed to the war-chariot manned by archers; for the soldier equipped with bow and arrows had to have both of his hands free. Where upon the monuments the bowman is depicted on horseback, he is always attended by another horseman, whose business it was to lead the bowman's horse. In II Kings xxiii. 11 bronze horses are mentioned as being dedicated to the sun, which idolatrous institution Josiah is reported to have removed. This gloss corroborates the assumption of the foreign origin of the use of the horse (Victor Hehn, "Kulturpflanzen und Hausthiere," 3d ed., pp. 29 *et seq.*, Berlin, 1877).

The first mention of the horse in the Old Testament is in connection with Egypt (Gen. xlvii. 17). The only allusion in the Pentateuch to the horse as a factor in Israel's life is found in the law forbidding the king to "multiply horses" (Deut. xvii. 16). On

Palestinian soil the animal was employed as a war-horse by the non-Israelite tribes (Joshua xi. 4). David seems to have been the first to adopt this use of the horse (II Sam. viii. 4, xv. 1); Solomon imported many horses and chariots from Egypt (I Kings x. 28); and they became a permanent feature of the armies of the later kings (II Kings ix. 21, 33; xiii. 7). The horse was not used for draft purposes, though Isa. xxviii. 28 mentions the use of the horse for thrashing. As a king's state animal it is mentioned in connection with the Persian court (Esth. vi. 8). From the horse as a war animal are derived various descriptions and similes, *e.g.*, from its strength and swiftness (Hab. i. 8; Jer. iv. 13), its flint-like hoofs (Isa. v. 28); its prancing and trampling (Judges v. 22; Jer. xlvii. 3; Nahum iii. 2); the splendid poetical description in Job xxxix. 19–25 should be especially noted. Frequent warning is given against putting one's trust in the horse (Isa. xxx. 16; Ps. xx. 7, xxxiii. 17).

Introduced from Egypt.

In later times the horse seems to have become common in Palestine. The exiles brought with them horses from Babylon (Neh. vii. 68); and there was a "horse gate" in Jerusalem (II Chron. xxiii. 15). Horses were imported into Palestine from Egypt (Isa. xxxi. 1, 3; Ezek. xvii. 15), and especially through the Phenicians from Armenia (Togarmah), which was one of the staple markets for horses (Ezek. xxvii. 14). The whip and trappings and ornaments of the horse are mentioned in Ps. xxxii 9; Prov. xxvi. 3; and Zech. xiv. 20.

——**In Rabbinical Literature:** Six characteristics are predicated of the horse in the Talmud: (1) it is salacious (comp. Ezek. xxiii. 20); (2) it loves war; (3) it is high-spirited; (4) it needs little sleep; (5) it consumes large quantities of food; and (6) its evacuations are small (Pes. 113b and parallels). The Medes and Persians were especially rich in horses (Sanh. 98b). In connection with Zech. i. 8 the Talmud distinguishes red, yellow, and white horses (Sanh. 93a).

The horse was considered one of the most useful of the domestic animals; hence one should not live in a city where the neighing of the horse is not heard (Pes. 113a). It was used for riding (Bek. 2a) and in the chase (Shab. 94a), and covers were made of the hair of its mane and tail (Suk. 20b, Rashi). Non-Israelites ate its flesh (Yer. Sheḳ. xii. 2).

Much labor was spent in the care of the horse (Shab. 113b; M. Ḳ. 10a, b). The general use of horseshoes is not mentioned in the Talmud; but in war time horses were sometimes provided with metal shoes (Shab. 59a). Among the objects used for the outfit of the horse are mentioned the bridle, an iron mouthpiece called "scorpion" ("'aḳrab"), and the collar (Kelim xi. 5, xxi. 2). For a white horse a red bridle was considered becoming (Ḥag. 9b). The forehead was decorated with scarlet-colored ornaments; and for protection against the evil eye the tail of a fox was hung between the eyes (Shab. 53a). At the death of its master the horse of a king was disabled by cutting through the tendons of the hoofs, so that it should not be used by any one else ('Ab. Zarah 11a). The horse was also employed as an instrument of punishment, culprits being bound to its tail and dragged over thorns (Sanh. 26b; Yoma 69a). The appearance in a dream of a white horse was considered a favorable omen (Sanh. 93a).

Bibliography: Tristram, *Natural History of the Bible*, p. 102; Lewysohn, *Zoologie des Talmuds*, p. 136.

E. G. H. I. M. C.

HORTICULTURE: That department of the science of agriculture which relates to the cultivation of gardens. The garden is called "gan" or "gannah" in the later Biblical books, and in the Mishnah "ginnah." Originally the word "gan" was probably applied to all kinds of gardens; but in later Biblical times an orchard came to be denoted by the Persian word "pardes," which, as connoting the religious idea of paradise, was introduced into the vocabularies of all civilized nations ("Z. D. M. G." xxxii. 761; S. Fränkel, "Die Aramäischen Fremdwörter im Arabischen," p. 149), and gained a wider recognition than the Biblical expression "Eden." The words "gannah" and "pardes" are both used in Ecclesiastes (see "parc" in Rashi to Ps. l. 9; Ibn Ezra to Eccl. ii. 5; Cant. iv. 13; Bacher, Ibn Ezra, p. 170). In ancient Israel the garden was probably an orchard, vineyard, or kitchen-garden, although the royal gardens had doubtless more the nature of a park. The references to the nut-orchard in Cant. vi. 11—a passage often interpreted symbolically—and to the "orchard of pomegranates" ("pardes rimmonim") in the same book (*ib.* iv. 13) indicate the late origin of the Song of Solomon and the strong foreign influence under which it was composed. The description of the garden in Cant. iv. 13–14 is not that of an existing Palestinian garden, but of a purely imaginary one. The Biblical words "kerem," doubtless at first applied only to a vineyard, and "karmel," denoting cultivated land in contrast to the fallow field, were also used later to designate a garden.

The Garden.

The garden, which was divided into beds ("'arugot"), was naturally laid out near water, or was provided with cisterns and channels for irrigation (compare the stories of Bath sheba and Susanna). The place-name "'En Gannim" (lit. "garden-spring") occurs twice in Palestine (Baedeker-Socin, "Palästina," 5th ed., p. 255). There are direct Biblical references to gardens near Jerusalem; and another is found in the name "Gate of Gennath" (*i.e.*, "garden gate"), which is mentioned by Josephus (Baedeker-Socin, *l.c.* p. 28). The gardener has often been confounded with the farmer (in the Mishnah "aris," which in the Midrash, however, probably does mean also "gardener"). An overseer of the royal forests, "shomer ha-pardes," is mentioned in Neh. ii. 8; otherwise "noẓer" and "noṭer," the equivalents of the Aramaic "naṭora" and the Arabic "naṭura," are used. In post-Biblical times there are many references to gardens and gardeners; and the number of terms used to denote them increases correspondingly. Side by side with the Biblical "gannot u-pardesim" (gardens and parks)—a favorite phrase in Mishnaic times—the Persian words "baga" and "bustana," found also in Syriac and other related languages, appear in the Talmud, indicating the prevalence of Persian horticulture (comp. "Sha'are Ẓedeḳ," p. 87d). In tannaitic works, side by side with "gan," is used the form "ginnah"; the older form "gannah," found in the Mishnah, being due apparently to incorrect tradition. The plural "gannim" seems to have become obsolete by that time.

Halakot.

The Halakah gave occasion for many references to gardens in the Mishnah, some of which references may be noted here. It is declared that the garden should always be fenced in, though this custom is not uniformly observed (B. B. i. 4a; Yer. B. B. i. 12d). The garden generally lay near the house (B. M. x. 5; Yer. B. B. iii. 14b). As a person had to pass through the courtyard into the garden, the two are often contrasted (Ma'as. iii. 10; Ter. viii. 3; Yer. B. B. i. 12d; Yer. Giṭ. viii. 49b); domestic fowls could easily go from the yard into the kitchen-garden and do damage there (Tosef., B. Ḳ. ii. 347; Ḥul. xii. 1; Tosef., Ḥul. x. 511; Tosef., Beẓah, i. 201). Swarming bees frequently settled in neighboring gardens (Tosef., B. Ḳ. x. 369).

Legal ordinances refer to: the right of the poor to enter gardens (Sheb. ix. 7); the right of a merchant to pass through a garden belonging to one person into that of another whose fruit he desires to buy (B. B. vi. 6; comp. Mek., Beshallaḥ, 30b); the damages to be paid for cattle entering a garden (B. Ḳ. vi. 2); and the right of planting gardens and parks upon the site of a city destroyed for idolatry (Sanh. x. 6; Tosef., Sanh. xiv. 437).

The Biblical command not to cut down fruit-trees is treated in detail by Talmudic and rabbinical authorities, including the latest casuists; for example, in connection with the questions whether a nut-tree standing among vines may be cut down ("Ẓemaḥ Ẓedeḳ," No. 41), and whether worthless grape-vines may be uprooted to make room for something else (Steinach, "Yoreh De'ah," No. 63; on the cutting down of fruit-trees in general see "Simlat Binyamin," p. 169c). The existence of parks around synagogues is not sanctioned, in view of their resemblance to "asherim" ("Ben Chananja," vi. 688, viii. 589), although, according to Philo, many synagogues in Alexandria were surrounded by trees, as is the Elijah synagogue in that city to-day. As irrigation was necessary in post-Biblical times, there are many halakic and midrashic references to it (Gen. R. xv. 3; Lev. R. xv. 3).

Manure was applied both in Biblical and in Talmudic times, dung, the blood of animals, fine sand, ashes, leaves, straw, chaff, the scum of oil, and the residue of the fruits of the field being used. Blood was used exclusively for gardens; ashes and oil-scum, only for orchards; sand, for orchards and vegetable gardens; dung, chiefly for gardens. Gardens were often laid out in terraces on mountain-sides (B. M. x. 4–6). The owner is called "ba'al haginnah," the term being also used haggadically of God (Yer. B. M. iii. 50d). A garden may be so small that the vintner may just enter within the enclosure with his basket ('Eduy. ii. 4), though the minimum size is fixed by some at 130 square meters; by R. Akiba at 32.7 square meters (B. B. i. 6, vii. 2). Plants were sometimes raised in pots.

Traces of Greek influence upon Palestinian horticulture are few; indeed, this science was brought to Europe from the Aramean countries. The grape-pole (δίκρανον) was of Greek origin, as were the following plants: the laurel (δάφνη), iris (ἴρις), ivy (κισσός), mint (μίνθα), narcissus (νάρκισσος), rue (πήγανον), box, and the oleander (ῥοδοδάφνη).

A famous garden of Mishnaic time was the rose-garden at Jerusalem, said to date from the time of the Prophets (Ma'as. ii. 5), but this, it is declared, was the only garden or park permitted in that city (Tosef., Neg. vi. 625; B. Ḳ. 82b). The parks of Sebaste must be mentioned, as well as those of Jericho, and the gardens of Ashkelon ('Ar. iii. 2; Tosef., 'Ar. ii. 544; Sifra, Beḥuḳḳotai, ed. Weiss, p. 114a). Of the Middle Ages the garden of the community of Worms should be mentioned ("Liḳḳuṭe Maharil," p. 109b; "Monatsschrift," xlv. 62).

The gardener is called "gannan" (Talmudic, "ginna'a" or "gannana"). The guardians are called "shomere gannot u-fardesim." The planter is called "shattala" (B. M. 93a; Yer. B. M. viii. 11c). Babli mentions a gardener in the service of Rabina. In the Haggadah, aside from God Himself, Noah is designated as the first gardener; he planted also cedar-trees (Gen. R. xxx.). He said to his children after the Flood, "You will go and build cities for yourselves, and will plant in them all the plants that are on the earth, and all the trees that bear fruit" (Book of Jubilees, vii. 35). Abraham is also considered as a planter, as is Solomon, the appurtenances of the latter's kingship being, among other things, vineyards, gardens, and parks (Kallah, ed. Coronel, p. 16a). Because the Egyptians forced the children of Israel to lay out gardens and parks, in order to prevent them from multiplying (Seder Eliyahu R. vii. 42, ed. Friedmann), the plague of hail was sent upon their land, in order to fulfil the words of Ps. lxxviii. 47.

Haggadic References.

The Haggadah often refers to gardens and parks, especially the gardens of the emperor. The passages in which such references occur have been collected by Ziegler, "Die Königsgleichnisse des Midrasch," pp. 286 *et seq.* Similes and metaphors in which reference is made to imperial gardens are found as early as the tannaitic period; *e.g.*, in Tosef., Ḥag. ii. 234, and in the Mekilta; also in Exodus Rabbah, Tanḥuma, and Pesiḳta—hence within the domain of the Roman empire—while the Babylonian sources contain hardly any such figures. These figures show a deeper and more intimate observation of nature than is found in later rabbinic times. The Haggadah in general confines itself to the Biblical figures that have suggested the comparison. Canticles especially has stimulated the imagination of the haggadists.

In Biblical times the garden was perhaps also used as a burial-ground (II Kings xxi. 18, 26; comp. John xix. 41), though later on the Jewish cemeteries did not present the appearance of gardens. R. Hananeel cites an old Babylonian tradition, according to which Abba Arika planted trees upon graves, but only a small part of them took root and blossomed, and such as did were all on the graves of those that had not died before their time ("'Aruk," vi. 157). The following proverbs referring to gardens may be mentioned: "As the garden, so the gardener";

"Whoever rents one garden may eat birds; whoever rents more than one at the same time will be eaten by the birds" (Dukes, "Rabbinische Blumenlese," Nos. 202, 456; Weissberg, "Mishle Ḳadmonim," p. 6).

Book-Titles.

The Jews of the Middle Ages did not possess a highly developed sense of natural beauty, nor were they much given to horticulture. Poets writing in Hebrew were restricted, for the names of flowers, to the Biblical vocabulary. Foreign influence is shown in the predilection for horticultural names as book-titles, and in the division of books into "flower-beds"; for example, "Gan Elohim" ("R. E. J." xli. 304); "Gan 'Eden," the numerical value of which corresponds to the number of chapters in Maimonides' "Moreh" (Steinschneider, "Hebr. Uebers." p. 429); "Pardes," in which the methods of Scriptural exegesis were summed up (Bacher, in Stade's "Zeitschrift," 1893, p. 294; Jew. Encyc. iii. 171); "Ginnat Weradim" (rose-garden), occurring twice as a book-title; "Ginnat Egoz" (nut-garden), "Ginnat ha-Bitan" (palace garden), occurring once each; "Kaftor wa-Feraḥ" (if the original meaning of the words, which in the Bible are descriptive of the golden candlestick, may be taken to assign the title to this class), used as a book-title three times; and "Kerem," occurring sixteen times in different combinations, six of these being "Kerem Shelomoh." "Maskit ha-Orot ke-Pardes ha-Niẓẓanim" is the title of Ghazali's work in Isaac b. Joseph Alfasi's translation (Steinschneider, *l.c.* p. 346). "Neṭa'" (plantation) is found twelve times in titles, three of these being "Niṭ'e Na'amanim," and five "Neṭa' Sha'ashu'im." "Sefer ha-Peraḥ" = "Flores" of Abu Ma'asher; "Shoshan ha-Refu'ah" = *Lilium medicinæ*; "Peraḥ ha-Refu'ah" = *Flos medicinæ* (Steinschneider, *l.c.* pp. 531, 785, 800); there is also a Karaite "Sefer ha-Niẓẓanim" (Steinschneider, *l.c.* p. 450). Joseph al-Ḳirḳisani's commentary on the passages of the Pentateuch referring to the Law is "Al-Riyaḍ wal-Ḥada'iḳ" (beds and gardens; see Steinschneider, "Arabische Literatur der Juden," p. 79). Better known is Rashi's "Sefer ha-Pardes." Under "'Arugat ha-Bosem" (Steinschneider, "Hebr. Uebers." pp. 411, 753) Benjacob records ten titles of books; under "Pardes," eighteen; and in combination with "Peraḥ," eighteen. Aside from "Sefer ha-Gan," occurring twice, sixteen titles are combinations of "gan," while "shoshannah" (lily) enters into twenty-three titles; comp. also the titles "'Arugat Bosem ha-Mezimmah," "Pardes Rimmone ha-Ḥokmah," "Pardes ha-Ḥokmah," "Gan Te'udot" ("Z. D. M. G." xxvii. 555, 557, 559; Steinschneider, *l.c.* pp. 389, 392, 394). See Botany; Flowers in the Home; Plants.

E. G. H. I. Lö.

HORTUS JUDÆORUM. See Cemetery.

HORWITZ, AARON B. JOSEPH HA-LEVI: Russo-German rabbi; born in Lithuania in the early part of the eighteenth century; died at Berlin 1779. Early in life he lived at Königsberg and at Prague, where he acquired a fair knowledge of German. He then held the position of rabbi successively at Shkud, Lithuania, at Hasenpoth, Courland, and at Berlin. He was recognized as a rabbinical authority, and his approbations appear in the first edition of Mendelssohn's translation of the Bible, in the "'Ammude Bet Yehudah" of Judah b. Mordecai ha-Levi Hurwitz (Amsterdam, 1764), and in other well-known works. He was the author of ḥiddushim, etc., to the Talmud, with a supplement, and containing a responsum on the law of divorce (Frankfort-on-the-Main, 1770).

Bibliography: Fuenn, *Keneset Yisrael*, p. 83; Wunderbar, *Gesch. d. Juden in Liv- Est- und Kurland*, Mitau, 1853; Landshuth, *Toledot Anshe Shem*, p. 85.

H. R.

HORWITZ, ARYEH LÖB BEN ẒEBI HA-LEVI (otherwise known as **R. Löb Zietiler**): Lithuanian Talmudist of the seventeenth century. After having been "rosh yeshibah" in several German towns Horwitz was called in a similar capacity to the yeshibah of Minsk while Jehiel Heilprin was chief rabbi there. Horwitz was the author of "Margenita Ṭaba," a defense of Maimonides' "Sefer ha-Miẓwot" against the strictures of Naḥmanides, published with the "Sefer ha-Miẓwot" at Frankfort on-the-Main, 1756. According to the preface, added by his son, Horwitz wrote also novellæ on the Talmud, and "Elef ha Magen," defending Maimonides against the attacks of Abraham b. David.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 533; Benjacob, *Oẓar ha-Sefarim*, p. 362; Ben-Zion Eisenstadt, *Rabbane Minsk*, p. 15.

S. S. M. Sel.

HORWITZ, BELLA (called also **Bella Ḥazzan**): Daughter of the martyr Be'er ben Hezekiah ha-Levi Horwitz and wife of Joseph ben Ḥayyim Ḥazzan, who died at Prague in 1713. In 1705 she published "Gesch. des Hauses David." In conjunction with Rachel Porges, the wife of Löb Porges, she edited a primeval history, mostly legendary, of the Prague Jews, entitled "Eine Schöne Geschichte, so Ist Geschehen, Ehe noch Jehudim zu Prag Gewohnt." She also wrote a "Teḥinnah" for the ten penitential days.

Bibliography: Fuenn, *Keneset Yisrael*; Kayserling, *Die Jüdischen Frauen*, pp. 153 *et seq.*; Kaufmann, *Die Letzte Vertreibung der Juden aus Wien und Niederösterreich*, p. 189.

S. I. Z.

HORWITZ, BERNARD: Chess player and writer on chess; born 1809 in the grand duchy of Mecklenburg; died in London 1885. A chess pupil of Mendheim in Berlin, he became known as one of the "Pleiades," a name given to the seven leaders of the new school of chess which arose in that city between 1830 and 1840. After residing some time in Hamburg, Horwitz went to England, in which country he settled about 1845, and competed in most of the tournaments up to 1862.

With J. Kling, Horwitz published "Chess Studies" (London, 1851), devoted mainly to end games (previous works on chess having treated principally of the openings); and with the same collaborator he issued "The Chess-Player," of which four volumes appeared (*ib.* 1851–53). His last work was "Chess Studies and End Games Systematically Arranged" (*ib.* 1884).

Bibliography: *The Times*, London, Aug. 30, 1885; *Dict. National Biography*, xxvii. 393.

J. A. P.

HORWITZ, ẒEBI HIRSCH BEN PHINEHAS: Rabbi at Frankfort-on-the-Main; died there

Sept. 8, 1817. He succeeded his father in the rabbinate of Frankfort in 1805. He was the author of the following works: "Maḥaneh Lewi," halakic novellæ, Offenbach, 1801; "Laḥme Todah," supplementing and completing the preceding work, *ib.* 1816; novellæ on Talmudical treatises in his father's "Ketubah," *ib.* 1887. Carmoly claims to have seen in manuscript two other works by Horwitz: "Ḥomer ha-Ḳodesh," consisting of responsa; and a commentary on various Biblical passages, entitled "Birkat ha-Torah."

Bibliography: Carmoly, in *Revue Orientale*, iii. 306; Steinschneider, *Cat. Bodl.* col. 2752; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 292.

D. I. Br.

HOSANNA (הושענא = "Oh, save!"): The cry which the people of Jerusalem were accustomed to raise while marching in procession and waving branches of palm, myrtle, and willow in the joyous Sukkot festival, especially on the seventh day, when the willow-branches of the "lulab" procession were piled up and beaten against the altar (Suk. iii. 9, iv. 5). The willow-branch thus received the name "hosha'na" (Suk. 30b, 31a, 34a, 37a, b, 46b); and the seventh Sukkot day was called "Day of Hosha'na" or "Hosha'na Rabbah." It was a popular festival, of ancient, probably Canaanitish, origin, connected with the prayer for the year's rain (Zech xiv. 8–17); the multitudes accompanied the priests each night of the Sukkot feast to the spring of Shiloah, where the water for the libation ("nissuk ha-mayim") was drawn amidst great solemnity and rejoicing (Suk. v. 1–4), while the last day formed the climax of the festivities. "Anna Adonai hoshi'ah-nna" (Ps cxviii. 25), the refrain of the psalms recited by the assembly, was, probably owing to constant repetition, abbreviated by the people into "Hosha'na," just as the old Canaanite cry "Hoi Dod" ("Wo Adonis") was turned into a common interjection, "Hedad." Thus "Hosha'na" became a popular cry used in solemn processions wherewith was connected the carrying of the palm-branches as described in I Macc. xiii. 51 and II Macc. x. 7.

According to John xii. 13 (in the Sinaitic codex), which has the story preserved in its original form, the same cry was raised by the multitude on the occasion of Jesus' arrival at Jerusalem. They "took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is he that cometh in the name of the Lord"—that is, the verse following "Anna Adonai hoshi'ah-nna" in the Hallel psalm—and then called him "the King of Israel." Luke (xix. 38), writing for the Gentiles, omits the palm-branches and the Hosanna cry, and changes the Biblical verse into "Blessed be the King that cometh in the name of the Lord," while adding the Messianic salutation of the angels in the birth story, "Peace in heaven, and glory in the highest." Mark (xi. 8–10) combines the two versions, and changes the words of Luke into "Blessed be the kingdom of our father David, that cometh. . . . Hosanna in the highest," the closing words of which no longer give any sense The same is the case with the words "Hosanna to the son of David" in Matt. xxi. 9, "Hosanna in the highest" being a corruption of the original version. The Psalm verses recited have been interpreted by the Rabbis also as referring to the advent of the Messiah (see Midr. Teh. to Ps. cxviii. 17, 21, 22; comp. Matt. xxi. 42).

Wünsche ("Erläuterungen der Evangelien aus Talmud und Midrasch," p. 241) thinks that the Passover and the Sukkot festivals have been confounded by the Gospel narrator (see also Festivals). It is noteworthy that the Easter week in the Syrian Church received the name "Shabbeta de-Osha'na" (= "Hosanna week"; Bar Hebræus, "Chronicle," quoted by Geiger in "Wiss. Zeit. Jüd. Theol." 1836, p. 417). K.

HOSEA, THE PROPHET: Hosea must have been a citizen of the Northern Kingdom of Israel, and must have remained there permanently during the period of his prophetic activity; for "the land" (i. 2) means Israel, and "our king" (vii. 5) the king of the Northern Kingdom. According to the superscription of the book, Hosea was the son of Beeri, and, from what he says (i.–iii.) about his marriage, he had a wife who was faithless to him. When she fled from his house, he had to redeem her from the person into whose hands she had given herself. It has been assumed by some that this account has no historical basis, being merely an allegory. It is not, however, correct to maintain that the narrative is an allegory merely because the names can be interpreted allegorically, "Gomer the daughter of Diblaim" evidently meaning "destruction in consequence of idolatry" (דבלים = properly, "cakes of figs," which according to iii 1 [אשישי ענבים] were offered as an oblation). There seems also to be intended an assonance with "Shomron bat Efrayim." The narrative must be regarded as historical, and the faithlessness of the woman as a fact. Hosea, however, knew nothing of her character at the time of his marriage, on the contrary, it was made manifest to him only afterward, as if through a special intervention of God, in order to serve to the prophet as a symbol of Israel's unfaithfulness to the Lord. Other views derived from the Book of Hosea—for instance, that of Ewald, that the prophet was obliged to retire to Judah on account of the increasing hostility toward him, and that he there wrote his book, or that he belonged to the caste of priests—lack support, as do the stories concerning the prophet found in the later Jewish and the Christian traditions. For example, "Yuḥasin," 12a identifies בארי with בארה (I Chron. v. 6), and assumes that Hosea belonged to the tribe of Benjamin—an assumption entirely impossible on historical grounds, as the addition in I Chron. v. 5 shows. According to the Christian tradition, Hosea was a native of Beelmoth (Ephraem Syrus) or Belemoth (pseudo-Epiphanius and Isidorus) or Belemon (pseudo-Dorotheus), and belonged to the tribe of Issachar; while, according to Jerome, the prophet was a native of Beth-shemesh The Jewish tradition says ("Shalshelet ha-Ḳabbalah," p. 19) that he died at Babylon, and that his body, having been carried by a camel to Safed in upper Galilee, was buried there. All these stories are, however, historically worthless.

E. G. H V. Ry.

HOSEA, BOOK OF.—Biblical Data: The contents of the book may be summarized as follows:

Part i., ch. i.-iii.—Two symbolical actions: (*a*) At the command of Yhwh, Hosea takes to wife an adulterous woman, as a symbol of the people of Israel, who have deserted their God and must be punished for their desertion, but who will be restored to Yhwh's favor after a time of probation. (*b*) At the further command of Yhwh, Hosea is once more married to his former, unfaithful wife, as a symbol of the enduring love of Yhwh for His people in spite of their faithlessness.

Contents and Analysis.

Part ii., ch. iv.-xiv.—Hosea's prophetic sermon on the sinful and idolatrous people of Israel. Announcement of the ruin that shall overtake Israel, now become morally and religiously degraded through the fault of its priests (iv. 1-14). To this is added a warning to Judah (iv. 15-18). Judgment is pronounced on the priests and the rulers who have led the people into sin, bringing upon them the inevitable punishment (v. 1-7). Description of the ruin that shall come upon Ephraim and Judah, which even the Assyrian king will not be able to turn away: Hosea in a vision anticipates its coming (v. 8-15). The exhortation to repentance (vi. 1-3); Yhwh's answer censuring the inconstancy of the people (vi. 4-7); the moral degradation of Israel, and especially of its priests (vi. 8-11); the rulers are made responsible for the sins of the people, because they rejoice therein instead of preventing them, and because, despite the national distress, they continue in their spirit of revelry and revolt (vii. 1-16). Renewed announcement of judgment upon Israel for its impiety, its idolatry, and its leagues with foreign nations; the punishment to be in the form of exile, into which the Israelites shall be led in spite of their fenced cities (viii. 1-14). In the distant land of exile they shall eat the bread of mourners, instead of rejoicing like the heathen over rich harvests and vintages (ix. 1-6), as a punishment for disregarding the warnings of the Prophets, who were persecuted even in the house of God (ix. 7-9). As they turned from Yhwh in the wilderness, so they must now go into exile because of their idolatry, since Yhwh will cast them away (ix. 10-17). Their ingratitude for Yhwh's love, as shown in their idolatry, must be punished by the destruction of the altars and images of Samaria (x. 1-8). Israel's sins in general, prevalent among the people from olden times, deserve bitter punishment (x. 9-15). In spite of Yhwh's loving care, they have ever been faithless to Him (xi. 1-7); therefore punishment will not be delayed: it will not, however, destroy, but purge them, leaving a remnant, Yhwh's infinite pity overcoming His anger (xi. 8-11). An examination of Israel's early history shows that Israel, as well as Judah, has always been faithless to Yhwh, its guilt being all the heavier in view of Yhwh's loving care (xii. 1-15). Because of Israel's idolatry Yhwh must destroy Israel's power and glory (xiii. 1-11); the sins of the people demand pitiless punishment, which, however, will not utterly destroy them (xiii. 12-xiv. 1). An appeal to Israel to return to Yhwh, and a promise of forgiveness to the repentant people (xiv. 2-10).

Time of Composition.

——**Critical View:** The nature of Hosea's prophecies shows that he appeared at a time when the kingdom of Israel, which reached the zenith of its power under Jeroboam II. (782-741 B.C.), had begun to decline (*c.* 750 B.C.). The first part of the book, more particularly (ch. i.-iii.), dates from this time; for, according to i. 4, the crime of Jehu had not yet been atoned, it being avenged only after the murder (743 B.C.) of Zachariah, son of Jeroboam II. Hosea, however, continued his prophetic activity after the death of Jeroboam II., the period that marked the decline of the Northern Kingdom. This becomes evident especially from the passage vii. 2, referring to the usurpers who were supplanted by their successors at short intervals (comp. II Kings xv. 10-14). But nothing in the book itself, much less the statement in the superscription (part of which certainly is spurious) to the effect that he prophesied in the days of King Hezekiah, justifies the assumption that he lived to see the expedition of Tiglath-pileser of Assyria (745-728 B.C.) against Pekah of Israel (734 B.C.); for at that time a large part of the inhabitants of northern Israel and of the land east of the Jordan were led away captive by the Assyrians (II Kings xv. 29 *et seq.*), while, according to vi. 8 and xii. 12, Gilead still belonged to the kingdom of Israel. Hence the second part of the book (ch. iv.-xiv.) must have been written between 738 and 735 B.C., the "terminus a quo" of this prophecy being the year 738, because in that year King Menahem of Israel (741-737) was obliged to pay tribute to Assyria (II Kings xv. 17 *et seq.*). In agreement with this assumption it is evident that Hosea borrowed from Amos, since the expression "bet awen" (iv. 15; v. 8; x. 5, 8) could have been derived only from Amos v. 5, and viii. 14 is probably derived from Amos i. 14 *et seq.*

Authenticity and Integrity of the Book.

The authenticity of Hosea's prophecies is evidenced by their eminently individualistic and subjective character, consistently maintained throughout. Various additions, however, seem to have crept into the original text. The enumeration of the four kings of Judah—Uzziah, Jotham, Ahaz, and Hezekiah—is certainly spurious, Hosea being thereby made a contemporary of Isaiah. In the text itself, also, there appear various distinct interpolations. The passage i. 7, indeed, seems to be a Judaic addition, referring to the saving of Jerusalem from the hands of the Assyrians by Hezekiah in 701 B.C. It has been objected that Judah was really less guilty in comparison with Israel, and could therefore be set up as a contrast, implying not a delay of judgment, but an intensification of it.

And, again, since Hosea's descriptions of the future contain no allusion to a Messianic king of David's line, speaking merely of Yhwh and Israel without any intermediary, it has been assumed that any references to the Messianic hopes were added by a later Judaic hand, including the passages ii. 1-3 and iv. 15a, the words "and David their king" in iii. 5, and "without a king, and without a prince" in iii. 4. Although such interpolations are perfectly possible a priori, there are certain difficulties in admitting them. Thus, the passage ii. 1-3 could only have been misplaced from its original position as a speech of Hosea, and have become corrupted. In fact, the assumption of Kuenen and others that the words were originally added to ii. 25, smooths away the greatest difficulty. And the further objections, that, according to this assumption, ii. 25 and ii. 2b-3 do not dovetail, and that ii. 3, compared with ii. 25, could never have been the end of a longer speech, are answered by the assumption that it was only after this transposition that the text was changed in order to make a better ending, such secondary emendations being often traceable.

The other alleged interpolations, also, are somewhat doubtful. For instance, the expression "David, their king" (iii. 5a) finds its parallel in the repetition of "Yhwh" in 5b (in place of the אליו which might have been expected), although this also may be a secondary emendation. Grave objections might also be brought against the assertion that in iv. 15a, if Hosea had been the author of this passage, Judah ought to have been the one addressed. Finally, the authenticity of viii. 14 has been doubted on account of the resemblance to Amos ii. 4 *et seq.*; but, as it may be taken for granted that Hosea was acquainted with the prophecies of Amos (see above), there is no reason whatever to set aside viii. 14 as an interpolation.

Importance for Israel's Religious Development.

Amos and Hosea elevated the religion of Israel to the altitude of ethical monotheism, being the first to emphasize again and again the moral side of YHWH's nature. Israel's faithlessness to YHWH, which resisted all warnings, compelled Him to punish the people because of His own holiness; and these two prophets, recognizing that fact, were forced to the conclusion that YHWH would not only punish Israel for the sake of His holiness, but would even allow Israel to perish in order to maintain the supremacy of His moral law. While Amos lays stress chiefly on justice and righteousness as those elements of the religious consciousness most acceptable to God, Hosea considers infidelity as the chief sin, of which Israel, the adulterous wife, has been guilty against her loving husband, YHWH; and over against this he sets the unquenchable love of YHWH, who, in spite of this infidelity, does not cast Israel away forever, but will take His people unto Himself again after the judgment.

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E. G. H. V. RY.

HOSHAIAH (in the Babylonian Talmud generally **Oshaya**): Palestinian amora of the third and fourth amoraic generations (died about 350 C.E.). It is supposed that his colleague Ḥanina was his brother (Sanh. 14a; see Edels, "Ḥiddushe Agadot," *ad loc.*). They were lineal descendants from Eli the priest, which circumstance they assigned as reason for Johanan's failure to ordain them. For a living they plied the shoemaker's trade (see HANANIAH [ḤANINA]). Hoshaiah and Ḥanina are mentioned in connection with a certain bath-house, the ownership of which was contested by two persons, one of whom turned over the property as "heḳdesh" (for sacred use), causing Hoshaiah, Ḥanina, and other rabbis to leave it (B. M. 6b). On the day Hoshaiah died, it is claimed, the largest date-palm in Tiberias was uprooted and fell (Yer. 'Ab. Zarah iii. 42c).

BIBLIOGRAPHY: *Yuḥasin*, ed. Filipowski, p. 118, London, 1857; Heilprin, *Seder ha-Dorot*, ii. 36, Warsaw, 1878; Frankel, *Mebo*, p. 75, Breslau, 1870; Jolles, *Bet Wa'ad*, p. 20a, Cracow, 1884; Bacher, *Ag. Pal. Amor.* iii. 565.

S. J. D. E.

HOSHAIAH RABBAH, ROBA, BERABBI or **BERIBBI**: Palestinian amora of the first amoraic generation (about 200 C.E.); compiler of baraitot explaining the Mishnah-Tosefta. He was closely associated with the successors of Rabbi, as was his father with Rabbi himself. Hoshaiah's father, Ḥama, lived in Sepphoris, the residence of Rabbi and the seat of the patriarchs (see ḤAMA B. BISA).

Hoshaiah's yeshibah, also, was for many years located at Sepphoris, where pupils crowded to hear his lectures. Johanan, one of his greatest disciples, declared that Hoshaiah in his generation was like R. Meïr in his: even his colleagues could not always grasp the profundity of his arguments ('Er. 53a). And the esteem in which Hoshaiah was held by his pupils may be gaged by the statement that, even after Johanan had himself become a great scholar and a famous teacher and no longer needed Hoshaiah's instruction, he continued visiting the master, who in the meantime had grown old and had removed his school to Cæsarea (Yer. Sanh. xi. 30b).

"Father of the Mishnah."

Hoshaiah was called the "father of the Mishnah," not so much because of his collection and edition of the mishnayot, as because of the ability with which he explained and interpreted them (see Yer. Ḳid. i. 60a; Yer. B. Ḳ. iv. 4c). Hoshaiah's most important halakic decision is directed against the standard weights and measures, held by Johanan to be traditional from the Sinaitic period. Hoshaiah's radical point of view can be traced to his theory of the development of the Mishnah. He even goes so far as to overrule both Bet Shammai and Bet Hillel with reference to offerings brought on visiting the Temple three times every year (Ḥag. i. 2). The custom of greeting mourners on the Sabbath was permitted in southern Galilee, including Cæsarea, and prohibited in other places. Hoshaiah happened to be in a certain town on the Sabbath, and, meeting mourners, greeted them, saying, "I do not know your custom, but I greet you according to our custom" (Yer. M. Ḳ. iii. 82d).

Hoshaiah's consideration for others is exemplified in his gracious apology to the blind teacher whom he had engaged for his son, and whom he did not suffer to meet visitors at dinner for fear that he might be embarrassed (Yer. Peah viii. 21b).

Hoshaiah's authority must have been very powerful in his later years, when he successfully resisted the efforts of R. Gamaliel ha-Nasi, the son of Rabbi, to introduce "demai" (the "suspicion," on buying wheat from an 'am ha-areẓ, that he had not separated the tithes) into Syria (Yer. Ḥal. iv. 60a) It is also indicated by his remarkable interposition in regard to the mishnah which declares that "a Gentile's testimony in the case of an 'agunah is allowed only if stated as a matter of fact and without any intention to testify" (Yer. Yeb. xvi. 5; Yeb. 121b).

His Haggadah.

The haggadic utterances of Hoshaiah are numerous, scattered principally in Midrash Rabbah, which some have erroneously attributed to him because of the opening words "R. Hoshaiah Rabbah." In Genesis Rabbah, Hoshaiah's text with reference to the Creation is the verse "Then I was by him, as one brought up [= אמון] with him" (Prov. viii.

30). He transposes the letters to read אומן ("an architect"), and explains that "wisdom" (the Torah) was used as an instrument by God to create the universe. He illustrates this by the example of an earthly king who, in building a palace, needs an architect with plans and specifications. Freudenthal points out the analogy between Philo's ideas and those of Hoshaiah, and Bacher expresses his opinion that if Hoshaiah had not himself read the philosopher's works, he at least had heard of them from Origen, the most important champion of Philo ("J. Q. R." iii. 357). In a dialogue with Hoshaiah regarding circumcision, a "philosopher" (identified as Origen by Bacher) asked: "If the rite possesses such virtue, why did not God create the first man circumcised?" Hoshaiah replied that man, with all things created on the first six days, needs improving and perfecting, and that circumcision conduces to perfection (Gen. R. xi. 6). Bacher quotes a passage in which Hoshaiah refuted the incarnation dogma: "When God created Adam the angels mistook him for a deity and wished to sing the hymn 'Holy! Holy! Holy!' But when God put Adam to sleep they knew him to be mortal, as the prophet said: 'Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?'" (Isa. ii. 22; Gen. R. viii. 10).

Relations with Origen.

There are more examples in the Talmud to justify the assertion that Hoshaiah as the representative of Judaism was in constant touch with the early Christians at Cæsarea, and particularly with Origen, who was ordained presbyter at Cæsarea in 228, and who in 231 opened a philosophical and theological school which was attended by persons from all parts, anxious to hear his interpretation of the Scriptures. Origen died in 254 at Tyre, so that his last twenty-five years were spent in the region in which most of the Amoraim lived. The "philosopher" whom the latter mention as controverting Hoshaiah's Biblical interpretations was doubtless Origen himself or one of his students. The influence brought to bear by Hoshaiah and others probably induced Origen to formulate the doctrine of the different degrees of dignity in the Trinity, for which Origen was accused as a heretic.

Hoshaiah was very strict in requiring from a proselyte both circumcision and immersion (baptism) in the presence of three rabbis (Yeb. 46b); this was very likely directed against the free conversion of the Gentiles by the Christian Jews. In a case of partition by heirs or partners the Mishnah says: "They can not divide the Scriptures between them, even when all parties are satisfied." Hoshaiah adds: "even if they wish to divide by volumes, one to take the Psalms and another the Chronicles" (Yer. B. B. i. 13a). It is explained that such an exchange would be considered as unequal and as giving the impression that one Biblical book is holier than another. This is more easily understood in view of the exaltation by the Judæo-Christians of the Psalms in comparison with the other books of the Old Testament, especially with the Chronicles, as against the contrary view of Judaism, which recognizes no preference between the various books.

Bibliography: *Yuḥasin*, ed. Filipowski, p. 118; *Seder ha-Dorot*, ii. 36; Frankel, *Mebo*, p. 74; Jolles, *Bet Wa'ad*, p. 20a; Bacher, *Ag. Pal. Amor.* i. 89-108; *J. Q. R.* iii. 357.

E. C. J. D. E.

HOSHAIAH OF TURYA. See Abba Hoshaya.

HOSHAIAH ZE'ERA DE-MIN ḤABRAYA: Palestinian amora of the third amoraic period (died about 350 C.E.). In the Tosafot it is claimed that "Ḥabraya" was the name of his birthplace, but according to Rashi the word means a "society of colleagues," and the surname "Ze'era" (minor, junior) is used to distinguish him from Hoshaiah the Elder (Ḥul. 12b). He belonged to the rabbis "of the south" (southern Galilee), and may be identified with Hoshaiah, the brother of Ḥanina, who was also a "ḥaber." Only one halakah is mentioned in the name of Hoshaiah Ze'era (Niddah 26a).

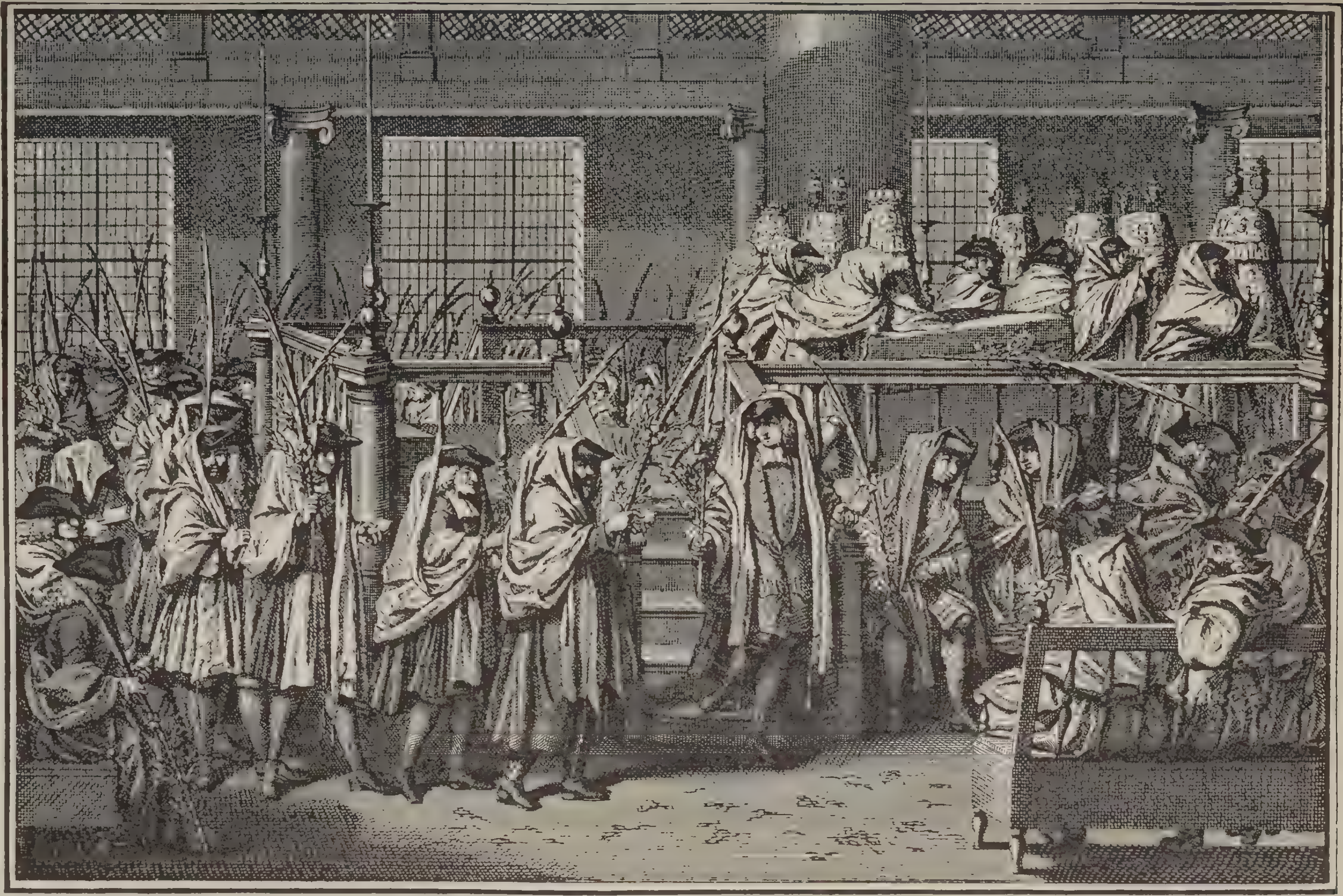
Bibliography: Heilprin, *Seder ha-Dorot*, ii. 36; *Aruch Completum*, p. 316.

E. C. J. D. E.

HOSHA'NA RABBAH ("the great Hosha'-na"): The popular name for the seventh day of the Feast of Booths (Sukkot); the day on which the exclamation "Hosha'na!" (save now!) is often repeated, while on the other days of the feast it is used but sparingly. While the name arose comparatively late, the character of the day as distinguished from the rest of the feast dates back to the days of the Temple, probably to the first Hasmoneans or even earlier. The Gospels mention the word as the cheerful cry of men carrying palm-branches, but by a mistake place the custom in the season shortly before the Passover, instead of in the Feast of Booths. The Mishnah (Suk. iv. 5) mentions the processions around the altar during the feast, once each on six days, but seven times on the seventh day. It explains the "commandment of willows" thus: At a place below Jerusalem called Colonia willows were gathered—big branches, about eleven cubits long; these were set up at the sides of the altar with the foliage overhanging it. The willow is furthermore mentioned in Suk. iv. 1, 3 as being in use on six or seven days—six times when Sabbath fell other than on the seventh day of the feast, seven times when it fell on the seventh day. From this it would seem that the use of the willow on the seventh day was deemed of sufficient importance in the Temple service to justify its retention even on the Sabbath.

The joyousness of the Feast of Booths, as it gathered around the "drawing of water" and developed in music and torchlight processions (Suk. iv. 5), attained its height on the seventh day. Many of the exercises were in conflict with the Sabbath or even with a feast-day (Suk. v. 1, "the flute-playing lasts five or six days"); but although with the destruction of the Temple nearly all these exercises had fallen into disuse, yet in framing the new Calendar, about 361, the patriarch Hillel and his advisers deemed Hosha'na Rabbah so important and so much in conflict with the Sabbath that, to prevent Hosha'na Rabbah falling on a Sabbath, they would not allow the New-Moon of Tishri to occur on a Sunday. All the ceremonies or services of praise or prayer which belonged to the other middle days of the feast

Ceremonies.



PROCESSION SHOWING THE CARRYING OF PALMS ON HOSHA'NA RABBAH.

(After Picart, 1723.)

while the Temple stood, or which belong to them now, such as Hallel and the swinging of the "lulab," or the sitting in the booth, belong also to Hosha'na Rabbah. The bunch of five willow-twigs in no way supersedes the two willow-twigs in the lulab.

Prayers.

Abudarham speaks of the custom, followed by some of his contemporaries, of reading the Pentateuch on the night of Hosha'na Rabbah, out of which has grown the modern custom of meeting socially on that night and reading Deuteronomy, Psalms, and passages from the Zohar, of reciting some cabalistic prayers, and of eating in the intervals cakes, fruits, and other refreshments. Before the regular morning service the Sephardim have now (though they evidently did not have them in the days of Abudarham) their "seliḥot," in which the "thirteen attributes" (Ex. xxxiv. 6, 7) play an even greater part than on other occasions for seliḥot. In Amsterdam and in a few places in England, America, and elsewhere they also sound the shofar in connection with the processions. In both rituals, in the early part of the morning service, the Sabbath psalms are inserted, and the fuller "Ḳedushah" is recited in the "Additional," just as on true festival days. After this prayer all the scrolls are taken out of the Ark (on the six preceding days only one or two; none on the Sabbath); the reader, in making the circuit round the platform, is followed by men bearing scrolls; after them come others carrying the lulab. On this and the preceding days they begin: "Hosha'na! for Thy sake, our God! Hosha'na! for Thy sake, our Creator!" etc. Then come the seven processions. The compositions chanted in these are quite different in the two rituals, and much changed from those given in the Maḥzor Vitry (dated 4968 = 1208); the Sephardim refer successively to Abraham, Isaac, Jacob, Moses, Aaron, Phinehas, and David. Later on the lulab is laid aside, every worshiper takes up a small bunch of willows, and all join in the hymn, "Ḳol mebasser, mebasser we-omer" (A voice brings news, brings news and says), expressing thus their Messianic hopes.

The compositions recited during or after the processions generally consist of twenty-two versicles each, alphabetically arranged, "Hosha'na" being repeated or implied after each, as, for instance, "The land from evil—save now!" After the processions the Germans sing a hymn of eleven distichs. The Mishnah gives the invocation "I and He! ["Ani wahu"] Save now!" addressed to God on the days of the feast, and it is still recited once in each Hosha'na service (the Hebrew for "save now" is here "Hoshi'ah-na," which has come into English through Christian sources as "Hosanna"). It also records that the verse from Ps. cxviii. 25, Hebr., "I pray, O Lord, save now! I pray, O Lord, give success now," was sung during each procession round the altar.

Bibliography: *Maḥzor* of the several modern rituals; also the *Maḥzor Vitry*; *Suk.* 42a to 51b; *Suk.* iv. and v.; and *Yer. Suk.* iv., v.; also "tiḳḳun," or arrangement, for Shabu'ot and Hosha'na Rabbah, which gives the readings for the night-meeting.

A. L. N. D.

HOSH'ANOT. See Haḳḳafot.

HOSHEA (הושע = "[God is] salvation"; in the Assyrian tablets, "Ausi(a)" ["Zeitschrift für Assyriologie," ii. 261]).—**Biblical Data:** Last of the nineteen kings of Israel; son of Elah (II Kings xv. 30). Hoshea secured the throne through a conspiracy in which he was the leader, and which resulted in the assassination of Pekah, "in the twelfth year of Ahaz king of Judah" (II Kings xvii. 1). He reigned nine years (*ib.*), and did that which was evil in the eyes of Yhwh, though not to the extent to which his predecessors had gone (II Kings xvii. 2). Coming into conflict with Shalmaneser, King of Assyria, Hoshea was reduced to vassalage, and was forced to pay an annual tribute to his Assyrian conqueror (II Kings xvii. 3). After a time, however, having negotiated an alliance with the Egyptian ruler So, he discontinued the tribute. This was taken as a sign of rebellion by the Assyrian monarch, and Hoshea was seized and imprisoned (II Kings xvii. 4). Samaria was besieged by the Assyrian forces, which, after three years, "in the ninth year of Hoshea," captured the city and carried its population into exile (II Kings xvii. 6).

——**Critical View (1):** The motives of Hoshea's policy are made intelligible by reference to the Assyrian documents and to the political conditions in western Asia reflected by them. Under Ahaz, Judah had rendered allegiance to Tiglath-pileser III. of Assyria, while the Northern Kingdom under Pekah, in league with Rezin of Damascus, had attempted to coerce the Judean king into joint action against Assyria (II Kings xvi. 5; Isa. vii. 1–6). Tiglath-pileser, however, went to the aid of his ally (comp. II Kings xvi. 9). At this juncture Hoshea placed himself at the head of the Assyrian party in Samaria and removed Pekah by assassination; Tiglath-pileser rewarded Hoshea by making him king over Israel, or, rather, over Ephraim, then reduced to very small dimensions.

So long as Tiglath-pileser was on the throne Hoshea remained loyal; but when Shalmaneser IV. succeeded, he made an effort to regain his independence. In Egypt the Ethiopian dynasty had begun to reign, and Hoshea entered into negotiations with So (סוֹא, probably more correctly vocalized as סֶוֶא), an underling of King Shabako (see Winckler, "Untersuchungen zur Altorientalischen Gesch." pp. 92–94; *idem*, in "Mittheilungen der Vorderasiatischen Gesellschaft," i. 5; Rogers, "Hist. of Babylonia and Assyria," ii. 144; comp. Meyer, "Gesch. des Alten Egyptens," pp. 343–346). Hoshea, probably misled by favorable promises on the part of the Ethiopian ruler of Egypt, discontinued paying tribute. Shalmaneser IV. soon interpreted this symptom, and directed his armies against Samaria. The details of the campaign are not known. It is likely that Hoshea, disappointed by the "broken reed" (="Egypt"; see Isa. xx., xxx. 1–5, xxxi. 1–3), endeavored to avert the calamity by resuming the payment of tribute, but that, distrusted, he was forced to fight, and was taken prisoner in battle (Hommel, "Gesch. Babyloniens und Assyriens," p. 675; Rogers, *l.c.*). The capital, though deprived of the ruler, made an effective defense, and Shalmaneser died before it was captured (comp. Winckler, in Schrader, "K. A. T." 3d ed., p. 268).

The chronology of Hoshea's reign is involved in difficulties. The Biblical statement in II Kings xv. 30, giving the twentieth year of Jotham as the beginning of the reign, is to be dismissed either as due to a scribal error or as dating from the beginning of Jotham's reign. The "nine years" given Hoshea extend from 733, the year of Pekah's assassination, to 724, the year of Hoshea's capture and three years before the fall of Samaria. These dates, however, are not accepted by all modern scholars (see Hommel, *l.c.* pp. 964 *et seq.*; *idem,* "Assyria," in Hastings, "Dict. Bible"; Tiele, "Babylonisch-Assyrische Gesch." i. 232; Winckler, "Gesch. Babyloniens und Assyriens," p. 230). References to the events of Hoshea's reign are found in Hosea xi.-xiv. and Isa. xxviii.

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——**Critical View (2):** This last king of Israel appears on the Assyrian monuments as "Ausi(a)." The statement of II Kings xvii. 1 that he ascended the throne in the twelfth year of Ahaz must be dismissed as unhistorical. Hoshea became king in 733 (or in 734); for when Assyria came to the rescue of Ahaz against Rezin of Damascus and Pekah of Israel, the last-named was assassinated and Hoshea appointed or confirmed as king by Tiglath-pileser III. (Schrader, "K. A. T." 2d ed., p. 475; *idem,* "K. B." ii. 32). From II Kings xv. 29, 30 and xvii. 3-6 it would appear that Hoshea had rebelled twice against Assyria. This at first glance is highly improbable. He had been the leader of the pro-Assyrian party and owed his throne to Tiglath-pileser III. It is reasonable to infer that the death of this monarch brought about the change in Hoshea's relations to the Assyrian suzerain, and induced him to look for foreign allies to enable him to throw off the burden of the annual tribute, which must have been a terrible drain on the people (comp. Hosea v. 11-13).

Winckler first attempted to separate the Biblical passages quoted above into two parallel accounts of one event, in order to eliminate the assumption of two uprisings with refusal of tribute under Shalmaneser. Kittel ("Die Bücher der Könige" on II Kings xvii. 3) meets the difficulty by omitting Shalmaneser as a later gloss. Under Tiglath-pileser, Hoshea paid the annual tribute; after that ruler's death, he regarded, contrary to Hosea's warning, the political conditions as favorable for declaring himself independent.

According to II Kings xvii. 4, So, King of Egypt, was the monarch from whom Hoshea expected effective assistance. Generally this So (or Sewe = Assyrian "Sib'e") is identified with Shabako, the Ethiopian, who at the time controlled the destinies of Egypt. Winckler makes him a prince or vassal prince or even a general of the North-Arabian empire of Muṣri ("Mitt. der Vorderas. Ges." 1898, p. 5), and contends that in this anti-Assyrian movement, in which also Tyre had a share, the last effort was made on the part of the Arabic commercial states to gain control of Palestine, and thus to shut out Assyria from the Arabo-Indian commerce, for which possession of the Mediterranean ports was of vital importance (Schrader, "K. A. T." 3d ed., pp. 268 *et seq.*).

Hoshea's attempt, whoever were his supporters, failed. In 725 B.C. Shalmaneser invaded Israel. Hoshea must have surrendered to him at once. This would give nine years to his reign. He was blinded (read ויעורהו instead of the tautological ויעצרהו in II Kings xvii. 4), and was led away a prisoner. The three years' siege of Samaria is not to be counted as part of his reign.

The assumption that Hoshea's wickedness was less than his predecessors' (II Kings xvii. 2) is probably an afterthought (if it is not due to a corruption of the original text; see Lucian's recension of LXX.). Possibly his earlier fidelity to Assyria, which was regarded by the prophetic party as God's predestined instrument, may underly the conception of his (by comparison) less censurable impiety (see ISAIAH).

E. G. H.

HOSHKE, REUBEN (called also **Reuben ben Hoshke Sofer** and sometimes **Abraham Reuben**)**:** Cabalist; rabbi of Prague; died April 3, 1673. "Hoshke," his father's name, is a Polish diminutive for "Joshua," mistaken by De Rossi ("Dizionario," *s.v.* "Oski, Ruben") and Zunz ("Z. G." p. 402) for his family name. He wrote: "Yalḳuṭ Re'ubeni," a cabalistic work (an imitation of the "Yalḳuṭ Ḥadash") containing a collection of sayings taken from other cabalistic works and arranged in alphabetical order (Prague, 1660); "Yalḳuṭ Re'ubeni ha-Gadol," a cabalistic midrash on the Pentateuch arranged according to the order of the parashiyyot (Wilmersdorf, 1681); "Dabar Shebi-Ḳedushah," a manual of asceticism and repentance (Sulzbach, 1684); "'Oneg Shabbat," cabalistic reflections on the Sabbath laws, followed by an appendix entitled "Derek Ḳabbalat Shabbat" (*ib.* 1684).

BIBLIOGRAPHY: Lieben, *Gal 'Ed,* German part, p. 41; Hebrew part, p. 36; Steinschneider, *Cat. Bodl.* col. 2138; Fürst, *Bibl. Jud.* i. 412.

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HOSPITAL: House set apart for the treatment of the sick. In early times such institutions were required only for strangers, the idea of sanitary isolation being quite modern, except in case of LEPROSY, when a "house of separation" ("bet ha-ḥofshit") was used (II Kings xv. 5; II Chron. xxvi. 21). Visitation of the sick in their own houses was the ancient substitute. It has been claimed that in its origin the hospital is a specifically Christian institution, but the very passage, from Jerome, which is quoted to substantiate this claim ("Epistola," 77) shows that the Roman lady Fabiola, whom Jerome praises for founding one was, in his opinion, only imitating Jewish custom in "transplanting the terebinth of Abraham to Ausonian shores." As far as evidence goes, the early equivalents of hospitals were only portions of homes for strangers reserved for those who might fall sick. Such homes were usual among Jews in Talmudical times (see HOSPITALITY), and became especially frequent in Jewish communities after the Crusades.

The specific Jewish name for hospital ("heḳdesh") was first used at Cologne in the eleventh century (Brisch, "Gesch. der Juden in Köln," i. 19 *et seq.*). Berliner ("Aus dem Inneren Leben," p. 100) shows that a similar institution existed at Munich early in the fourteenth century. But with the continual migration of the Jews it was difficult to keep a special house for the sick, who were mainly cared for by the ḥebra ḳaddisha. Doubtless in the Jews' inns of Spain, as in the "Auberge Juive" of Paris, strangers who fell sick were attended to. The wealthy Sephardim appear to have been the first to found special hospitals for the Jewish sick. The Beth Ḥolim of London, which is an asylum for the aged as well, dates from 1747; the Krankenhaus of Berlin from 1753; in Metz a special Jewish hospital was founded at the end of the eighteenth century, toward the foundation of which the municipality contributed. The Jews of Paris were content with a medical attendant attached to the ḥebra ḳaddisha, who visited the sick in their homes till 1836, when the first Jewish hospital was founded (L. Kahn, "Institutions des Juifs à Paris," p. 36).

In modern times Jews very often utilize the general hospitals of the cities in which they dwell, after making the arrangements rendered necessary by the requirements of the dietary laws. This is done in London and most other English cities. In other places special Jewish hospitals have been erected, as the Mount Sinai, Beth Israel, and Lebanon hospitals of New York, which, however, receive patients of other creeds. The Jews' Hospital of London (founded 1795) is not a hospital in the strict sense of the word, but a home for the aged. The Jewish Hospital of Philadelphia combines the characteristics of both (see Charity; Colorado; Heḳdesh).

Bibliography: K. Kohler, in *Berliner Festschrift*, pp. 201-203; D. Cassel, *Offener Brief an Herrn Professor Dr. Virchow*, pp. 6-12, Berlin, 1869.

J.

HOSPITALITY.—Biblical Data: The "ger," the sojourner who lived with a Hebrew family or clan, was assured by the Biblical law not only of protection against oppression (Ex. xxiii. 9) and deceit (Lev. xix. 33), but also of love from the natives (Deut. xvi. 14), who were to love him even as themselves (Lev. xix. 34). He was to be invited to participate in the family and tribal festivals (Deut. *l.c.*), the Passover excepted; and even in the latter he could take part if he submitted to circumcision. He received a share in the tithes distributed among the poor (*ib.* xiv. 19); and "one law and one statute" applied equally to the native and to him (Ex. xii. 49). God Himself loves the stranger (Deut. x 18) and keeps him under His special protection (Ps. cxlvi. 9).

Biblical Examples.

While these laws, scattered throughout the Bible (see Gentile; Proselytes), point to a deep-seated feeling of kindness toward strangers among the ancient Hebrews, the intensity of the feeling of hospitality among them can best be learned from the casual references to it in the narrative portions of the Bible. Thus Abraham, the archetype of the Hebrew race, entertained three strangers at his house and showed them many kindnesses (Gen. xviii. 1-8). His kinsman Lot was ready to risk his life and the honor of his daughters rather than transgress the laws of hospitality (*ib.* xix. 1-8). Laban showed kindness to Jacob and to Eliezer (*ib.* xxix. 13, xxvi. 31) when they came to him as strangers. Jethro rebuked his daughters because they did not invite Moses, who was a stranger in Midian, to the house (Ex. ii. 20); and Rahab was greatly rewarded because she had entertained Joshua's spies (Josh. ii.). Manoah would not allow the angel to depart before he had partaken of his hospitality (Judges xiii. 15); Gideon punished the elders of Succoth and of Penuel for their breach of hospitality (*ib.* viii. 5, 8); and David demanded hospitable treatment from Nabal (I Sam. xxv. 8). Barzillai was invited to the royal table because he had been kind to David when the latter fled from Absalom (II Sam. xvii. 27, xix. 32). The Shunammite woman had a room furnished with a bed, a table, a chair, and a lamp for Elisha the prophet (II Kings iv. 8-11).

The abuse of hospitality once caused a civil war in Israel which might have resulted in the extinction of the whole tribe of Benjamites (Judges xix., xx.). In one instance, the case of Jael and Sisera, a breach of hospitality is lauded by the Biblical writer (*ib.* iv. 18-21, v. 24-27). This was probably due to the bitter enmity entertained by the oppressed Jews toward their Canaanitish neighbors. Otherwise such a transgression could never have been tolerated in primitive Jewish society (see Cheyne and Black, "Encyc. Bibl." *s.v.*).

Behavior to Guests.

From these scattered references an idea can be formed of the manner in which a guest was received in an ancient Jewish household and of the relations that existed between guest and host. The latter would go out to meet the stranger on his way, and would ask no questions as to his name and condition until his first needs had been satisfied (Gen. xxiv. 33). On entering the house he was given water to wash his feet, and a meal was then put before him, his animals being meanwhile attended to (*ib.* xviii. 4; xix. 2; xxiv. 25, 32). During his stay the host felt himself personally responsible for any injury that might befall his guest (*ib.* xix. 8). On leaving, another repast was served (*ib.* xxvi. 30; Judges xix. 3), when a covenant was sometimes entered into by the guest and his host (Gen. xxvi. 31), and the latter again accompanied the stranger some distance on his way (*ib.* xviii. 16). On his part, the guest blessed the host before taking leave (*ib.* 10), and asked him whether he stood in need of anything (II Kings iv. 13). If the guest wished to remain in the clan or in the locality, he was permitted to select a dwelling-place (Gen. xx. 15).

The practise of hospitality did not decline with the changes in social conditions. Even in later times, when the Jews were settled in cities, this virtue was held in highest esteem. Isaiah (Isa. lviii. 7) preferred charity and hospitality to fasting. Job, in complaining of his misfortunes in spite of the fact that he had led a virtuous life, mentions among other things that he had always opened his door to the stranger (Job xxxi. 32); while Eliphaz accounts for the misery which had befallen Job on the ground that he had not been hospitable (*ib.* xxii. 7).

Ben Sira lays down rules for table manners for the guest (Ecclus. [Sirach] xxxi. 12-26), and condemns in the strongest terms the habits of the parasite who takes advantage of the custom of hospitality (*ib.* xxix. 23-28; xl. 28, 30).

Bibliography: Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*; Nowack, *Hebräische Archäologie*, part i., § 31, end, Leipsic, 1894; Hamburger, *R. B. T.*

E. G. H. J. H. G.

——**In Rabbinical Literature:** Among the ethical teachings of the Rabbis, the duties of hospitality occupy a very prominent position. Some regard hospitality more highly than the reception given to the Shekinah (Divine Presence); others make it superior to visiting the house of study; others, again, consider it as one of the six meritorious deeds whose reward is like a tree, the fruit of which man enjoys in this world, while the trunk remains for his enjoyment in the world to come (Shab. 127a). Special emphasis was laid upon the hospitality due to a scholar, so that it was said that one who shows hospitality to a student of the Law is regarded as if he had offered the daily sacrifice (Ber. 10b, 63b, Ḳid. 76b; Gen. R. lviii. 12).

Abraham and Job were regarded by the Rabbis as the models of Jewish hospitality. Numerous legends cluster about these names in the haggadic literature, illustrative of their generosity and hospitality (see Abraham; Job). The doors of their houses were open at each of the four corners, so that strangers coming from any side might find ready access (Gen. R. xlviii. 7; Yalḳ., Job, 917; comp. Soṭah 10a). Of Job it is related that he had forty tables spread at all times for strangers and twelve tables for widows (compare Testament of Job, ed. Kohler, in Kohut Memorial Volume, Berlin, 1897, Introduction.

"Let thy house be open wide; let the poor be the members of thy household," is the precept expounded by one of the earliest Jewish teachers (Ab. i. 5). Rab Huna observed the custom of opening the door of his house when he was about to take his meal, and saying, "Any one who is hungry may come in and eat" (Ta'an. 20b). This custom has survived in modern times on Passover eve, when the above-cited passage is read in the Haggadah The custom of opening the door during the "Seder," while variously explained, probably has the same origin. Some rabbis suggested that every house should have doors on all four sides, so that the poor might find easy access from all parts (Ab R. N. viii.). To sit long at the table, so as to give an opportunity to the belated poor to enter and partake of the meal, was regarded as a highly meritorious act, for which one's days on earth would be prolonged (Ber. 54b) In Jerusalem the custom prevailed of displaying a flag in front of the door, thereby indicating that the meal was ready, and that guests might come in and partake thereof. The removal of the flag was a sign that the meal was finished, and that guests should cease entering (B. B. 93b; Lam. R. iv. 4; see Custom).

Duty of Host.

It is the duty of the host to be cheerful during meals, and thus make his guests feel at home and comfortable at the table (Derek Ereẓ Zuṭa ix.). It is commendable that the host himself serve at the table, thereby showing his willingness to satisfy his guest (Ḳid. 32b). The host is warned against watching his guest too attentively at the table, for thereby the visitor may be led to abstain from eating as much as he would like ("Sefer Ḥasidim," ed. Wistinetzky, § 105). Women were regarded as being better able than men to recognize the character of a stranger (Ber. 10b, from II Kings iv. 9), but less liberal in supplying the wants of a guest (B. M. 87a; comp. Derek Ereẓ Rabbah vi.). The Jew is commanded to teach his children to be kind and courteous to strangers. If one knocks at the door inquiring after the master of the house, the son or the daughter answering the knock should not reply gruffly, but should take the stranger into the house and prepare some food for him (Ab. R. N. ed. Schechter, p. 17a, b, Vienna, 1887). It was the custom with some in Jerusalem to place all the dishes on the table at once, so that the fastidious guest was not compelled to eat something he did not desire, but might choose anything he wished (Lam. R. iv. 4).

Duty of Guest.

The guest was enjoined to show his gratitude to the host in various ways. The grateful and ungrateful guests are well contrasted by the Rabbis (Ber. 58a). While the host was to break bread first, the guest was expected to pronounce grace after the meal, in which he included a special blessing for the host: "May it be the will of God that the master of this house shall not be ashamed in this world, nor abashed in the world to come; that he shall be successful in all his undertakings; and that his property (and our property) shall prosper and be near the city; and that Satan shall have no dominion over his handiwork (and over our handiwork); and that no sinful act or iniquitous thought shall occur to him (and to us) from now even to all eternity" (Ber. 46a; Maimonides, "Yad," Berakot, vii. 2; Shulḥan 'Aruk, Oraḥ Ḥayyim, 201, 1). The guest was expected to leave some of the food on his dish, to show that he had more than enough. If, however, the host asked him to finish his portion, it was not necessary for him to leave any ("Sefer Ḥasidim," §§ 870–878, 883). It was the duty of the guest to comply with all the requests of the host (Pes. 86b; Oraḥ Ḥayyim, 170, 5; comp. "Magen Abraham" *ad loc.*). He might not give of his meal to the son or to the daughter or to the servant of the host without the host's permission (Ḥul. 94a; Derek Ereẓ Rabbah ix.; "Yad," *l.c.* vii. 10; Oraḥ Ḥayyim, 170, 19). The habitual parasite, who took every opportunity to partake of meals at the house of another, was very strongly denounced by the Rabbis, especially if the parasite happened to be a scholar (Pes. 49a).

In the Middle Ages, especially after the period of the Crusades, hospitality became a necessity among the Jews. The poor mendicants or itinerant students were distributed among the households of the town, and a system of "Pletten"—*i.e.*, "Billetten," bills for which the poor traveler received meals and lodging at a household—was introduced. This system still survives in many Jewish communities, especially where meals for the Sabbath-day are provided for the poor guests. Most of the Jewish communities have their "haknasat oreḥim," institutions where travelers may obtain lodging during their stay in town. For further details concerning these organizations see Baḥur and Charity.

Bibliography: Suwalski, *Ḥayye ha-Yehudi*, li.-lii., Warsaw, 1893; Hamburger, *R. B. T.* s.v. *Gast*; Abrahams, *Jewish Life in the Middle Ages*, pp. 141 *et seq.*, Philadelphia, 1896.

s. s. J. H. G.

HOST, DESECRATION OF: Defiling the host or sacred wafer of the mass. In the Middle Ages the

Jews were frequently accused of desecrating the host, an accusation equal in gravity to that of desecrating relics and images of Jesus and the saints. This accusation has brought thousands of Jews to the stake. The Jews were alleged to steal the host or to acquire it by purchase or bribery, to break it or seethe it, and to stick needles into it or transfix it, whereupon it began to bleed. Even when such an accusation was supported only by the testimony of a thief, a disreputable woman, a recent convert, or some one having a grudge against the accused Jews, the alleged perpetrators were put on trial, and, on evidence that was often preposterous, or after a confession exacted by torture, were condemned and burned, sometimes with all the other Jews of the place. The question, Why did not the Jews destroy the pierced host, the corpus delicti? the chronicles answer by the following statement: The Jews, frightened on seeing the blood, endeavored to hide the host, but while doing so miracles happened which aroused the attention of the Christian population and led to the discovery of the crime. The story is told, for instance, that once when the Jews were burying pieces of a pierced host in a meadow, these pieces were changed into butterflies, which began to heal cripples and blind persons. Another time, when some Jews were burning such pieces in a stove, angels and doves flew out. Again, the pieces fluttered out of a swamp, and a herd of grazing oxen, on seeing them, bowed down before them. The blood from the host was said to have splashed the foreheads of the Jews, leaving an indelible mark that betrayed them. It was also said that the pierced host had once whimpered and cried like an infant; this story is perhaps the earliest. As a rule, the later the chronicles the more stories of this nature they contain.

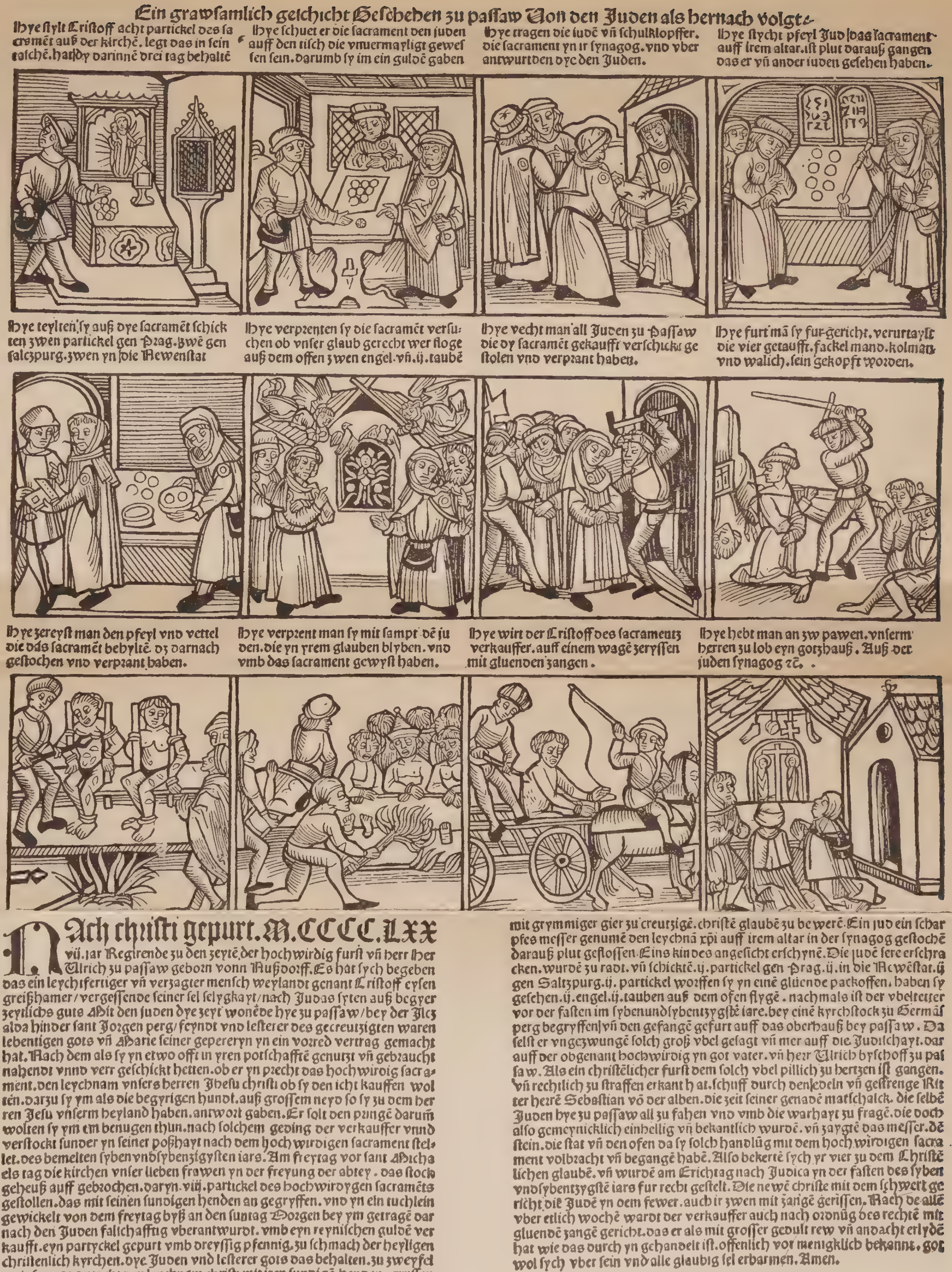
Jews of Sternberg Represented as Transfixing Hosts.
(From a woodcut issued by M. Brandis, Lübeck, 1492.)

First Accusations.

The accusation of the desecration of the host arose after Pope Innocent III. had recognized (1215) the doctrine of transubstantiation, which resulted in the public and general worship of the consecrated host. Hence the first authentic accusation does not occur before the middle of the thirteenth century. This was made in 1243 at Belitz, near Berlin, and in consequence of it all the Jews of Belitz were burned on the spot subsequently called "Judenberg." Similar accusations, resulting in more or less extensive persecutions of the Jews, were brought forward in 1290, at Paris; 1294, at Laa, in Austria; 1298, at Röttingen, near Würzburg, and at Korneuburg, near Vienna; 1299, at Ratisbon; 1306, at Saint-Pölten; 1325, at Cracow; 1330, at Güstrow; 1337, at Deggendorf; 1338, at Pulka; 1370, at Enghien (see Brussels); 1388, at Prague; 1399, at Posen; 1401, at Glogau; 1410, at Segovia; 1420, at Enns; 1453, at Breslau; 1478, at Passau; 1492, at Sternberg, in Mecklenburg-Schwerin; 1510, at Berlin; 1514, at Mittelberg, in Alsace; 1559, at Sochaczew, in Poland. The last Jew burned for stealing a host died in 1631, according to Basnage, quoting from Manasseh b. Israel. Casimir IV. of Poland (1447), Martin Luther (1523), and Sigismund August of Poland (1558) were among those who repudiated the accusation, the repetition of which gradually ceased after the Reformation. The accusation of desecration of the host was based on the hypothesis that the Jews, like the Christians, identify the host with the true body of Jesus; that by crucifying the host they imagine they are crucifying Jesus anew; and that they use the blood supposed to have flowed from the host in order to get rid of the "fœtor Judaicus," or to color their cheeks to give them a fresh and rosy appearance. In a lecture delivered before the Royal Prussian Academy of Sciences in 1848 Ehrenberg explained the phenomenon of the bloody host, which had caused such excitement in the Middle Ages. He showed that red microscopical infusoria, exactly resembling blood, and which he called "purpurmonade" (*Monas prodigiosa*, later termed *Micrococcus prodigiosus* by Cohn), settle on bread and other food, especially on wafers, kept in the dark for any length of time. He furthermore showed that this growth had been observed in former times, and a superstitious interpretation given to it. See Micrococcus Prodigiosus.

Host-Tragedies and Jubilees.

"Host-tragedies," or miracle-plays, were occasionally given in memory of these desecrations. The story of the desecration at Deggendorf in 1337 was represented as late as 1800 at Regen. A host-tragedy was produced at Constance in 1334. Centenaries or jubilees were held in commemoration of such events, as, for instance, the quadricentennial jubilee in 1799 in commemoration of the desecration of the host in Posen. As late as 1820 a great jubilee was celebrated at Brabant in commemoration of the desecration of the host at Enghien in 1370. This festival lasted eight days, during which sixteen hosts studded with diamonds were borne in solemn procession through the streets. Fifty years later (1870), while a committee and the clergy of Brussels were making preparations for this ancient festival, an article appeared in the "Revue Belgique," entitled "Le Jubilé d'un Faux Miracle,"



Ein grawſamlich geſchicht Geſchehen zu paſſaw Von den Juden als hernach volgt.

Hye ſtylt Criſtoff acht partickel des ſacrmẽt auß der kirchẽ. legt das in ſein taſchẽ. hat ſy darinnẽ drei tag behaltẽ

Hye ſchuet er die ſacrament den juden auff den tiſch die vnuermayligt geweſſen ſein. darumb ſy im ein guldẽ gaben

Hye tragen die iudẽ vñ ſchulklopffer. die ſacrament yn ir ſynagog. vnd vber antwurtden dye den Juden.

Hye ſtycht pfeyl Jud das ſacrament auff irem altar. iſt plut darauß gangen das er vñ ander iuden geſehen haben.

Hye teylten ſy auß dye ſacramẽt ſchickten zwen partickel gen Prag. zwẽ gen ſalczpurg. zwen yn die Newenſtat

Hye verprenten ſy die ſacramẽt verſuchen ob vnſer glaub gerecht wer floge auß dem offen zwen engel. vñ. ij. taubẽ

Hye vecht man all Juden zu Paſſaw die dy ſacramẽt gekaufft verſchickt geſtolen vnd verprant haben.

Hye furt mã ſy fur gericht. verurtaylt die vier getaufft. fackel mand. kolman vnd walich. ſein gekopft worden.

Hye zereyſt man den pfeyl vnd vettel die das ſacramẽt bebyltẽ. dz darnach geſtochen vnd verprant haben.

Hye verprent man ſy mit ſampt dẽ juden. die yn yrem glauben blyben. vnd vmb das ſacrament gewyſt haben.

Hye wirt der Criſtoff des ſacramentz verkauffer. auff einem wagẽ zeryſſen mit gluenden zangen.

Hye hebt man an zw pawen. vnſerm herren zu lob eyn gotzhauß. Auß der juden ſynagog ꝛc.

Nach chriſti gepurt. M.CCCC.LXXvij. iar Regirende zu den zeytẽ der hochwirdig furſt vñ herr Her Ulrich zu paſſaw geborn vonn Nußdorff. Es hat ſych begeben das ein leychtfertiger vñ verzagter menſch weylandt genant Criſtoff eyſengreißhamer / vergeſſende ſeiner ſel ſelygkayt / nach Judas ſyten auß begyer zeytlichs guts Mit den juden dye zeyt wonẽde hye zu paſſaw / bey der Ilcz alda hinder ſant Jorgen perg / feyndt vnd leſterer des gecreutzigten waren lebentigen gots vñ Marie ſeiner gepereryn yn ein vorred vertrag gemacht hat. Nach dem als ſy yn etwo offt in yren potſchafftẽ genutzt vñ gebraucht nahendt vnnd verr geſchickt hetten. ob er yn precht das hochwirdig ſacrament. den leychnam vnſers herren Jheſu chriſti ob ſy den icht kauffen wolten. darzu ſy ym als die begyrigen hundt. auß groſſem neyd ſo ſy zu dem herren Jeſu vnſerm heyland haben. antwort gaben. Er ſolt den pringẽ darum wolten ſy ym ein benugen thun. nach ſolchem geding der verkauffer vnnd verſtockt ſunder yn ſeiner poßhayt nach dem hochwirdigen ſacrament ſtellet. des bemelten ſybenvñdſybenzigyſten iars. Am freytag vor ſant Michaels tag die kirchen vnſer lieben frawen yn der freyung der abtey. das ſtockgeheuß auff gebrochen. daryn. viij. partickel des hochwirdygen ſacramẽts geſtollen. das mit ſeinen ſundigen henden an gegryffen. vnd yn ein tuchlein gewickelt von dem freytag byß an den ſuntag Morgen bey ym getragẽ darnach den Juden falſchafftig vberantwurdt. vmb eyn reyniſchen guldẽ verkaufft. eyn partyckel gepurt vmb dreyſſig pfennig. zu ſchmach der heyligen chriſtenlich kyrchen. dye Juden vnd leſterer gots das behalten. zu zweyfel yn ir ſynagog pracht den leychnam chriſti mit iren ſundigẽ henden. gryffen mit grymmiger gier zu creutzigẽ. chriſtẽ glaubẽ zu bewerẽ. Ein jud ein ſcharpfes meſſer genumẽ den leychnã xp̄i auff irem altar in der ſynagog geſtochẽ darauß plut gefloſſen. Eins kindes angeſicht erſchynẽ. Die judẽ ſere erſchracken. wurdẽ zu radt. vñ ſchicktẽ. ij. partickel gen Prag. ij. in die Newẽſtat. ij gen Saltzpurg. ij. partickel worffen ſy yn einẽ gluende packoffen. haben ſy geſehen. ij. engel. ij. tauben auß dem ofen flygẽ. nachmals iſt der vbeltetter vor der faſten im ſybenundſybentzygſtẽ iare. bey einẽ kyrchſtock zu Germanſperg begryffen / vñ den gefangẽ gefurt auff das oberhauß bey paſſaw. Daſelſt er vngezwungẽ ſolch groß vbel geſagt vñ mer auff die Judiſchayt. darauff der obgenant hochwirdig yn got vater. vñ herr Ulrich byſchoff zu paſſaw. Als ein chriſtẽlicher furſt dem ſolch vbel pillich zu hertzen iſt gangen. vñ rechtlich zu ſtraffen erkant hat. ſchuff durch den edeln vñ geſtrenge Ritter herrẽ Sebaſtian võ der alben. die zeit ſeiner genadẽ marſchalck. die ſelbẽ Juden hye zu paſſaw all zu fahen vnd vmb die warhayt zu fragẽ. die doch alſo gemeynicklich einhellig vñ bekantlich wurdẽ. vñ zaygtẽ das meſſer. dẽ ſtein. die ſtat vñ den ofen da ſy ſolch handlũg mit dem hochwirdigen ſacrament volbracht vñ begangẽ habẽ. Alſo bekertẽ ſych yr vier zu dem Chriſtẽlichen glaubẽ. vñ wurdẽ am Erichtag nach Judica yn der faſten des ſybenvndſybentzygſtẽ iars fur recht geſtelt. Die newẽ chriſte mit dem ſchwert gericht. die Judẽ yn dem fewer. auch ir zwen mit zangẽ geriſſen. Nach dẽ allẽ vber etlich wochẽ wardt der verkauffer auch nach ordnũg des rechtẽ mit gluendẽ zangẽ gericht. das er als mit groſſer gedult rew vñ andacht erlydẽ hat wie das durch yn gehandelt iſt. offenlich vor menigklich bekannt. got wol ſych vber ſein vnd alle glaubig ſel erbarmen. Amen.

HOST DESECRATION AT PASSAU, 1477.

From a contemporary wood-cut

etc., which proved by the original sources that, although three Jews had been burned in 1370 on the charge of having stolen a host, "pro sacramentis punice et furtive captis," the original document had been changed sixty-five years later to read "pro sacramento puncto et furtive accepto," in order to fabricate an accusation of desecration of the host. Other falsifications being discovered in the document, Pope Pius IX. felt obliged to stop the festival. In the Church of Sainte-Gudule, Brussels, are several Gobelin tapestries containing representations of the supposed desecration of the host in 1370. See Brussels.

Bibliography: Basnage, *Histoire des Juifs*, ix., ch. 13; xxv. 397 *et seq.*; Depping, *Les Juifs dans le Moyen Age*, p. 125; Zunz, *Literaturgesch.* pp. 19, 38, 47, 49; Aretin, *Gesch. der Juden in Baiern*, pp. 38 *et seq.*; *Monatsschrift*, viii. 49 *et seq.*; Ehrenberg, *Verhandlungen der Königlichen Preussischen Akademie der Wissenschaften zu Berlin*, 1848, p. 349; 1849, p. 101; Stobbe, *Die Juden in Deutschland*, pp. 187, 292; Grätz, *Gesch.* vii. 231, 326; viii. 50, 95, 132, 197, 201, 228, 272; ix. 94, 445; Chwolson, *Die Blutanklage*, pp. 268 *et seq.*; Aronius, *Regesten*, p. 232; Scherer, *Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern*, pp. 348 *et seq.*, Leipsic, 1901.

J. M. Sc.

The following appear to be the chief cases in which this particular accusation was brought against the Jews. For abbreviations see Blood Accusation.

1260. Flanders (Usque, "Consolação," p. 15; Loeb, "Joseph ha-Kohen," p. 40).
126[illegible]. Santarem (Kayserling, "Portugal," p. 5, note).
1294. Laa, Austria; several slain, the remainder fled (Pertz, "Mon. Germ." ix. 658; Sch. p. 350).
1297. Meissen (Csl. p. 80).
1298. Röttingen (Sch. p. 349); 100,000 Jews said to have been killed (Sch. p. 351).
1302. Austria (Csl. p. 80). [?Korneuburg, 1298–1305; happened in 1298, tried in 1305; Sch. pp. 349, 351–352.]
1306. St.-Pölten (Sch. p. 349).
1310. Styria (St. p. 283).
1312. Fürstenfeld, Styria (Sch. p. 467); riots in Grätz and Judenburg; expulsion from Styria and Carinthia (Jost, "Gesch. der Israeliten," x. 322; Csl. p. 80; Wertheimer, "Jahrbuch," 1859, p. 4).
1330. Güstrow, Mecklenburg-Schwerin (Zunz, "S. P." p. 38); Wildenkatze (Csl. p. 80).
1331. Ueberlingen (Zunz, "S. P." p. 38). [Blood accusation according to Csl. p. 79.]
1334. Constance (Lowenstein, "Bodensee," p. 25).
337 (Sept. 30). Deggendorf, Straubing, and other Bavarian and Austrian towns (Aretin, "Juden in Baiern," pp. 21 *et seq.*; Zz. p. 38; Sch. p. 363).
1338. Pulka (Csl. p. 80); Linzand and Wernatodorf (Sch. p. 349); Retz, Znaim, Horn, Eggenburg, Neuburg, Zwettl, etc. (Sch. p. 364); Wolfsburg (Pertz, *l.c.* ix. 683; Jost, *l.c.* x. 322).
1361. Coimbra, Portugal (A. R. ii. 276–277, note).
1388. Prague (Csl. p. 80).
401. Glogau (Zunz, "S. P." p. 47; Csl. p. 80; St. p. 289; Worbs, "Schles. Prov. Blätter," cxvii. 377).
404 (July 10). Mühlen; all Jews of Salzburg and Hallein burned (Wolf, in "Monatsschrift," 1876, p. 284; Sch. p. 554).
420. Enns (Jost, *l.c.* x. 222; Sch. p. 411); Jews expelled from Austria, Franconia, Saxony, Westphalia, the Rhine provinces (Zunz, "S. P." p. 48 [MaHaRiL's fast, 3 days]).
422. Mayence (Csl. p. 80).
432. Segovia (Grätz, "Gesch." viii. 95, note; Loeb, "Joseph ha-Kohen").
474. Bavaria (Csl. p. 80).
478. Passau (Aretin, *l.c.* p. 38; Csl. p. 80).
484. Passau (Pertz, *l.c.* xi. 521; St. p. 292).
510. Berlin; 26 burned, 2 beheaded (Csl. p. 80; Zunz, "S. P." p. 54; St. p. 292).
559. Sochaczew (Zunz, "S. P." p. 336).
836. Bislad, Rumania (Loeb, "Israelites," p. 143).

J.

HOST OF HEAVEN (צבא השמים): Term ccurring several times in the Bible, but not always with a definite meaning. The word "ẓaba" usually designates an army, and thus connotes a vast body of organized and officered men; it conveys, however, also the meaning of a numerous throng actually engaged in warfare. The singular "ẓaba" has a different meaning from the plural as used in the expression "YHWH of hosts," a frequent though comparatively late name for the God of Israel. In this expression it is most likely that the reference is to the armies of Israel, at whose head YHWH is marching to battle. All the more probable is it that the phrase "host of heaven" originally covered the idea of stars arrayed in battle-line (comp. Judges v. 20), with a mythological background, perhaps going back to remote Assyro-Babylonian conceptions (see Zimmern in Schrader, "K. A. T." 3d ed., p. 421).

The "host of heaven" is mentioned as the recipient of idolatrous veneration (Deut. iv. 19, xvii. 3; II Kings xvii. 16, xxi. 3, 5; xxiii. 4; Jer. viii. 2, xix. 13; Zeph. i. 5). The express mention of sun, moon, and stars as forming the "host of heaven" in this connection leaves no doubt that astral bodies and their cult are referred to. Sidereal worship was practised among the Canaanites, as many old names of cities (*e.g.*, Jericho = "moon city") indicate, and the astral character of the Assyro-Babylonian religion is well authenticated. The cult of the "host of heaven" was in favor among the Hebrews, but whether in imitation of the customs of their neighbors or as expressing their own original polytheistic religion (as suggested by Hommel) remains a matter for conjecture. Certain kings are mentioned as especially devoted to this form of idolatry (*e.g.*, Manasseh and Ahaz; II Kings xxiii. 3, 5, 12). It is an open question whether מלכת השמים (Jer. vii. 18, xliv. 17–19, 25) should be read "queen of heaven" or "kingdom of heaven." If the latter reading be accepted, "host of heaven" is synonymous; and even if the pointing indicating "queen of heaven" is preferred, the phrase throws light on the connotations of the other phrase (Stade's "Zeitschrift," vi. 123 *et seq.*, 289 *et seq.*; Schrader, "Sitzungsberichte der Berliner Akademie," 1886, pp. 477–491; "Zeit. für Assyr." iii. 353–364, iv. 74–76).

Connected with this meaning as the gathering or muster of the stars, to which, singly or collectively, divine honors are paid, is the implication of the phrase in other passages, in which it has been held to designate "angels" (I Kings xxii. 19; II Chron. xviii. 18). The great stars (= gods; *e.g.*, Ishtar) "muster" their retinue of smaller stars, who attend them. This passes over naturally into the phraseology of the purer and later YHWH religion. YHWH is attended by his "host," and the originally polytheistic term is retained in poetic expression (Ps. ciii. 21, cxlviii. 2). The original star-deities having been looked upon as warriors marshaling their forces for the fray (even YHWH is a "man of war"), the implications of an orderly army under command of a chief are naturally involved in the phrase "host of heaven" (comp. Josh. v. 14; Dan. viii. 10). In Isa. xxiv. 21 (Hebr.) "host of the height" is used, the term conveying the same idea as "host of heaven"; the context shows that this variant, too, is rooted in some mythological conception, perhaps apocalyptically employed, as is the case also in Isa. xxxiv. 4.

The "host of the stars" (gods) is in the later religion conceived of as the assembly of angels.

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E. G. H.

HOSTS, LORD OF. See Names of God.

HOTTINGER, JOHANN HEINRICH: Swiss Christian Hebraist; born at Zurich March 10, 1620; drowned in the Limmat, in Switzerland, June 5, 1667. Having studied Oriental languages and theology at Geneva, Groningen, and Leyden, Hottinger was in 1642 appointed professor of Church history at the University of Zurich. Six years later he was called to the chair of Oriental languages; in 1653, to that of rhetoric and logic. In 1655 he went to Heidelberg as professor of Old Testament exegesis and Oriental languages; in 1661 he returned to Zurich, and the next year was appointed rector of Zurich University. Hottinger published many works on theology and philology, of which the most important to the Hebrew student are: "Exercitationes anti-Morinianæ de Pentateucho Samaritano," Zurich, 1644; "Rabbi J. Abarbanel Commentarium Super Danielem Prophetam," *ib.* 1647; "Erotematum Linguæ Sanctæ Libri Duo," *ib.* 1647; "Thesaurus Philologicus seu Clavis Scripturæ," *ib.* 1649; "De Heptaplis Parisiensis ex Pentateucho Instituta," *ib.* 1649; "Promptuarium sive Bibliotheca Orientalis," Heidelberg, 1658; "Grammatica Quatuor Linguarum [Hebrew, Chaldean, Syriac, and Arabic] Harmonica," *ib.* 1658; "Compendium Theologiæ Judaicæ," in his "Enneas Dissertationum," *ib.* 1662; "Lexicon Harmonicum Heptaglotton," Frankfort-on-the-Main, 1661; "Grammatica Linguæ Sanctæ," Zurich, 1666; "Libri Jobi post Textum Hebræum et Versionem Verbalem Latinam Analysis," etc., *ib.* 1689.

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T. M. Sel.

HOUBIGANT, CHARLES FRANÇOIS: French Christian Hebraist; born in Paris in 1686; died there Oct. 31, 1783. In 1704 Houbigant entered the order of the Congregation of the Oratory. The pupil of Maclef, he was imbued with his teacher's anti-Masoretic prejudices. After lecturing at Jeuilly, Marseilles, and Soissons, he went to Paris in 1722, and lectured at St. Magloire until, at an advanced age, total deafness compelled him to retire. His "Racines de la Langue Hébraïque" is of the nature of a Hebrew dictionary (Paris, 1732), in the preface to which, defending Maclef's system, he endeavors to show the uselessness of vowel-points in Hebrew. In his "Prolegomena in Scripturam Sacram" (*ib.* 1746) he maintains that the original text of the Old Testament has undergone many alterations in consequence of the carelessness of the copyists, and gives rules by which these faults may be discovered and corrected.

Houbigant also wrote: "Psalmi Hebraici" (Leyden, 1748), the Psalms corrected in accordance with the principles of his "Prolegomena"; "Biblia Hebraica cum Notis Criticis et Versione Latina" (Paris, 1753). This latter is his most important work, and shows his entire disregard of the Masorah. The text is printed without vowel-points, and his corrections, in which he takes no account of the "ḳeri" and "ketib," are made mostly from the Samaritan Pentateuch, to which Houbigant, like Morin, attached great importance. These corrections, as well as his "Prolegomena," arrayed against him such well-known scholars as Rave, Kalle, Stridsberg, and Michaelis, who accused Houbigant of ignorance of Hebrew and of arbitrary alterations. The critical notes of the "Biblia Hebraica," and the "Prolegomena" have been published separately under the title "Notæ Criticæ in Universos Veteris Testamenti Libros" (Frankfort-on-the-Main, 1777).

Bibliography: Fürst, *Bibl. Jud.* i. 415; McClintock and Strong, *Cyc.*

J. M. Sel.

HOURWICH, ISAAC AARONOVICH: American statistician; born at Wilna, Russia, April 27, 1860; educated at the gymnasium of Minsk and the University of St. Petersburg. As a student, he became interested in the nihilistic propaganda. Arrested in 1879 on the charges of hostility to the government and of aiding to establish a secret press, he was expelled, without trial, from St. Petersburg; after the assassination of Alexander II. (1881) he was banished, again without trial, to Siberia, as a "dangerous character." Released after four years of exile, he entered the Demidov lyceum of jurisprudence at Yaroslav, graduated in 1887, and began the practise of law. To escape a second term of exile in Siberia he left Russia in 1890, and settled in the United States. He became a student at Columbia University, New York city, and graduated in 1893 (Ph.D.), when he became a lecturer on statistics at the University of Chicago. Returning to New York city, he practised law until 1900, when he entered the service of the United States government as statistician.

In addition to various essays contributed to Yiddish and other publications, Hourwich has written: "The Persecutions of the Jews," in "The Forum," Aug., 1901; "Russian Dissenters," in "The Arena," May, 1903; "Religious Sects in Russia," in "The International Quarterly," Oct., 1903.

H. R. F. T. H.

HOURWITZ, ZALKIND: Polish scholar; born at Lublin, Poland, about 1740; died at Paris in 1812. Endowed with great ability and thirsting for learning, he left his native country when a youth, lived for a time in Berlin (where he associated with Moses Mendelssohn), Nancy, Metz, and Strasburg, and finally settled in Paris. He did not know French, and his only means of obtaining a livelihood was by peddling old clothes. In time, however, his condition improved, and when (1789) the post of secretary and interpreter of Oriental languages in the Bibliothèque Royale fell vacant he applied for it. With his application he forwarded his "Apologie des Juifs," which had been crowned in the previous year by the Academy of Metz. This work so pleased the minister that, notwithstanding the distinction of some of the numerous candidates, Hourwitz received the appointment. In the same year the "Apologie des Juifs" was published and attracted much attention. Mirabeau quoted it in his writings, and Clermont-Tonnerre, the advocate of Jewish emancipation, said of it: "Le Juif Polonais seul avait parlé en philosophe." Hourwitz enthusiastically embraced the cause of the Revolution, and became one of the most zealous contributors to the revolutionary papers. With force and wit he attacked all forms of oppression, but was especially active in advocating the emancipation of the French Jews.

Toward the end of the eighteenth century Hourwitz, no longer secretary and interpreter at the Bibliothèque, earned his livelihood by teaching foreign languages, and at the close of his life he was in very straitened circumstances. This, with his carelessness in regard to his personal appearance, kept Hourwitz from taking a seat in the Sanhedrin. He was, however, frequently consulted by the commission which prepared the decisions of that assembly. Besides the work mentioned above, Hourwitz wrote: "Projet d'une Nouvelle Carte de Paris," published by the "Journal de Paris" (1799); "Polygraphie sur l'Art de Correspondre à l'Aide d'un Dictionnaire dans Toutes les Langues, Même dans Celles Dont on ne Possède pas Seulement les Lettres Alphabétiques" (Paris, 1801); "Origine des Langues" (*ib.* 1808); "Lacographie ou Entretiens Laconiques Aussi Vite que l'On Peut Parler" (*ib.* 1811).

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S. I. BR.

HOUSE: In the warm countries of the East the house is not so important a factor as it is in Western civilization, the climate permitting the Palestinian to live almost entirely in the open air. Artisans do not ply their trades in the house, but directly in the street, or in an open shop looking onto the street. The Palestinian, therefore, requires few domestic conveniences beyond a sheltered place for sleeping and a quiet place for eating. The style of the house is influenced by the material. Since historic times Palestine has had no large forests, and hence no timber for building. Solomon had to import the beams for his edifices (I Kings v. 20 [A. V. 6]), and builders usually had to be very economical with wood. In the plains they generally used bricks of clay, baked in the sun (comp. "bet ḥomer," Job iv. 19, xiii. 12, *et al.*). In the mountains limestone furnished a good material, being easily quarried and worked.

Caves as Houses.

As these conditions have always obtained, it may be assumed that the house of the ancient Israelite did not differ materially from that of the present inhabitant of the country; indeed, it could hardly have been much more primitive. The present village of Siloam illustrates the way in which the Palestinian houses were modeled on, and developed from, the cave. First, the natural cave was enlarged; then a cave was hewn in the rock; and finally a wall was built in front, converting the cave into a sheltered dwelling. Houses of all these kinds are found in Siloam; some are merely enlarged caves; others have at least a firmly built front wall; and others again are merely built against the rock.

The ancient houses, with the exception of the palaces of the great, consisted of only one apartment. In the plains four simple brick walls constituted a house. The walls were often smeared with clay (Lev. xiv. 41 *et seq.*). The Hebrews began to use lime also at an early date (Amos ii. 1; Isa. xxxiii. 12), and the walls of the better class of houses were plastered (Ezek. xiii. 10 *et seq.*; Deut. xxvii. 4). The roof was constructed of a few untrimmed logs, branches, and brushwood; a layer of earth was pounded into this framework, and the whole covered with a coating of clay and straw. A roof of this kind keeps off the rain, provided it is repaired and rolled before the rainy season begins. But a house of clay frequently gets so soaked with rain that it falls in, and it is not surprising that villages so built should disappear entirely soon after being abandoned.

Clay Houses.

Stone Houses.

The stone houses in the mountains are more solid structures. The smaller houses are built of unhewn stones, the more pretentious ones of correspondingly larger stones, with vaulted roofs. It is an open question how the Hebrews of ancient times succeeded in building vaulted domes over square edifices. Ancient ruins indicate that they knew how to meet the difficulty without resort to the dome proper: if the space was too large to be covered by slabs of stone extending from wall to wall, stone beams were laid across the corners, and the process then repeated over the corners formed by each successive series of beams, until the space was narrowed to the desired extent. These vaulted roofs were covered with clay on the outside; only enough space for walking was left round the dome. Frequently, however, the entire space around the dome was filled in so as to convert the whole roof into a flat surface.

The level roof was a favorite resort in the cool of the evening (II Sam. xi. 2), and was much used as a sleeping-place in the summer (I Sam. ix. 25), as it is to-day; small huts of branches were built on the roof as a protection against the sun (II Sam. xvi. 22; Neh. viii. 16). A person on the roof could see what was going on in the street or in the neighborhood without being seen himself (I Sam. ix. 25); and a flight of steps led directly to the roof from the street or the court. Ancient law required the roof to be surrounded with a battlement (Deut. xxii. 8); yet a person could easily step from one roof to the next, and walk the length of whole streets in that way (comp. Mark xiii. 15; Josephus, "Ant." xiii. 140, ed. Niese). Among the peasants the single apartment of the house served for both man and beast, the clay flooring of the part reserved for the former being slightly raised. There being no chimney, the smoke escaped through the windows (Hosea xiii. 3, A. V. "chimney"), which were covered with wooden lattices (Judges v. 28; I Kings vi. 4; Prov. vii. 6). The opening for the door was very low (Prov. xvii. 19). The FURNITURE of the ordinary house was as simple as it is to-day. It included a few mats, spread upon the floor at night for sleeping, and rolled up during the day, or a kind of divan set against the wall; there were a table and chairs; a large jug for grain stood in the corner, and others for water, wine, oil, etc.; a niche in the wall held the lamp.

Upper Apartment.

This ordinary house, however, frequently had an upper apartment ("'aliyyah") on the roof, either the hut of branches referred to above (Judges iii. 20), or a more substantial room, where guests of honor were lodged for the night (I Kings xvii. 19; II Kings iv. 10). The "palace" of the rich differed from this only in having a larger number of rooms, arranged in a suite on the ground floor rather than in stories. Special rooms for the summer and the winter are mentioned (Amos iii. 15; Jer. xxxvi. 22). The increasing luxury in the time of the later kings is exemplified in the building of palatial houses with many rooms (Jer. xxii. 14), and especially in the richness of the materials. Hewn stone was used instead of brick (Amos v. 11); in post-exilic times marble also (I Chron. xxix. 2; Cant. v. 15; Josephus, "Ant." xv. 392, ed. Niese; "B. J." v. 4, § 4). The walls were painted or paneled (Jer. xxii. 14); olive- or cedar-wood was used for doors and windows (*ib.*); the floor was paved, or covered with wood (I Kings vi. 15; II Kings xvi. 17); the woodwork of the walls and the jambs of doors and windows were inlaid with ivory (Amos iii. 15; I Kings xxii. 39), covered with beaten gold (I Kings vi. 20), or ornamented with carving (I Kings vi. 18). But the style of building remained, and still remains, unchanged. The Greco-Roman style, with which the Jews became acquainted in the Hellenic period, did not exert any great or lasting influence on the domestic architecture of Palestine, being confined to the larger edifices—palaces, baths, and theaters.

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E. G. H. I. Be.

HOUSEBREAKING. See Burglary.

HOUSEMAN, JULIUS: American financier; born at Zeckendorf, Bavaria, Dec. 8, 1832; died at Grand Rapids, Mich., Feb. 8, 1892. He attended school up to the age of fifteen, and after two years' commercial study he sailed for America. After working as a mercantile clerk in Cincinnati, Ohio, and in other cities, he went (1852) to Grand Rapids, where he became proprietor of a clothing establishment, subsequently opening branch houses in other cities of America. He afterward turned his attention to the lumber trade, and soon owned a large portion of the city. He became connected with several companies, was vice-president of the City National Bank, and a stockholder in many other concerns. He was elected mayor of Grand Rapids in 1872 and reelected in 1874, and from 1871 to 1872 he sat in the state legislature. He was member of the Forty-eighth Congress, representing the Fifth Michigan District. Houseman was interested in all matters relating to the local Jewish community.

Bibliography: *History of Grand Rapids*, 1891; *American Jewish Year Book*, 5661, p. 518.

A.

HOUSTON: Capital of Harris county, Texas; situated on the banks of Buffalo Bayou. It had a population in 1897 of 45,000, of whom about 1,200 were Jews. It has the oldest Jewish congregation in the state, the Congregation Beth Israel having been organized in 1854, while the cemetery is ten years older. Attracted doubtless by its commercial possibilities, Jews were among its earliest settlers. Eugene Joseph Chimene went there from New York as early as 1835, just before the city was chosen as the capital of the state. He fought at San Jacinto, while Henry Wiener, another early settler, fought at Buena Vista. In 1847 Jacob de Cordova represented Harris county in the state house of representatives. The first settlers were mostly of German or Alsatian origin, but during the last years of the nineteenth century many Russian and Polish emigrants settled in Houston. In 1887 these seceded from the Beth Israel (Reform) congregation and founded the Orthodox congregation Adath Yeshurun. The existing synagogue of the Reform congregation was dedicated in 1870, and by 1903 had become inadequate to accommodate its membership.

There are three Jewish benevolent societies—the Ladies' Hebrew Benevolent Society, founded in 1875; the Bikor Cholim Society, organized by the Orthodox Jews in 1895; and the Beth Israel Benevolent Society, organized in 1903. There are also a Ladies' Relief Society and two B'nai B'rith lodges (Lone Star Lodge No. 210, and Houston Lodge No. 434), while the order B'rith Abraham is represented by Anshel Hirsch Lodge No. 200. The social and literary life of the community is represented by the Concordia Club, the Young Men's Hebrew Society, and the Beth Israel Literary Society. The following rabbis of Houston may be mentioned: Samuel Raphael, Z. Emmich, E. Steiner, Kaiser, Meyer, Jacob Voorsanger, W. Wilner, Max Heller, S. Rosenstein, G. Löwenstein, A. Lazarus, and H. Barnstein (the present [1903] incumbent).

Bibliography: H. Cohen, *The Jews of Texas.*

A. H. Bar.

HRADISCH, UNGARISCH. A Moravian town on the river March, with a population of 5,200. See Moravia.

HÜBSCH, ADOLPH: American preacher; born at Liptó-Szent-Miklós, Hungary, Sept. 18, 1830; died in New York city Oct. 10, 1884. Hübsch was descended from the Jaffe family. At the age of ten he was sent to Budapest, where he attended the evangelical gymnasium, studying Hebrew at the same time. In 1845, before he had graduated, he accepted a position at the Jewish school of Alt-Ofen. He was concerned in the Hungarian Revolution of 1848, in which he fought as a "Honvéd" officer; at the defeat at Világos he barely escaped with his life. After the collapse of the revolution he attended the Talmudic school of R. Julius Ungar at Paks, where he studied until 1854; his rabbinical diploma was signed by Ungar and R. Löw Schwab of Pest. Soon after graduation he was called to the Orthodox community of Miawa. In 1857 he went to the University of Prague, and, after receiving the degree of Ph.D. in 1861, accepted the rabbinate of the Neu-Synagoge of Prague.

In 1866 he went to America, and became rabbi and preacher of the Congregation Ahawath Chesed, New York city, then composed almost entirely of Bohemian Jews; under him it became one of the lead ing Jewish congregations of New York. He introduced a moderate Reform ritual, and the prayer-book which he compiled for his own congregation was adopted by many others. In connection with the synagogue he established a religious school, attended by more than 400 boys and girls, and a Young Men's Union for the study of Jewish literature. Hübsch was specially noted as a preacher. While at Prague he issued his chief work, "Die Fünf Megilloth Nebst dem Syrischen Targum . . . in Hebräischer Quadratschrift, mit einem Kommentare zum Texte aus einem Handschriftlichen Pentateuch Codex der K. K. Universitäts Bibliothek zu Prag und einem Kommentare zum Thargum," etc. (Prague, 1866), and contributed numerous philological and critical articles to Leopold Löw's "Ben Chananja" and to the "Monatsschrift." After going to America his literary activity was confined chiefly to a number of discourses published in various periodicals. His "Gems from the Orient" is a collection of Arabic aphorisms or sayings (1885). A memorial volume, published by his widow, contains translations, extracts from his sermons, and many of his poems.

Bibliography: Biographical sketch by Isaac M. Wise, in *Rev. Dr. Adolph Hübsch: A Memorial*, New York, 1885; B. Bernstein, *A Zsidók a Szabadságharczan*, Budapest, 1901; Schwab, *Répertoire*, p. 176.

A. M. W.

HUESCA (anciently **Osca** and **Wescah**; hence the Hebrew אושקה): City in Aragon. Toward the end of the thirteenth century it contained a specially privileged Jewish community of 160; it also had a rabbinical college of its own (Solomon ben Adret, Responsa, Nos. 300, 1179). The congregation, which had imposed a special tax upon bread, meat, and wine consumed by its members, was obliged, by the indigence of the people, to remit part of such tax in 1257. During the wars of King Alfonso III. of Aragon with Sicily and France it raised such considerable subsidies that in 1288 the king remitted part of the taxes. The Shepherd persecutions threatened the Huesca congregation; in 1391 it was attacked, and many members were baptized. By 1437 the congregation had declined to such an extent that it paid only 300 sueldos in taxes.

The congregation had a regulated communal system; its statutes were enacted and its administrators and syndics (12) appointed with the approval of the king. At the disputation in Tortosa it was represented by Don Todros Alconstantini. Huesca was a seat of Jewish scholarship; here lived, in the thirteenth century, Jacob b. Moses Abbasi and Joseph b. Isaac Alfual, translators of portions of Maimonides' commentary, and contemporaries of Isaac b. Sheshet, Ḥayyim Galipapa, Joseph b. Ḥayyim b. Ardot, Abraham and Ḥayyim b. Solomon ibn Baka, Joseph Cohen, Baruch and Isaac Alitensi, Abraham Bibago, etc. Petrus Alfonsi was baptized at Huesca July 29, 1106. The Usque family, which lived in Italy, probably came from Huesca, which was also the birthplace of the Almosnino family; Abraham Almosnino of Huesca was burned at the stake on Dec. 10, 1489. The Jews of Huesca were engaged in weaving; one of the most important woolen factories at the time of the expulsion was Don Solomon Abenaqua's. The total population in 1887 was 13,041.

Bibliography: *Shebeṭ Yehudah*, p. 68; Rios, *Hist.* ii. 149, 155; Jacobs, *Sources*, Nos. 118, 613, 928, 1193; Isaac b. Sheshet, *Responsa*, Nos. 217, 400 *et seq.*, 425 *et seq.*, 484 *et seq.*

G. M. K.

HUETE (formerly **GUETE**): Spanish city, in the bishopric of Cuenca. A considerable Jewish community lived there in the thirteenth century. The city is especially known because of the "Padron de Huete," the apportioning, in 1290, of the taxes which the Jews of Castile were required to pay to the king, or to the prelates, magnates, cathedral chapters, grand masters, etc. In 1391 many of the Jews of Huete were killed or forced to accept baptism. Joseph ha-Kohen says that his grandparents, who were expelled from Cuenca in 1414, found protection and shelter at Huete, his birthplace. The aljama of this city paid taxes to the amount of 5,700 maravedis as late as 1474.

Bibliography: *Shebeṭ Yehudah*, p. 88; *'Emeḳ ha-Bakah*, pp. 1, 71, 86; Grätz, *Gesch.* vii. 167 *et seq.*; Jacobs, *Sources*, pp. 141 *et seq.*

G. M. K.

HUGH OF LINCOLN: Alleged victim of ritual murder by the Jews of Lincoln in 1255. He appears to have been the illegitimate son of a woman named "Beatrice," and was born in 1247. He disappeared July 31, 1255, and his body was discovered on Aug. 29 following in a well belonging to the house of a Jew named "Jopin" or "Joscefin." On promise of having his life spared, Jopin was induced by John of Lexington, a priest who was present at the time of the discovery, to confess that the child had been crucified by a number of the most prominent Jews of England, who had gone to Lincoln on the pretext of a wedding. The remains of the lad were taken to the cathedral and were buried there in great pomp. Henry III., on arriving at Lincoln about a month afterward, revoked the pardon of Jopin, and caused him to be dragged around the city tied to the tail of a wild horse, and then hanged. The remaining Jews of Lincoln, including some who were there as visitors—probably to attend the marriage of Bellaset, daughter of Berechiah de Nicole—were carried, to the number of ninety-two, to London, where eighteen of them were executed for refusing to plead. Berechiah was released, and the remainder lingered in prison until Richard, Earl of Cornwall, who was in possession of the Jewry at the time, made terms for them.

Tomb of St. Hugh in Lincoln Cathedral.
(From Tovey, "Anglia Judaica," 1738.)

The accusation, as usual, rested upon no particle of evidence; all that was known was that the lad had been found dead; and even if it was a murder, it could not have been connected with any ritual observance on the part of any Jew. But the prepossessions of the time, and the "confession" forced from Jopin caused the case to be prejudged, and enabled Henry III. to confiscate the property of the executed Jews, and to obtain, probably, a ransom for those afterward released from captivity. The case made a great impression on the popular mind, and forms the theme of various French, Scottish, and English ballads, still existing; Chaucer refers to it at the beginning of his "Prioress' Tale." A shrine was erected over Hugh's tomb in Lincoln Cathedral; it was known as the shrine of "Little St. Hugh" to distinguish it from the shrine of Great St. Hugh of Lincoln, the twelfth-century bishop whose death was mourned equally by Jew and Christian. See Blood Accusation.

Bibliography: Matthew Paris, *Historia Major*, ed. Luard, v. 516–518, 522, 543; *Annales Monastici*, ed. Luard, i. 340, ii. 346; J. Jacobs, in *Transactions Jew. Hist. Soc. Eng.* i. 89–135 (with an extensive bibliography on pp. 133-135); idem, *Jewish Ideals*, pp. 192–224; Francisque Michel, *Hugues de Lincoln*, Paris, 1834; A. Hume, *St. Hugh of Lincoln*, London, 1849.

J.

HUKKOK (חקק = "engraved"): Place on the borders of Naphtali, near Aznot Tabor (Josh. xix. 34). As the frontier line coincided with the western limit of Asher (*l.c.*), it is probable that this place is identical with the Hukok that fell to the lot of Asher (I Chron. vi. 60), though the latter is written חוקק. Estori Farḥi ("Kaftor wa-Feraḥ," xviii.), followed by such scholars as Schwarz and Robinson, identifies Hukkok with the modern Yaḳuḳ, a village 6 miles southwest of Safed and 12 miles north of Mount Tabor, where tradition places the grave of Habakkuk. Estori saw at Yaḳuḳ a Jewish synagogue; he says that the place must not be confounded with the Hukok of Asher.

Bibliography: Zunz, Notes to *Benjamin of Tudela*, ed. Asher, ii. 421; Schwarz, *Das Heilige Land*, p. 144; Robinson, *Researches*, 2d ed., p. 81.

E. G. H. M. Sel.

HULDAH (חלדה).—**Biblical Data:** Prophetess; wife of Shallum, the keeper of the wardrobe in the time of King Josiah. She dwelt in the second quarter of Jerusalem. It seems that Huldah enjoyed great consideration as a prophetess, for when Hilkiah found the scroll of the Law he, with his four companions, took it to her. On that occasion she prophesied that God would bring evil upon Jerusalem and upon its inhabitants. The king, however, was told that he would die in peace before the evil days came (II Kings xxii. 14–20; II Chron. xxxiv. 22–28).

E. G. H. M. Sel.

——**In Rabbinical Literature:** Huldah and Deborah were the only professed prophetesses, although other pious women had occasional prophetic revelations. Both had unattractive names, "Huldah" signifying "weasel," and "Deborah" signifying "bee" or "wasp." Huldah said to the messengers of King Josiah, "Tell the man that sent you to me," etc. (II Kings xxii. 15), indicating by her unceremonious language that for her Josiah was like any other man. The king addressed her, and not Jeremiah, because he thought that women are more easily stirred to pity than men, and that therefore the prophetess would be more likely than Jeremiah to intercede with God in his behalf (Meg. 14a, b; comp. Seder 'Olam R. xxi.). Huldah was a relative of Jeremiah, both being descendants of Rahab by her marriage with Joshua (Sifre, Num. 78; Meg. 14a, b). While Jeremiah admonished and preached repentance to the men, she did the same to the women (Pesiḳ. R. 26 [ed. Friedmann, p. 129]). Huldah was not only a prophetess, but taught publicly in the school (Targ. to II Kings xxii. 14), according to some teaching especially the oral doctrine. It is doubtful whether "the Gate of Huldah" in the Second Temple (Mid. i. 3) has any connection with the prophetess Huldah; it may have meant "Cat's Gate"; some scholars, however, associate the gate with Huldah's schoolhouse (Rashi to Kings *l.c.*).

E. C. L. G.

HULL: Seaport of Yorkshire, England. It has a population (1901) of over 241,753, including about 2,500 Jews. The earliest trace of Jews there occurs toward the end of the eighteenth century, when they acquired for a synagogue a Catholic chapel in Posterngate which had been wrecked in 1780 during the Gordon riots. Dissensions in the congregation led to another house of prayer being secured near the present Prince's Dock, but the two congregations reunited in a synagogue in Robinson row, built in 1826; this remained the chief Jewish house of worship until Sept., 1903, when the congregation removed to a new synagogue situated in Osborne street. When the Russian immigration set in, one of the frequent routes was from the Continent to Hull and across to Liverpool, and a certain number of the refugees settled in Hull, necessitating the building of a second synagogue (1886) in Waltham street. This soon proving insufficient for the growing community, another synagogue, known as the "Western Synagogue," was built in Linnæus street, in May, 1903. The community has the usual charitable organizations, including a Ladies' Hebrew Benevolent Society, founded as far back as 1861, and a girls' school, founded in 1863.

Bibliography: *Jewish Year Book*, 1903, p. 151.

J.

HULLIN (**ḤOLIN**, חולין, plural of חול = "profane," applied to things for ordinary use): Treatise of the Babylonian Talmud, including Mishnah, Tosefta, and Gemara; it is not found in the Jerusalem Talmud. While it is included in the Seder Ḳodashim, it treats mainly of non-consecrated things and of things used as the ordinary food of man, particularly meats; it is therefore sometimes called "Sheḥiṭat Ḥullin" (Slaughtering for Ordinary Use). Its place in the order varies in the several compilations. Its contents may be summed up as follows:

I. As to when, and by whom, an animal must be killed to be ritually fit for food; the instrument with which the killing must be done; the space within which the incision must be made, and the exceeding of which renders the animal "ṭerefah." Incidentally, it discusses the differences between "sheḥiṭah" and "meliḳah" (pinching off the heads of birds brought as sacrifices; see Lev. i. 12, v. 8), and the various degrees in which different vessels are susceptible to uncleanness.

Contents.

II. Concerning the organs that must be severed; in quadrupeds, the trachea and the gullet, or the greater part of each, must be cut through; in fowls, cutting through one of these organs, or the greater part of one, suffices. In both cases the jugular vein must be severed. Rules as to the character of the incision follow. Then comes a series of rules regarding animals killed in honor of foreign deities or of deified natural objects; regarding the localities where the formal killing of an animal might create a suspicion of idolatry; regarding the prohibition against using as ordinary food the flesh of animals killed for sacred purposes (see SHEḤITAH).

III. On organically diseased animals and animals injured by accident or by beasts or birds of prey. The Mishnah here enumerates eighteen diseases and injuries that would render an animal ṭerefah, including perforations of the lungs or of the small intestines, and fractures of the spine or of the ribs. It also cites diseases and injuries that do not render the animal ṭerefah, and concludes with an enumeration of the marks by which clean birds and fishes are distinguished from the unclean (see DIETARY LAWS).

IV. On embryos, living or dead, found in a slaughtered female animal; on the Cæsarian section.

V. On the prohibition against killing a female animal and her offspring on the same day (see Lev. xxii. 28). If both animals have been consecrated and killed within the sacred precincts, the animal first killed may be used, but not the second; the killer of the second is subject to "karet" (cutting off, excision). If neither animal has been consecrated and both have been killed beyond the sacred precincts, the flesh of both may be used for food; but the killer of the second is subject to flagellation. To prevent an unwitting violation of this prohibition the cattle-dealer is required to notify the purchaser of the sale of the mother or the offspring for the meat-market. This notice must be given whenever meat is in greater demand than usual, as on the eve of a festival.

VI. On the duty of covering the blood of ritually killed animals of the chase, and of birds (see Lev. xvii. 13), and on the material with which it should be covered. This applies only to the blood of animals which, after being slaughtered, are found to be kasher, and only when the killing has been done on legitimate ground (see § V.).

VII. On the prohibition against eating the sinews of animals (Gen. xxxii. 32), which is always and everywhere in force, and which extends to consecrated and unconsecrated animals, and to the live young found in a slaughtered mother (see § IV.).

VIII. On the prohibition against cooking meat and milk together (see Ex. xxiii. 19); by "meat" is meant any animal flesh except fish and locust. While this is admittedly merely a rabbinical provision, nevertheless meat and milk should not be placed near each other on the dining-table.

IX. On carcasses and reptiles that communicate Levitical uncleanness by contact; particles from different parts of a "nebelah" (piece of carrion) are considered as one piece, and if they are collectively of sufficient bulk they render Levitically unclean any food with which they come in contact. For example, a particle of skin and a particle of bone or sinew, if together equaling an olive in size, render food otherwise clean unclean.

X. On the parts of every ritually killed animal which the layman is required to reserve for the priest (Deut. xviii. 3), and on the rules concerning injured animals that should be presented to the priest or should be redeemed.

XI. On the duty of surrendering to the priest the first-fruit of the sheep-shearing (Deut. xviii. 4); on the differences between this duty and that treated in the preceding chapter; on the number of sheep one must possess before this regulation comes into force, and on the circumstances under which one is exempt.

XII. On the duty of setting free the mother of a nest of birds (Deut. xxii. 6-7). This duty devolves only when the mother is actually in the nest with her young, and when the birds are nesting in the open, where they can easily escape. Unclean birds and "Herodian" birds (= doves produced by mating different species, said to have been practised by Herod) are not included in this provision.

The Tosefta and the Mishnah correspond in the first seven chapters. Ch. viii. Tosefta corresponds to ch. viii. and ix. Mishnah; ch. ix. Tosefta to ch. x. Mishnah; ch. x. Tosefta to ch. xi. and xii. Mishnah. On the other hand, the Tosefta is more prolix than its older sister compilation, and sometimes cites episodes from the lives of great men in connection with the subject-matter. Thus, speaking of the forbidding of meat prepared for idolatrous purposes, it quotes the reports of Eleazar b. Dama's last illness and alleged apostasy (see BEN DAMA; ELIEZER BEN HYRCANUS).

The Gemara.

The Mishnah of Ḥullin is but rarely cited in the Jerusalem Gemara; in fact, only 15 of the 75 mishnayot from the treatise are quoted in the entire Jerusalem Talmud. This is not so in the Babylonian Gemara, which discusses and explains every section of the Mishnah and also much of the Tosefta. It affords a clear insight into the main object of the provisions of this treatise—the prevention of cruelty and pain, and the draining of every drop of blood from the body in order to render the flesh wholesome. A single illustration will suffice to prove the humanitarian motive of this treatise. Samuel Yarḥinai, a rabbi of the third century, great both as a physician and as an exponent of the Law, established this rule: "When the 'ṭabbaḥ' [butcher] is not familiar with the regulations concerning sheḥiṭah, one must not eat anything slaughtered by him"; all the regulations concerning sheḥiṭah, on which Yarḥinai lays much stress, he sums up in the following five mishnaic words: "shehiyyah" (delaying), "derasah" (chopping), "ḥaladah" (sticking the knife in under the veins), "hagramah" (cutting in another than the proper part of the animal), and "'iḳḳur" (tearing; Ḥul. i. 2; ii. 3, 4), against all of which one must guard himself (Ḥul. 9a; see SHEḤIṬAH; comp. Rabbinowicz, "Médecine du Talmud," Introduction).

Haggadot.

As in other treatises, grave halakic discussions are interspersed with instructive and entertaining haggadot. In a statement of the marks by which clean are distinguished from unclean animals, a unicorn is mentioned, and is said to be the gazel of Be-Ilai. The mention of the latter suggests the "lion of Be-Ilai," and thereupon the compiler proceeds to tell an elaborate story of Cæsar (the emperor) and Joshua ben Hananiah (59b *et seq.*).

E. C. S. M.

HÜLSNER. See POLNA AFFAIR.

ḤULTHA or **ḤILTHA** (חולתא, חילתא = "sandy"): One of the seven seas which, according to the Talmudists, surround Palestine (B. B. 74b; Yer. Ket. xii. 3; Kil. ix. 5; Midr. Teh. to Ps. xxiv.). In the enumeration of the seven seas in the Yalḳuṭ to Ps. xxiv., the "Sea of Acre" is substituted for "Ḥultha," thus identifying the latter with the Bay of Acre. It is identified by Lightfoot with Lac Sirbonis, south of Palestine; by Bochart, who reads אילת instead of חולתא, with the Red Sea; by Schwarz, with Lake Phiala.

BIBLIOGRAPHY: Reland, *Palæstina*, i. 237; Neubauer, *G. T.* p. 27.

S. S. M. SEL.

HUMAN SACRIFICE. See SACRIFICE.

HUMANISTS: Scholars who revived the culture of antiquity and the study of classical literature. The Renaissance, which heightened enthusiasm for the classics, began in Italy in the fifteenth century. From Italy humanism advanced to France, Holland, and other European countries. In the fifteenth and sixteenth centuries it gained great influence in Germany and cleared the way for the Reformation. The most prominent German humanists were Hutten and Reuchlin, both contemporaries of

Luther. Reuchlin called attention to the importance of the study of Hebrew, and gained for it a place in the curricula of the German universities. As a strong defender of Hebrew literature against the attacks of Pfefferkorn and his accomplices, he also vindicated the cause of the Jews and pleaded for the freedom of science and for humanity. Although not all humanists were free from anti-Jewish prejudices, humanism, and through it the Reformation, brought relief to the Jews and mitigated the severity of the exceptional laws under which they had suffered in the Middle Ages.

BIBLIOGRAPHY: Ludwig Geiger, *Renaissance und Humanismus*, Berlin, 1882.

D. S. MAN.

HUMILITY: The quality of being humble. —**Biblical Data**: Judaism, in its conception of humility as in its conception of many other things, stands between the two extremes of self-deification and self-effacement. Jeremiah, in urging the quality of humility and in denouncing boastfulness, qualifies his statement by saying, "Let not the wise man glorify himself in his wisdom, neither let the strong man glorify himself in his might, let not the rich glorify himself in his riches: but let him that glorifieth himself glorify in this, that he understandeth and knoweth me, that I am God who exercises love, justice, and righteousness" (Jer. ix. 22–23).

The prophet does not consider it sinful for man to rejoice in his achievements so long as he recognizes that all blessings flow from God, that they are all gifts of God. Riches, strength, and wisdom are nothing without God. "The silver is mine, and the gold is mine, saith the Lord" (Hag. ii. 9). God hath no pleasure "in the strength of the horse," nor in "the legs of a man" (Ps. cxlvii. 11 [A. V. 10]). "There is no wisdom nor understanding nor counsel against the Lord" (Prov. xxi. 30). Micah reduced the duties of man to three: justice, love, and humility. Abraham was humble: he spoke of himself as "but dust and ashes" (Gen. xviii. 27). Moses' greatest virtue was humility (Num. xii. 3). That this quality of the greatest prophet is particularly mentioned is sufficient proof of its importance in Jewish theology. But the humility of Moses shows best what this term means. While Moses at first does not wish to accept his great mission to redeem his enslaved people, because he mistrusts his ability to do so, after he has accepted it he is full of courage, energy, and decision. Yet he listens to the advice of Jethro, his father-in-law, and acts on it. When Joshua asked Moses to prohibit Eldad and Medad from prophesying in the camp, Moses answered: "Would God that all the Lord's people were prophets" (*ib.* xi. 29).

Heathendom, with its belief in fate which ordains man's destiny irrespective of merit, did not encourage humility and meekness, but gave rise to man's overbearing and arrogance. Not so Judaism.

> "Except the Lord build the house, they labor in vain that build it" (Ps. cxxvii. 1). "Beware that thou forget not the Lord thy God. . . . And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage. . . . And thou say in thine heart, My power and the might of mine hand have gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. viii. 10–18).

Isaiah says:

> "Shall the ax boast itself against him that heweth therewith? shall the saw magnify itself against him that shaketh it? as if a rod should shake them that lift it up, or as if a staff should lift up him that is not wood" (Isa. x. 13–15, R. V.).

The same prophet pours out the vials of his righteous indignation against the proud in Israel:

> "Their land also is full of silver and gold, neither is there any end of their treasures. . . . Their land also is full of idols; they worship the work of their own hands. . . . And the mean man is bowed down, and the great man is brought low. . . . Enter into the rock, and hide thee in the dust. . . . The lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For there shall be a day of the Lord of hosts upon all that is proud and haughty and upon all that is lifted up; and it shall be brought low" (*ib.* ii. 7–12, R. V.).

In the touching penitential psalm ascribed to David after his terrible arraignment by the prophet Nathan on account of his crime against Uriah and his wife Bath-sheba, humility is pointed out as the only true sacrifice acceptable to God: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. li. 18–19). The second Isaiah lays more stress on humility than on grand temples, churches, and mosques. "The heaven is my throne, and the earth is my footstool: Where is the house you can build me? Where is the place for my rest? For all these things has my hand made. But upon such a one will I look, upon the humble and him who is of a contrite spirit" (Isa. lxvi. 1–2).

It may thus be seen that the Jewish conception of humility is based on a proper estimate of the world and of the worth of man. Abraham, Moses, Gideon (who refused a crown), Saul, and David are set up as types of humility and meekness.

——**In Rabbinical Literature**: The Talmud has even a higher view of humility than the Bible, and the teachers of Jewish ethics urge upon man not to rely too much on his own merits, as this might lead to self-conceit or self-deification. Our greatest merits are the result of God's aid. This is expressed in the daily morning prayer:

> "Lord of all worlds, we can not plead the merit of our deeds before Thee. What are we? What is our virtue, what is our righteousness, our power, our strength? Truly, our mighty men are as naught before Thee, and the men of fame as though they had never been: the learned appear void of knowledge, and the wise like men without understanding."

But Judaism is likewise remote from the self-effacement of Buddhism and from the contempt of life preached by Christianity. It does not look upon earth as upon a "valley of tears" nor upon man as upon a worm creeping in the dust.

God is the highest type of humility. Among the ten degrees of moral perfection humility stands highest ('Ab. Zarah 20b; 'Ar. 16b). It is the expression of the highest reverence (Sanh. 43b), and the distinguishing feature of the "disciples of Abraham" (Ab. iii.). The prophet, in order to attain inspiration, must possess humility (Ned. 38a). It belongs next to mercy and charity among the ornaments of the true Jew (Lev. R. ix.). "Even poverty is blessed because it leads to humility" (Cant. R. i.). "He who humbles himself, him will God elevate; he who elevates himself, him will God humiliate. He who runs after greatness, from him greatness will flee; he who flees from greatness, him will greatness follow” (‘Er. 13a). “Be not like the upper threshold, which can not be reached by everybody, but be like the undermost, which is accessible to everybody. Even though the building may fall, the lowest threshold remains unharmed” (Ab. R. N. xxvi.; Derek Ereẓ Zuṭa iii.). Hillel said: “Remove from thy place two or three rows of seats and wait until they call thee back” (Lev. R. i.). Do not underrate the bad opinion which the common people may entertain regarding you (B. Ḳ. 93a; Pes. 113b; Sanh. 37). The small should not say to the great, “Wait” (Shab. 127; Pes. 6b; Yoma 37; Suk. 29; ‘Er. 55). “Happy is the generation in which the great listen to the small, for then the more anxiously will the small listen to the great” (R. H. 25b; Ta‘an. 15a, 18b; Meg. 11a, 13b, 14b, 18b).

The reason why the high priest was not allowed to officiate in his golden garments on the Day of Atonement was to remind him of humility (Yoma vii. 4; Yer. Yoma xii.; Ex. R. xli.; Lev. R. i.). Pride humiliates man (Yalḳ., Sam. 3). The “miẓnefet” (miter) atones for the sin of haughtiness (Zeb. 88b; Ḥul. 5b).

Examples of Humility.

The prayer of man will be effective only when he regards himself as dust (Soṭah v. 48b, 71a, 82a; B. Ḳ. 81b; B. B. 10, 18b, 98a; Sanh. xi. 19b, 81a, 93b). “Jeroboam, the generation of the Flood, and the Sodomites were haughty” (Sanh. 106a, 108a, 109a). “Through humility calumny will cease” (‘Ar. 15a). “I am God’s creature, so is our fellow man: my sphere of usefulness is in the city; his, in the country. I have no more right to be overbearing on account of my work than he on account of his”—this was the motto of the sages of Jabneh (Ber. 17a). He who walks about haughtily insults the Shekinah (Ber. 43b). Humility is a quality especially appropriate for Israel (Ḥag. 9b; Ned. 20a; Mek., Yitro, xx. 17; Ber. 7a). Plagues come on account of haughtiness (‘Ar. 17). The Messiah will not come until haughtiness shall have ceased in Israel (Sanh. 98). The haughty man, even if he be wise, will lose his power of prophecy (Pes. 6b). The haughty pollutes the land and curses God (Mek., Yitro, ix.; Soṭah 4b; Kallah 7). Humility is just as important as wisdom and the fear of God (Derek Ereẓ Rabbah viii., xi.). The habit of the sage is to be humble, modest, and to bear insult (Shab. 88; Derek Ereẓ Zuṭa i.). Do not forget that the fly was created before man (Sanh. 38; Tan., Shemini, 9). “Be not proud on account of thy decisions” (Derek Ereẓ Zuṭa 6; Ab. iv. 7; Sanh. 7; Midr. Teh. cxix.; Soṭah 21; Pes. 50). R. Jonathan ben Amram during a famine insisted on receiving no more consideration in the distribution of bread than any other creature (B. B. 8b). Rabbi Ṭarphon felt sorry all his lifetime because he once saved his life by saying that he was a scholar (Ned. 62a). The ornament of the Torah is wisdom; and the ornament of wisdom is humility (Derek Ereẓ Zuṭa iv.).

God said to Moses, “Because of thy self-denial, the Torah shall be called by thy name” (Shab. 89a). Five men were highly endowed by divine grace, but pride was their downfall: Samson suffered through his strength; Saul, through his stature; Absalom, through his hair; Asa, through his feet; and Zedekiah, through his eyes (Soṭah 10a). Wherever God’s omnipotence is found, one finds also his humility—in the Torah, in the Prophets, in the Hagiographa (Meg. 29). Learn humility from Moses (Ab. R. N. ix., xxiii.). The spirit of God rests on the humble, as is seen in Moses (Ned. 35a; Mek., Yitro, ix.). David said: “My heart was not haughty when I was anointed king by Samuel, and when I conquered Goliath” (Yer. Sanh. 11; Ḥul. 88a). Johanan ben Zakkai said: “If thou hast acquired much knowledge of the Torah, do not pride thyself therein” (Ab. ii. 8; Sanh. 93; Ber. 9; Meg. 26). Why were the decisions of the Hillelites accepted? Because they were humble, quiet, and meek (‘Er. 13). Saul and Judah acquired the kingdom through their humility (Tosef., Ber. iii.; Sanh. 92b). Be humble toward all people, but particularly toward thy own household (Tanna debe Eliyahu iv.). While God despises what is broken among the animals, he loves in man a broken heart. Man is ashamed to use a broken vessel; but God is near to men whose heart is broken (Lev. R. vii.). “If you minimize your merits, people will minimize your faults” (R. H. 17a). Among three who are participants of special divine love is he who does not insist on the recognition of his virtues (Pes. 113b; Ab. i. 19).

Maxims of Humility.

“Be pliant and flexible like the reed, because scholarship is only with the humble” (Derek Ereẓ Zuṭa viii. 1; Ta‘an. 7; ‘Ab. Zarah 6). He who humbles himself on account of the Torah will ultimately be elevated through it (Derek Ereẓ Zuṭa v.). Just as water in its course seeks the low lands and not the high ground, so the words of the Torah will be realized only among those who are endowed with a humble spirit (Ta‘an. 7, with reference to Isa. lv. 1). The Shekinah will rest upon him that is of a meek spirit (Mek., Yitro). Hillel said: “My humility is my greatness, and my greatness is my humility” (Lev. R. i.). Pharaoh said boldly: “Who is God?” (Ex. v. 2); Nebuchadnezzar, “I shall ascend to the heights of the clouds” (Isa. xiv. 14); and Hiram, “Like a god I dwell in the midst of the ocean” (Ezek. xxviii. 2). But Abraham said, “I am but dust and ashes” (Gen. i. 18, 27); Moses and Aaron, “Who are we to go to Pharaoh?” (Ex. xvi. 16); and David, “I am a worm and no man” (Ps. xxii. 7); therefore God gave to them honor and greatness, and said, “When I made you great and exalted, you made yourselves lowly and humble” (Ḥul. 9). When man sacrifices a burnt offering he receives a reward for his offering; but whosoever offers his humility has merit as if he had offered all the sacrifices of the earth; for “not sacrifices of animals demandest thou, neither hast thou pleasure in burnt offerings. The sacrifices of God are a broken heart” (Ps. li. 18–19; Soṭah 8; Sanh. 63b; Ber. 32b). R. Levitas said: “Be of a humble spirit; for the end of man is the worm” (Ab. iv. 3). Even the eighth part of an eighth portion of haughtiness is an abomination in God’s eyes (Soṭah 5). God intentionally selected for the purification of the leprous not only the proud cedar, but also the humble hyssop (Lev. xiv. 4, 6). God ignored the high mountains and selected the smallest, Mount Sinai, for the revelation of the Ten Commandments (Soṭah 8). The humble stand higher than the pious ('Ab. Zarah 2). The spirit of God will not rest on the haughty (Suk. iii. 1; Ḥag. 14b; Shab. 92a; Ned. 38). He only will share in the blessings of future salvation who is humble and continually enriches his store of knowledge without the least self-conceit (Sanh. 88b).

But, while Judaism highly praises humility and meekness, it wisely limits and restricts this virtue, which, carried to the extreme, would be cowardice. Humility must not be practised at the expense of manhood. "The disciple of the wise," the Rabbis say, "should have sufficient pride to stand in defense of the Law he represents" (Soṭah 5a).

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K. E. Schr.

HUNA (called also **Huna the Babylonian**): Babylonian amora of the second generation and head of the Academy of Sura; born about 216 (212 according to Grätz); died in 296–297 (608 of the Seleucidan era; Sherira Gaon, in Neubauer, "M. J. C." i. 30) or in 290 according to Abraham ibn Daud ("Sefer ha-Ḳabbalah," in Neubauer, *l.c.* p. 58). He lived in a town called דרוקרת (Ta'an. 21b), identified by Wiesener ("Scholien zum Babylonischen Talmud," ii. 193) with Tekrit, but read by Grätz דיוקרת (= "Diokart"). He was the principal pupil of Rab (Abba Arika), under whom he acquired so much learning that one of Raba's three wishes was to possess Huna's wisdom (M. Ḳ. 28a). He was also styled "one of the Babylonian ḥasidim," on account of his great piety (Ta'an. 23b); and the esteem in which he was held was so great that, though not of a priestly family, he read from the Torah on Sabbaths and holy days the first passage, which is usually read by a priest. Ammi and Assi, honored Palestinian priests, considered Huna as their superior (Meg. 22a; Giṭ. 59b). Although Huna was related to the family of the exilarch (Sherira Gaon, *l.c.*) he was so poor at the beginning of his career that in order to buy wine to consecrate the Sabbath he had to pawn his girdle (Meg. 27b). But Rab blessed him with riches, and Huna displayed great wealth at the wedding of his son Rabbah (*ib.*). He owned numerous flocks of sheep, which were under the special care of his wife, Ḥobah (B. Ḳ. 80a), and he traveled in a gilded litter (Ta'an. 20b). Huna was very generous. When the houses of the poor people were thrown down by storms he rebuilt them; at meal-times the doors of his house would be left open, while his servants cried, "He who is hungry, let him come and eat" (*ib.*).

His Liberality.

After Rab's death Huna lectured in his stead in the Academy of Sura, but he was not appointed head till after the death of Rab's companion, Samuel (*c.* 256). It was under Huna that the Academy of Sura, till then called "sidra," acquired the designation of "metibta" (Hebr. "yeshibah"), Huna being the first "resh metibta" (Hebr. "rosh yeshibah"; comp. Zacuto "Yuḥasin," p. 118b, Königsberg, 1857; and see Academies in Babylonia). Under Huna the academy increased considerably in importance, and students flocked to it from all directions; during his presidency their number reached 800, all supported by himself (Ket. 106a). Thirteen assistant lecturers ("amora'e") were occupied in teaching them. When his pupils, after the lesson, shook their garments they raised so great a cloud of dust that when the Palestinian sky was overcast it was said, "Huna's pupils in Babylon have risen from their lesson" (*ib.*). Under Huna, Palestine lost its ascendency over Babylonia; and on certain occasions he declared the schools of the two countries to be equal (Giṭ. 6a; B. Ḳ. 80a). In Babylonia, during his lifetime, the Sura academy held the supremacy. He presided over it for forty years, when he died suddenly, more than eighty years of age (M. Ḳ. 28a). His remains were brought to Palestine and buried by the side of Ḥiyya Rabbah (*ib.* 25a).

Huna's principal pupil was Rab Ḥisda, who had previously been his fellow pupil under Rab. Other pupils of his whose names are given were: Abba b. Zabda, Rab Giddel, R. Ḥelbo, R. Sheshet, and Huna's own son, Rabbah (Yeb. 64b).

He transmitted many of Rab's halakot, sometimes without mentioning Rab's name (Shab. 24a *et al.*). His own halakot are numerous in the Babylonian Talmud, and although some of his decisions were contrary to Rab's (Shab. 21a, b, 128a), he declared Rab to be the supreme authority in religious law (Niddah 24b). Huna's deductions were sometimes casuistical; he interpreted the text verbatim even where the context seems to prohibit such an interpretation (Shab. 20a; Men. 36a; *et al.*). According to Huna, the halakah transmitted in the Mishnah and Baraita is not always to be taken as decisive (Ber. 24b, 59b). He had some knowledge of medicine and natural history, and used his knowledge in many of his halakic decisions (Shab. 20a, 54b; Yeb. 75b). He also interpreted many of the difficult words met with in the Mishnah and Baraita (Shab. 53b, 54b, *et al.*).

Method of Deduction.

Huna was equally distinguished as a haggadist, and his haggadot were known in Palestine, whither they were carried by some of his pupils, Ze'ira among them. His interpretation of Prov. xiv. 23, transmitted by Ze'ira, is styled "the pearl" (Pesiḳ. ii. 13b; comp. Yer. Shab. vii. 2, where also many halakot of his are preserved, transmitted by Ze'ira). Many of his haggadot, showing his skill in Biblical exegesis, are found in the Babylonian Talmud, some in the name of Rab, some in his own. He took special pains to reconcile apparently conflicting passages, as, for instance, II Sam. vii. 10 and I Chron. xvii. 10 (Ber. 7b). He endeavored to solve the problem presented by the sufferings of the righteous, inferring from Isa. liii. 10 that God chasteneth those whom He loves (Ber. 5a). The following of Huna's utterances may be given: "He who occupies himself with the study of the Law alone is as one who has no God" (inferred from II Chron. xv. 3; 'Ab. Zarah 17b). "When leaving the synagogue, one must not take long steps" (Ber. 6b). "He who recites his prayer behind the synagogue is called 'impious'" = "rasha'" (inferred from Ps. xii. 9 [A. V. 8]; *ib.*). "He who is accustomed to honor the Sabbath with light will have children who are scholars; he who observes the injunction as to the mezuzah will have a beautiful house; he who observes the rule as to the ẓiẓit will have fine clothes; he who consecrates the Sabbath and the holy days as commanded will have many skins filled with wine" (Shab. 23b). Huna was very tolerant, and on several occasions he recommended mild treatment of Gentiles (B. Ḳ. 113a; B. M. 70a). He was also very modest; he was not ashamed, before he was rich, to cultivate his field himself, nor to return home in the evening with his spade on his shoulder (Meg. 28a). When two contending parties requested him to judge between them, he said to them: "Give me a man to cultivate my field and I will be your judge" (Ket. 105a). He patiently bore Rab's hard words, because the latter was his teacher ('Er. 15a; Yer. 'Er. i. 3), but he showed on several occasions that a scholar must not humiliate himself in presence of an inferior (Ket. 69a; B. M. 33a).

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HUNA, ABBA HA-KOHEN. See HUNA BAR ABBIN.

HUNA BAR ABBIN HA-KOHEN (called also **Neḥunya, Ḥuna,** and **Ḥunya**): Palestinian amora of the first half of the fourth century; pupil of R. Jeremiah, in whose name he reports some halakic and haggadic sayings (Yer. Dem. 21d; Pes. 36d; and frequently). That the name "Neḥunya," from which are derived "Ḥuna" and "Ḥunya," designates Huna is shown by the fact that a saying which is quoted in the Pesiḳta (xviii 174) in the name of Huna is given by his pupil Tanḥuma in the Midrash Tehillim (to Ps. xiv. 6) in the name of Neḥunya. Huna occupied a prominent position in the school of Tiberias, directed by Jose, with whom he had halakic controversies (Yer. Sheḳ. 48b). Huna sojourned some time in Babylonia (Yer. R. H. ii. 2) and was well acquainted with the halakot of the Babylonian amoraim, often quoted by him in the Yerushalmi. It was probably during his residence there that he made the acquaintance of Raba, head of the school of Maḥoza, to whom he made an important communication concerning intercalary months (Yer. R. H. 21a). With regard to certain calendary calculations, Huna relates that in consequence of the Roman persecutions (under Gallus) the rabbis of Tiberias, who had sought refuge in a grotto, deliberated on the advisability of intercalating an additional month. In the grotto they distinguished day from night by lamps, which were dim in the daytime and bright at night (Gen. R. xxxi.). Huna seems to have had some medical knowledge; he speaks of the effects of *Rubia tinctorum* (madder = פואה) and asafetida חלתית), in which latter article he traded (Yer. Shab. 8b, 17c). Although of a priestly family Huna refused to take tithes (Yer. Ma'as. Sh. ii. 2).

Huna was an able haggadist, and his sayings are frequently quoted in midrashic literature. His haggadot bear the stamp of ardent patriotism. He appears as a bitter enemy of the Romans, to whom, according to him, the Psalmist applied the epithet נבל (Ps. xiv. 1), because they filled Palestine with Jewish corpses (Midr. Teh. to Ps. *ad loc.*). "In three things," he declared, "the Greeks are superior to the Romans in legislation, in painting, and in literature" (Gen. R. xvi. 4). Huna held the study of the Law in such high estimation that he declared it could atone for a deadly sin (Lev. R. xxv.). Huna considered envy the greatest sin. Israel was exiled only because it transgressed the tenth commandment (Pes. R. 24).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 125; Z. Frankel, *Mebo*, p. 83b; Bacher, *Ag. Pal. Amor.* iii. 272 *et seq.*

S. I. BR.

HUNA B. ḤANINA (ḤINENA): Babylonian amora of the fifth generation (4th cent.). His principal teachers were Abaye (in whose school R. Safra and Abba b. Huna were his fellow pupils; B. B. 167b) and Raba; R. Papa, his senior, was a fellow pupil under Raba (Sanh. 87a). On one occasion Huna and Huna b. Naḥman contested Raba's decision ('Ab. Zarah 57b). Huna has transmitted a halakah in the name of Ḥiyya b. Rab (Ber. 30a).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii.

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HUNA B. JOSHUA: Babylonian amora of the fifth generation; died in 410 (Samson of Chinon, "Sefer Keritut," p. 26a, Cremona, 1558). He was the pupil of Raba (Ḳid. 32b), who seems to have been his principal teacher, and who sometimes praised him (Hor. 10b), but occasionally blamed him (Ket. 85a; Giṭ. 73a). He appears to have been the pupil of Abaye also (R. H. 24b). His principal companion was R. Papa, from whom he was inseparable, both in and out of school ('Er. 12a; Ber. 58b; *et al.*). When R. Papa became head of the school of Naresh (נריש), Huna was appointed president of the general assembly ("resh kallah") in the same school (Ber. 57a). As senior pupils, Huna and R. Papa took part in the halakic deliberations of their teachers. Their halakot are often mentioned in the Babylonian Talmud, and, according to Moses of Coucy ("Sefer Miẓwot Gadol," i., No. 67), Isaac Alfasi decided with them against R. Huna I., head of the Academy of Sura.

Huna was wealthy (Hor. 10b); he never walked more than four cubits bareheaded (Shab. 118b); he ate very slowly, so that R. Papa consumed in the same time four times as much and Rabina eight times as much (Pes. 89b). Huna lived to a great age, outliving Raba by fifty-seven years. Once in the lifetime of R. Papa, Huna fell desperately ill, but his life was spared to him because he was forbearing (R. H. 17a).

BIBLIOGRAPHY: Halévy, *Dorot ha-Rishonim*, ii. 505 *et seq.*; Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, iii. 205.

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HUNA, MAR. See EXILARCH.

HUNA B. NATHAN: Babylonian scholar of the fourth and fifth centuries. He was the pupil of Amemar II. and a senior and companion of ASHI, to whom he repeated several of Amemar's sayings and halakot (Giṭ. 19b; B. B. 55a, 74b). He was wealthy; but though "in him learning and dignity met," he was nevertheless subject to Ashi (Giṭ. 59a). He had access to the royal court of Persia, and the esteem in which he was held by King Yezdegerd is instanced by the fact that on one occasion at court (as told by Huna to Ashi) the king himself adjusted Huna's belt (Zeb. 19a; see AMEMAR II.). According to Sherira (Neubauer, "M. J. C." i. 32), Huna was exilarch in the time of Ashi. Another Huna b. Nathan was a companion of Raba (Ned. 12a) and, apparently, a pupil of Naḥman (Ket. 7a).

BIBLIOGRAPHY: Halévy, *Dorot ha-Rishonim*, ii. 517; Heilprin, *Seder ha-Dorot*, ii.; Lazarus, in Brüll's *Jahrb.* x. 110, 111.

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HUNGARY (in Hebrew literature, מלכות ההגרי [see HAGAR]; אונגארין; ארץ הגר; הונגאריא): Kingdom in central Europe, forming part of the Austro-Hungarian monarchy. It is not definitely known when Jews first settled in Hungary. According to legend, King Decebalus of Dacia permitted the Jews who aided him in his war against Rome to settle in his territory. A Latin inscription, the epitaph of Septima Maria, discovered within the territory of the ancient province of Pannonia, clearly refers to Jewish matters. But, although it may be unhesitatingly assumed that Jews came to Hungary while the Roman emperors held sway in that country, there is nothing to indicate that at that time they had settled there permanently. In the Hungarian language the Jew is called "Zsidó," a term which the Hungarians adopted from the Slavs.

Earliest References.

The first historical document relating to the Jews of Hungary is the letter written about 960 to King Joseph of the Chazars by Ḥasdai ibn Shaprut, the Jewish statesman of Cordova, in which he says that the Slavic ambassadors promised to deliver the message to the King of Slavonia, who would hand the same to Jews living in "the country of Hungarin," who, in turn, would transmit it farther (see JEW. ENCYC. iv. 3, *s.v.* CHAZARS). About the same time Ibrahim ibn Jacob says that Jews went from Hungary to Prague for business purposes. (See COMMERCE.) Dr. Samuel Kohn suggests that Jewish Chazars may have been among the Hungarian troops that under Arpad conquered the country in the second half of the ninth century. Nothing is known concerning the Jews during the period of the Vajdas, except that they lived in the country and engaged in commerce there. Two hundred years later, in the reign of St. Ladislaus (1077–95), the Synod of Szabolcs decreed (May 20, 1092) that Jews should not be permitted to have Christian wives or to keep Christian slaves. This decree had been promulgated in the Christian countries of Europe since the fifth century, and St. Ladislaus merely introduced it into Hungary.

The Jews of Hungary formed at first small settlements, and had no learned rabbis; but they were strictly observant of all the Jewish religious laws and customs. Jews from Ratisbon once came into Hungary with merchandise from Russia, and the wheel of their wagon broke on a Friday, near Ofen (Buda) or Gran (Esztergom). By the time they had repaired it and had entered the town, the Jews were just leaving the synagogue; and the unintentional Sabbath-breakers were heavily fined. The ritual of the Hungarian Jews faithfully reflected their German origin.

Eleventh Century.

King Coloman (1095–1114), the successor of St. Ladislaus, renewed the Szabolcs decree of 1092, adding further prohibitions against the employment of Christian slaves and domestics. He also restricted the Jews to cities with episcopal sees—probably to have them under the continuous supervision of the Church. Soon after the promulgation of this decree Crusaders came to Hungary; but the Hungarians did not sympathize with them, and Coloman even opposed them. The infuriated Crusaders attacked some cities, and if Gedaliah ibn Yaḥya is to be believed, the Jews suffered a fate similar to that of their coreligionists in France, Germany, and Bohemia.

The cruelties inflicted upon the Jews of Bohemia induced many of them to seek refuge with their treasures in Hungary. It was probably the immigration of the rich Bohemian Jews that induced Coloman soon afterward to regulate commercial and banking transactions between Jews and Christians. He decreed, among other regulations, that if a Christian borrowed from a Jew, or a Jew from a Christian, both Christian and Jewish witnesses must be present at the transaction.

Golden Bull.

During the reign of King Andrew II. (1205–35) there were Jewish chamberlains and mint-, salt-, and tax-officials. The nobles of the country, however, induced the king, in his Golden Bull (1222), to deprive the Jews of these high offices. When Andrew needed money in 1226, he farmed the royal revenues to Jews, which gave ground for much complaint. The pope thereupon excommunicated him, until, in 1233, he promised the papal ambassadors on oath that he would enforce the decrees of the Golden Bull directed against the Jews and the Saracens; would cause both peoples to be distinguished from Christians by means of badges; and would forbid both Jews and Saracens to buy or to keep Christian slaves.

Thirteenth Century.

The year 1240 was the closing one of the fifth millennium of the Jewish era. At that time the Jews were expecting the advent of their Messiah. The irruption of the Tatars (1241) seemed to conform to expectation, as Jewish imagination expected the happy Messianic period to be ushered in by the war of Gog and Magog. The wild Tatars treated the Jews with great cruelty, although it had been reported that they (the Tatars) were in reality Jews who had been secretly furnished with arms by their European brethren. Béla IV. (1235–70) appointed a Jew, Henul by name, court chamberlain (the Jew Teka had filled this office under Andrew II.); and Wölfel and his sons Altmann and Nickel held the castle at Komárom with its domains in pawn. Béla also entrusted the Jews with the mint; and Hebrew coins of this period are still found in Hungary. In 1251 a "privilegium" was granted by Béla to his Jewish subjects which was essentially the same as that granted by Duke Frederick II. the Belligerent to the Austrian Jews in 1244, but which Béla modified to suit the conditions of Hungary (Löw, in Busch's "Jahrbuch," v. 63). This "privilegium" remained in force down to the battle of Mohacs (1526).

At the Synod of Ofen (1279), held in the reign of King Ladislaus IV. (1272–90), it was decreed, in the presence of the papal ambassador, that every Jew appearing in public should wear on the left side of his upper garment a piece of red cloth; that any Christian transacting business with a Jew not so marked, or living in a house or on land together with any Jew, should be refused admittance to the Church services; and that a Christian entrusting any office to a Jew should be excommunicated. Andrew III. (1291–1301), the last king of the house of Arpad, declared, in the "privilegium" granted by him to the community of Presburg (Pozsony), that the Jews in that city should enjoy all the liberties of citizens.

Expulsion and Recall.

Under the foreign kings who occupied the throne of Hungary on the extinction of the house of Arpad, the Hungarian Jews suffered many persecutions; and at the time of the Black Death (1349) they were expelled from the country (see "R. E. J." xxii. 236). Although the Jews were immediately readmitted, they were again persecuted, and were once more expelled in 1360 by King Louis the Great of Anjou (1342–82) on the failure of his attempt to convert them to Catholicism. They were graciously received by Alexander the Good of Moldavia and Dano I. of Wallachia, the latter affording them special commercial privileges.

When, some years later, Hungary was in financial distress, the Jews were recalled. They found that during their absence the king had introduced the custom of "Tödtbriefe," *i.e.*, canceling by a stroke of his pen, on the request of a subject or a city, the notes and mortgage-deeds of the Jews. An important office created by Louis was that of "judge of all the Jews living in Hungary," this official being chosen from among the dignitaries of the country, the palatines, and treasurers, and having a deputy to aid him. It was his duty to collect the taxes of the Jews, to protect their privileges, and to listen to their complaints, which last-named had become more frequent since the reign of Sigismund (1387–1437).

The successors of Sigismund—Albert (1437–39), Ladislaus Posthumus (1453–57), and Matthias Corvinus (1458–90)—likewise confirmed the "privilegium" of Béla IV. Matthias created the office of Jewish prefect in Hungary. The period following upon the death of Matthias was a sad one for the Hungarian Jews. He was hardly buried when the people fell upon them, confiscated their property, refused to pay debts owing to them, and persecuted them generally. The pretender John Corvinus, Matthias' illegitimate son, expelled them from Tata (Totis), and King Ladislaus II. (1490–1516), always in need of money, laid heavy taxes upon them. During his reign Jews were for the first time burned at the stake, many being executed at Tyrnau (Nagy-Szombat) in 1494, on suspicion of ritual murder.

Sixteenth Century.

The Hungarian Jews finally applied to the German emperor Maximilian for protection. On the occasion of the marriage of Louis II. and the archduchess Maria (1512), the emperor, with the consent of Ladislaus, took the prefect, Jacob Mendel, together with his family and all the other Hungarian Jews, under his protection, according to them all the rights enjoyed by his other subjects. Under Ladislaus' successor, Louis II. (1516–26), persecution of the Jews was a common occurrence. The bitter feeling against them was in part augmented by the fact that the baptized Emerich Szerencsés, the deputy treasurer, embezzled the public funds, following the example of the nobles who despoiled the treasury under the weak Louis.

Under the Turks.

The Turks vanquished the Hungarians at the battle of Mohacs (Aug. 29, 1526), on which occasion Louis II. was slain. When the news of his death reached the capital, Ofen, the court and the nobles fled together with some rich Jews, among them the prefect. When the grand vizier, Ibrahim Pasha, preceding Sultan Sulaiman, arrived with his army at Ofen, the representatives of the Jews who had remained in the city appeared garbed in mourning before him, and, begging for grace, handed him the keys of the deserted and unprotected castle in token of submission. The sultan himself entered Ofen on Sept. 11; and on Sept. 22 he decreed that all the Jews seized at Ofen, Gran, and elsewhere, more than 2,000 in number, should be distributed among the cities of the Turkish empire.

While some of the Jews of Hungary were thus deported to Turkey, others, who had fled at the approach of the sultan, sought refuge beyond the frontier or in the royal free towns of western Hungary. The widow of Louis II., the queen regent Maria, favored the enemies of the Jews. The citizens of Oedenburg (Sopron) began hostilities by expelling the Jews of that city, confiscating their property, and pillaging the vacated houses and the synagogue. The city of Presburg also received permission from the queen (Oct. 9, 1526) to expel the Jews living within its territory, because they had expressed their intention of fleeing before the Turks. The Jews left Presburg on Nov. 9. On the same day the Diet at Stuhlweissenburg (Székesfehérvár) was opened, at which John Zapolya (1526–40) was elected and crowned king in opposition to Ferdinand. During this session it was decreed that the Jews should immediately be expelled from every part of the country. John Zapolya, however, did not ratify these laws; and the Diet held at Presburg Dec., 1526, at which Ferdinand of Habsburg was chosen king (1526–64), annulled all the decrees of that of Stuhlweissenburg, including Zapolya's election as king.

Blood Accusation at Bösing.

As the lord of Bösing (Bazin) was in debt to the Jews, a blood accusation was brought against these inconvenient creditors in 1529. Although Mendel, the prefect, and the Jews throughout Hungary protested, the accused were burned at the stake. For centuries afterward Jews were forbidden to live at Bösing. The Jews of Tyrnau soon shared a similar fate, being first punished for alleged ritual murder and then expelled from the city (Feb. 19, 1539).

In 1541, on the anniversary of the battle of Mohacs, Sultan Sulaiman again took Ofen by a ruse. This event marks the beginning of Turkish rule in many parts of Hungary, which lasted down to 1686. The Jews living in these parts were treated far better than those living under the Hapsburgs. During this period, beginning with the second half of the sixteenth century, the community of Ofen was more flourishing than at any time before or after. While the Turks held sway in Hungary, the Jews of Transylvania (at that time an independent principality) also fared well. At the instance of Abraham Sassa, a Jewish physician of Constantinople, Prince Gabriel Bethlen of Transylvania granted a letter of privileges (June 18, 1623) to the Spanish Jews from Turkey.

Expelled from Presburg.

On Nov. 26, 1572, King Maximilian (1564–77) intended to expel the Jews of Presburg, stating that his edict would be recalled only in case they accepted Christianity. The Jews, however, remained in the city, without abandoning their religion. They were in constant conflict with the citizens. In 1582 (June 1) the municipal council decreed that no one should harbor Jews, or even transact business with them. The feeling against the Jews in that part of the country not under Turkish rule is shown by the decree of the Diet of 1578, to the effect that Jews were to be taxed double the amount which was imposed upon other citizens. By article xv. of the law promulgated by the Diet of 1630, Jews were forbidden to take charge of the customs; and this decree was confirmed by the Diet of 1646 on the ground that the Jews were excluded from the privileges of the country, that they were unbelievers, and had no conscience ("veluti jurium regni incapaces, infideles, et nulla conscientia præditi"). The Jews had to pay a special war-tax when the imperial troops set out toward the end of the sixteenth century to recapture Ofen from the Turks. The Ofen community suffered much during this siege, as did also that of Stuhlweissenburg when the imperial troops took that city in Sept., 1601; many of its members were either slain or taken prisoners and sold into slavery, their redemption being subsequently effected by the German, Italian, and Turkish Jews. After the conclusion of peace, which the Jews helped to bring about, the communities were in part reconstructed; but further development in the territory of the Hapsburgs was arrested when Leopold I. (1657–1705) expelled the Jews (April 24, 1671). He, however, revoked his decree a few months later (Aug. 20). During the siege of Vienna, in 1683, the Jews that had returned to that city were again maltreated. The Turks plundered some communities in western Hungary, and deported the members as slaves.

Seventeenth Century.

The imperial troops recaptured Ofen on Sept. 2, 1686; and the whole of Hungary now came under the rule of the house of Hapsburg. After the troops of Leopold had driven out the Turks, the king would not suffer any but Catholics in the reconquered counties; and Protestants, Jews, and Mohammedans renounced their faiths. As the devastated country had to be repopulated, Bishop Count Leopold Kollonitsch, subsequently Archbishop of Gran and Primate of Hungary, advised the king to give the preference to the German Catholics in order that the country might in time become German and Catholic. He held that the Jews could not be exterminated at once, but they must be weeded out by degrees, as bad coin is gradually withdrawn from circulation. The decree passed by the Diet of Presburg, imposing double taxation upon the Jews, must be enforced. Jews must not be permitted to engage in agriculture, nor to own any real estate, nor to keep Christian servants.

This advice soon bore fruit and was in part acted upon. In Aug., 1690, the government at Vienna ordered Oedenburg to expel its Jews, who had immigrated from the Austrian provinces. The government, desiring to enforce the edict of the last Diet, decreed soon afterward that Jews should be removed from the office of collector. The order proved ineffective, however; and the employment of Jewish customs officials was continued. Even the treasurer of the realm set the example in transgressing the law by appointing (1692) Simon Hirsch as farmer of customs at Leopoldstadt; and at Hirsch's death he transferred the office to Hirsch's son-in-law.

Revolt of the Kuruczes.

The revolt of the Kuruczes, under Francis Rákóczy, caused much suffering to the Hungarian Jews. The Kuruczes imprisoned and slew the Jews, who had incurred their anger by siding with the king's party. The Jews of Eisenstadt (Kis-Márton), accompanied by those of the community of Mattersdorf (Nagy-Márton), sought refuge at Vienna, Wiener-Neustadt, and Forchtenstein (Fraknó), those of Holics and Schlossberg (Sasvár) dispersed to Göding; while others, who could not leave their business in this time of distress, sent their families to safe places, and themselves braved the danger. While not many Jews lost their lives during this revolt, it made great havoc in their wealth, especially in the county of Oedenburg, where a number of rich Jews were living. The king granted letters of protection to those that had been ruined by the revolt, and demanded satisfaction for those that had been injured; but in return for these favors he commanded the Jews to furnish the sums necessary for suppressing the revolt.

After the restoration of peace the Jews were expelled from many cities that feared their competition; thus Gran expelled them in 1712, on the ground that the city which had given birth to St. Stephen must not be desecrated by them. But the Jews living in the country, on the estates of their landlords, were generally left in quiet.

Eighteenth Century.

The lot of the Jews was not improved under the reign of Leopold's son, Charles III. (1711–40). He informed the government (June 28, 1725) that he intended to decrease the number of Jews in his domains, and the government thereupon directed the counties to furnish statistics of the Hebrew inhabitants. In 1726 the king decreed that in the Austrian provinces, from the day of publication of the decree, only one male member in each Jewish family be allowed to marry. This decree, restricting the natural increase of the Jews, materially affected the Jewish communities of Hungary. All the Jews in the Austrian provinces who could not marry there went to Hungary to found families; thus the overflow of Austrian Jews peopled Hungary. These immigrants settled chiefly in the northwestern counties, in Neutra (Nyitra), Presburg, and Trencsén.

The Moravian Jews continued to live in Hungary as Moravian subjects; even those that went there for the purpose of marrying and settling promised on oath before leaving that they would pay the same taxes as those living in Moravia. In 1734 the Jews of Trencsén bound themselves by a secret oath that in all their communal affairs they would submit to the Jewish court at Ungarisch-Brod only. In course of time the immigrants refused to pay taxes to the Austrian provinces. The Moravian Jews, who had suffered by the heavy emigration, then brought complaint; and Maria Theresa ordered that all Jewish and Christian subjects that had emigrated after 1740 should be extradited, while those who had emigrated before that date were to be released from their Moravian allegiance.

The government could not, however, check the large immigration; for although strict laws were drafted (1727), they could not be enforced owing to the good-will of the magnates toward the Jews. The counties either did not answer at all, or sent reports bespeaking mercy rather than persecution.

Expelled from Mining-Towns.

Meanwhile the king endeavored to free the mining-towns from the Jews—a work which Leopold I. had already begun in 1693. The Jews, however, continued to settle near these towns; they displayed their wares at the fairs; and, with the permission of the court, they even erected a foundry at Ság. When King Charles ordered them to leave (March, 1727), the royal mandate was in some places ignored; in others the Jews obeyed so slowly that he had to repeat his edict three months later.

Statistics in 1735.

In 1735 another census of the Jews of the country was taken with the view of reducing their numbers. There were at that time 11,621 Jews living in Hungary, of which number 2,474 were male heads of families, and 57 were female heads. Of these heads of families 35.31 per cent declared themselves to be Hungarians; the rest had immigrated. Of the immigrants 38.35 per cent came from Moravia, 11.05 per cent from Poland, and 3.07 per cent from Bohemia. The largest Jewish community, numbering 770 persons, was that of Presburg.

Most of the Jews were engaged in commerce or industries; only a few pursued agriculture. Of the 2,531 heads of families 883 were engaged in trade; 146 were tailors supplying garments to their coreligionists. There were also a number of furriers and glaziers and 59 butchers. There were 208 brandy-distillers and 150 innkeepers. The heavy taxation imposed upon the Jews is evidenced by the fact that 23 families in the county of Abauj had to pay 38 gulden, 45 denars a year to their foreign landlords and 879 gulden to their Hungarian landlords. In several places the landlords accepted provisions instead of money in payment of the yearly tax.

During the reign of Charles III. the religious affairs of the Jews of Hungary were directed by a chief rabbi; Samson Wertheimer, the famous factor of the court of Vienna, being chosen by his coreligionists to fill the office in gratitude for the interest he had shown in their welfare. His election was confirmed May 6, 1716, by the king, who also granted him permission, when he was unable to personally decide cases submitted to him, to employ representatives. Wertheimer's representatives in the Hungarian communities between 1708 and 1717 were Meïr b. Isaac, rabbi of Eisenstadt and author of "Panim Me'irot"; Alexander b. Menahem; Phinehas Auerbach; Jacob Eliezer Braunschweig; Hirsch Semnitz; and (after 1717) Simon Jolles.

Wertheimer and his representatives judged especially those cases that arose in consequence of the Kurucz revolt. The Jews had fled before Rákóczy's troops as before their enemies, and Jewish communal life was for a time disorganized; but when peace was restored and the work of reorganizing the communities was begun, many difficulties arose that had to be solved by Wertheimer.

Wertheimer died Aug. 6, 1724; and his death was scarcely an assured fact when his son-in-law, Bernhard Eskeles, took steps to obtain the chief rabbinate. Nineteen days later he was appointed to the office by Count Georg Erdődy, and the king confirmed the appointment Sept. 10, 1724. On the death of Eskeles (March 2, 1753) the office of chief rabbi of Hungary was abolished.

Transylvania, at the present time belonging to Hungary, had in the eighteenth and nineteenth centuries a chief rabbi of its own, who was generally the rabbi of Gyula-Fehérvár (Karlsburg). The following rabbis of this interesting community officiated as chief rabbis of Transylvania: Joseph Reis Auerbach (d. 1750); Shalom Selig b. Saul Cohen (officiated 1754–57); Johanan b. Isaac (1758–60); Benjamin Ze'eb Wolf of Cracow (1764–77); Moses b. Samuel Levi Margaliot (1778–1817); Menahem b. Joshua Mendel (1818–23); Ezekiel Paneth (1823–1843); Abraham Friedmann, the last chief rabbi of Transylvania (d. 1879).

Under Maria Theresa.

During the reign of Queen Maria Theresa (1740–1780), daughter of Charles III., the Jews were expelled from Ofen (1746), and the "toleration-tax" was imposed upon the Hungarian Jews. On Sept. 1, 1749, the delegates of the Hungarian Jews, except those from the county of Szathmár, assembled at Presburg and met a royal commission, which informed them that they would be expelled from the country if they did not pay this tax. The frightened Jews at once agreed to do so; and the commission then demanded a yearly tax of 50,000 gulden. This sum being excessive, the delegates protested; and although the queen had fixed 30,000 gulden as the minimum tax, they were finally able to compromise on the payment of 20,000 gulden a year for a period of eight years. The delegates were to apportion this amount among the districts; the districts, their respective sums among the communities; and the communities, theirs among the individual members.

The queen confirmed this agreement of the commission, except the eight-year clause, changing the period to three years, which she subsequently made five. The agreement, thus ratified by the queen, was brought Nov. 26 before the courts, which were powerless to relieve the Jews from the payment of this "Malkegeld" (queen's money), as they called it.

The Jews, thus burdened by new taxes, thought the time ripe for taking steps to remove their oppressive disabilities. While still at Presburg the delegates had brought their grievances before the mixed commission that was called "delegata in puncto tolerantialis taxæ et gravaminum Judeorum commissio mixta." These complaints pictured the distress of the Jews of that time. They were not allowed to live in Croatia and Slavonia, in the counties of Baranya and Heves, or in several free towns and localities; nor might they visit the markets there. At Stuhlweissenburg they had to pay a poll-tax of 1 gulden, 30 kreuzer if they entered the city during the day, if only for an hour. In many places they might not even stay overnight. They therefore begged permission to settle, or at least to visit the fairs, in Croatia and Slavonia and in those places from which they had been driven in consequence of the jealousy of the Greeks and the merchants. They had also to pay heavier bridge- and ferry-tolls than the Christians; at Tyrnau they had to pay three times the ordinary sum, namely, for the driver, for the vehicle, and for the animal drawing the same; and in three villages belonging to the same district they had to pay toll, although there was no toll-gate. Jews living on the estates of the nobles had to give their wives and children as pledges for arrears of taxes. In Upper Hungary they asked for the revocation of the toleration-tax imposed by the chamber of Zips (Szepes), on the ground that otherwise the Jews living there would have to pay two such taxes; and they asked also to be relieved from a similar tax paid to the Diet. Finally, they requested that Jewish artisans might be allowed to follow their trades in their homes undisturbed.

The commission laid these complaints before the queen, indicating the manner in which the evils could be relieved; and their suggestions were dictated in a rare spirit of good-will.

The queen relieved the Jews from the tax of toleration in Upper Hungary only. In regard to the other complaints she ordered that the Jews should specify them in detail, and that the government should remedy them in so far as they came under its jurisdiction.

The toleration-tax had hardly been instituted when Michael Hirsch petitioned the government to be appointed primate of the Hungarian Jews in order to be able to settle difficulties that might arise among them, and to collect the tax. The government did not recommend Hirsch, but decided that in case the Jews should refuse to pay, it might be advisable to appoint a primate to adjust the matter.

Before the end of the period of five years the delegates of the Jews again met the commission at Presburg and offered to increase the amount of their tax to 25,000 gulden a year if the queen would promise that it should remain at that sum for the next ten years. The queen refused; and not only did she turn a deaf ear to the renewed gravamina of the Jews, but caused still heavier burdens to be imposed upon them. Their tax of 20,000 gulden was increased to 30,000 gulden in 1760; to 50,000 in 1772; to 80,000 in 1778; and to 160,000 in 1813.

Under Joseph II.

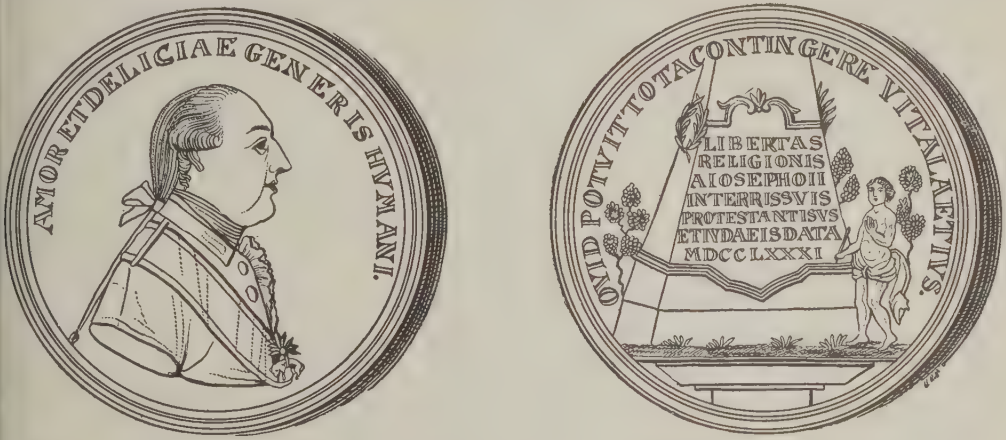
Joseph II. (1780–90), son and successor of Maria Theresa, showed immediately on his accession that he intended to alleviate the condition of the Jews, communicating this intention to the Hungarian chancellor, Count Franz Esterházy, as early as May 13, 1781.

Tolerance Edict.

In consequence the Hungarian government issued (March 31, 1783) a decree known as the "systematica gentis Judaicæ regulatio," which wiped out at one stroke the decrees that had oppressed the Jews for centuries. The royal free towns, except the mining-towns, were opened to the Jews, who were allowed to settle at pleasure throughout the country. The "regulatio" decreed that the legal documents of the Jews should no longer be composed in Hebrew, or in the corrupt Judæo-German, but in Latin, German, and Hungarian, the languages currently used in the country, and which the young Jews were required to learn within two years. Documents written in Hebrew or in Judæo-German were not legal; Hebrew books were to be used at worship only; the Jews were to organize elementary schools; the commands of the emperor, issued in the interests of the Jews, were to be announced in the synagogues; and the rabbis were to explain to the people the salutary effects of these decrees. The subjects to be taught in the Jewish schools were to be the same as those taught in the national schools; the same text-books were to be used in all the elementary schools; and everything that might offend the religious sentiment of non-conformists was to be omitted. During the early years Christian teachers were to be employed in the Jewish schools, but they were to have nothing to do with the religious affairs of such institutions. After the lapse of ten years a Jew might establish a business, or engage in trade, only if he could prove that he had attended a school. The usual school-inspectors were to supervise the Jewish schools and to report to the government. The Jews were to create a fund for organizing and maintaining their schools. Jewish youth might enter the academies, and might study any subject at the universities except theology. Jews might rent farms only if they could cultivate the same without the aid of Christians. They were allowed to peddle and to engage in various industrial occupations, and to be admitted into the gilds. They were also permitted to engrave seals, and to sell gunpowder and saltpeter; but their exclusion from the mining-towns remained in force. Christian masters were allowed to have Jewish apprentices. All distinctive marks hitherto worn by the Jews were to be abolished, and they might even carry swords. On the other hand, they were required to discard the distinctive marks prescribed by their religion and to shave their beards. Emperor Joseph regarded this decree so seriously that he allowed no one to violate it. The Jews, in a petition dated April 22, 1783, expressed their gratitude to the emperor for his favors, and, reminding him of his principle that religion should not be interfered with, asked permission to wear beards. The emperor granted the prayer of the petitioners, but reaffirmed the other parts of the decree (April

24, 1783). The Jews organized schools in various places, at Presburg, Alt-Ofen (Ó-Buda), Waag-Neustadtl (Vág-Ujhely), and Grosswardein (Nagy-Várad). A decree was issued by the emperor (July 23, 1787) to the effect that every Jew should choose a German surname; and a further edict (1789) ordered, to the consternation of the Jews, that they should henceforth perform military service.

After the death of Joseph II. the royal free cities showed a very hostile attitude toward the Jews. The citizens of Pesth petitioned the municipal council that after May 1, 1790, the Jews should no longer be allowed to live in the city. The government interfered; and the Jews were merely forbidden to engage in peddling in the city. Seven days previously a decree of expulsion had been issued at Tyrnau, May 1 being fixed as the date of the Jews' departure. The Jews appealed to the government; and in the following December the city authorities of Tyrnau were informed that the Diet had confirmed the former rights of the Jews, and that the latter could not be expelled.



Medal of Joseph II. Commemorating Grant of Religious Liberty to Protestants and Jews of Hungary, 1786.

(From F. Szecheny, Catalogue of Hungarian Coins in the National Institute at Szegedin, 1807–10.)

Reception of the Petition.

The Jews of Hungary handed a petition, in which they boldly presented their claims to equality with other citizens, to King Leopold II. (1790–92) at Vienna Nov. 29, 1790. He sent it the following day to the chancelleries of Hungary and Moravia for their opinions. The question was brought before the estates of the country Dec. 2, and the Diet drafted a bill showing that it intended to protect the Jews. This decision created consternation among the enemies of the latter. Tyrnau addressed a further memorandum to the estates (Dec. 4) in which it demanded that the Diet should protect the city's privileges. The Diet decided in favor of the Jews, and its decision was laid before the king.

The Jews, confidently anticipating the king's decision in their favor, organized a splendid celebration on Nov. 15, 1790, the day of his coronation; on Jan. 10, 1791, the king approved the bill of the Diet; and the following law, drafted in conformity with the royal decision, was read by Judge Stephen Atzel in the session of Feb. 5:

> "In order that the condition of the Jews may be regulated pending such time as may elapse until their affairs and the privileges of various royal free towns relating to them shall have been determined by a commission to report to the next ensuing Diet, when his Majesty and the estates will decide on the condition of the Jews, the estates have determined, with the approval of his Majesty, that the Jews within the boundaries of Hungary and the countries belonging to it shall, in all the royal free cities and in other localities (except the royal mining-towns), remain under the same conditions in which they were on Jan. 1, 1790; and in case they have been expelled anywhere, they shall be recalled."

Thus came into force the famous law entitled "De Judæis," which forms the thirty-eighth article of the laws of the Diet of 1790–91.

Law "De Judæis."

The "De Judæis" law was gratefully received by the Jews; for it not only afforded them protection, but also gave them the assurance that their affairs would soon be regulated. Still, although the Diet appointed on Feb. 7, 1791, a commission to study the question, the amelioration of the condition of the Hungarian Jews was not effected till half a century later, under Ferdinand V. (1835–48), during the session of the Diet of 1839–40.

In consequence of the petition of the Jews of Pesth, the mover of which was Dr. Philip Jacobovics, superintendent of the Jewish hospital, the general assembly of the county of Pesth drafted instructions for the delegates June 10, 1839, to the effect that if the Jews would be willing to adopt the Magyar language they should be given equal rights with other Hungarian citizens.

Simon Dubraviczky, the delegate of the county of Pesth, in the district session of March 9, 1840, expressed the wish of his constituents that the Jews should enjoy all the rights of tax-paying citizens. The delegates received the words of Dubraviczky enthusiastically. A bill to this effect was passed and laid before the magnates, who agreed with the lower chamber, differing merely as to the way in which the bill should be carried out. They advised

Emancipation Debates.

deliberate procedure, deeming it to be sufficient if the toleration-tax should be recalled, and the following privileges be granted to the Jews: namely, permission to rent the estates of the nobles, to settle in any part of the country, to be admitted into the gilds and commercial associations, and to be entitled to purchase not merely property hitherto held in socage, but even the estates of citizens in the royal free and privileged towns. The lower chamber accepted this recommendation, and altered its bill accordingly. But a royal decree, issued May 10 in the interests of the royal free towns, not only did not support the legislation of the estates in favor of the Jews, but in some respects even made the condition of the latter worse. The estates were not satisfied with the decree, and again petitioned the king to ratify their bill; but the towns interfered. Thus the twenty-ninth article of the Law of the Diet was drafted, which Kossuth rightly called "the small result of big words." This law granted freedom of residence—except in the mining-towns—to all native or naturalized Jews of good repute; it permitted Jews to engage in manufactures and to study for the professions; but it restricted their right to own real estate to the cities, where they already possessed this right.

Magyarization of the Jews.

Although this law did not satisfy the hopes of the Jews, the favorable attitude of the Diet led them to Magyarize themselves. From now onward much attention was paid to the teaching of Hungarian in the schools; Moritz Bloch (Ballagi) translated the Pentateuch into Hungarian, and Moritz Rosenthal the Psalms and the Pirḳe Abot. Various communities founded Hungarian reading-circles; and the Hungarian dress and language were more and more adopted. Many communities began to use Hungarian on their seals and in their documents, and some liberal rabbis even began to preach in that language.

The Diet of 1839–40 unanimously condemned the toleration-tax, or the "Kammertaxe," as it had been called since the time of Joseph II. The king, influenced by the Diet, was willing to remit the tax if the Jews would pay the arrears that had accumulated for a number of years and amounted to 2,554,293 gulden. The Jews finally induced the king to accept 1,200,000 gulden as a compromise.

Abolition of Toleration-Tax.

In answer to a call issued by the community of Pesth the Jewish representatives of Hungary assembled in that city March 4–14, 1846, Jonas Kunewalder presiding, and offered to pay 1,200,000 gulden into the treasury within five years, to secure the abrogation of the toleration-tax. The offer was accepted; and King Ferdinand V. abrogated the "Kammertaxe" forever (June 24, 1846).

The unfavorable attitude of the Diet of 1843–1844 toward emancipation induced the community of Pesth and the commission for the apportionment of the toleration-tax to petition the king for the appointment of a commission which should investigate the oppressed condition of the Jews. The king referred the petition to the government, and the latter, in turn, referred it to a commission, under Baron Nikolaus Vay.

Appeal of Baron Eötvös.

At the sessions of the Diet subsequent to that of 1839–40, as well as in various cities, a decided antipathy—at times active and at times merely passive—toward the Jews became manifest. In sharp contrast to this attitude was that of Baron Joseph Eötvös, who published in 1840 in the "Budapesti Szemle," the most prominent Hungarian review, a strong appeal for the emancipation of the Jews. This cause also found a friend in Count Charles Zay, the chief ecclesiastical inspector of the Hungarian Lutherans, who warmly advocated Jewish interests in 1846.

Although the session of the Diet convened Nov. 7, 1847, was unfavorable to the Jews, the latter not only continued to cultivate the Hungarian language, but were also willing to sacrifice their lives and property in the hour of danger. During the Revolution of 1848–49 they displayed their patriotism, even though attacked by the populace in several places at the beginning of the uprising. On March 19 the populace of Presburg, encouraged by the antipathies of the citizens—who were aroused by the fact that the Jews, leaving their ghetto around the castle of Presburg, were settling in the city itself—began hostilities that were continued after some days, and were renewed more fiercely in April. At this time the expulsion of the Jews from Oedenburg, Fünfkirchen (Pécs), Stuhlweissenburg, and Steinamanger (Szombathely) was demanded; in the last two cities they were attacked. At Steinamanger the mob advanced upon the synagogue, cut up the Torah scrolls, and threw them into a well. Nor did the Jews of Pesth escape, while those at Waag-Neustadtl especially suffered from the brutality of the mob. Bitter words against the Jews were also heard in the Diet. Some Jews advised emigration to America as a means of escape; and a society was founded at Pesth, with a branch at Presburg, for that purpose. A few left Hungary, seeking a new home across the sea, but the majority remained.

Jews in the Hungarian Army, 1848.

Jews entered the national guard as early as March, 1848; although they were excluded from certain cities, they reentered as soon as the danger to the country seemed greater than the hatred of the citizens. At Pesth the Jewish national guard formed a separate division. When the national guards of Pápa were mobilized against the Croatians, Leopold Löw, rabbi of Pápa, joined the Hungarian ranks, inspiring his companions by his words of encouragement. Jews were also to be found in the volunteer corps, and among the honved and landsturm; and they constituted one-third of the volunteer division of Pesth that marched along the Drave against the Croatians, being blessed by Rabbi Schwab June 22, 1848. Many Jews throughout the country joined the army to fight for their fatherland; among them, Adolf Hübsch, subsequently rabbi at New York; Schiller-Szinessy, afterward lecturer at the University of Cambridge; and Ignatz Einhorn, who, under the name of "Eduard Horn," subsequently became state secretary of the Hungarian Ministry of Commerce. The rebellious Servians slew the Jews at Zenta who sympathized with Hungary; among them, Rabbi Israel Ullmann and Jacob Münz, son of Moses Münz of Alt-Ofen. The conduct of the Jewish soldiers in the Hungarian army was highly commended by Generals Klapka and Görgey. Ignatz Einhorn estimated the number of Jewish soldiers who took part in the Hungarian Revolution to be 20,000; but this is most likely exaggerated, as Béla Bernstein enumerates only 755 combatants by name in his work, "Az 1848-49-iki Magyar Szabadságharcz és a Zsidók" (Budapest, 1898).

The Hungarian Jews served their country not only with the sword, but also with funds. Communities and individuals, ḥebra ḳaddishas and other Jewish societies, freely contributed silver and gold, armor and provisions, clothed and fed the soldiers, and furnished lint and other medical supplies to the Hungarian camps. Meanwhile they did not forget to take steps to obtain their rights as citizens. When the Diet of 1847–48—in which, according to ancient law, only the nobles and those having the rights of nobles might take part—was dissolved (April 11), and the new Parliament—at which under the new laws the delegates elected by the commons also appeared—was convened at Pesth (July 2, 1848), the Jews hopefully looked forward to the deliberations of the new body.

Reform and Emancipation.

Many Jews thought to pave the way for emancipation by a radical reform of their religious life, in agreement with opinions uttered in the Diets and in the press, that the Jews should not receive equal civic rights until they had reformed their religion. This reform had been first demanded in the session of 1839–40. From this session onward the necessity of a reform of the Jewish cult was generally advocated in the press and in general assemblies, mostly in a spirit of friendliness. Several counties instructed their representatives not to vote for the emancipation of the Jews until they desisted from practising the externals of their religion.

Louis Kossuth voiced the wish of nearly the whole nation when he declared in the "Pesti Hirlap" in 1844 that it was necessary to convene a Jewish Sanhedrin for the purpose of instituting reforms among the Jews. But the ideas of Reform found little response among the Hungarian Jews at this time, the community of Pesth being the most eager to adopt it. Among its advocates in that city were students at the university, teachers, physicians, and some merchants, who organized a Reform society similar to that which had been founded by rabbi Samuel Holdheim at Berlin May 8, 1845. The organ of the Pesth society was the German weekly "Der Ungarische Israelit," founded by I. Einhorn April 15, 1848, and which included in its program not only the emancipation of the Jews and the reform of Jewish worship, but also the encouragement of Hungarian sympathies and Hungarian culture among the Jews. The founders, desiring to extend the influence of the Reform society, organized it as a central society for the propagation of Reform ideas and the direction of branch societies in the provinces. But the appeals addressed to the communities outside of Pesth met with few responses, except at Arad, Fünfkirchen, Grosswardein, and Nagy-Becskerek. The rabbi of the Reform society at Grosswardein was Dr. Leopold Rockenstein, who soon exchanged the Bible for the sword, and rose to the rank of lieutenant during the Revolution. Moses Bruck, of Nagy-Becskerek, the enthusiastic advocate of Reform, also took part in the Revolution as officer.

For the purpose of urging emancipation all the Jews of Hungary sent delegates to a conference at Pesth on July 5, 1848; there a commission consisting of ten members was chosen, to which was entrusted the task of agitating in behalf of emancipation; but the commission was instructed to make no concessions in regard to the Jewish faith, even if the Parliament should stipulate such as the condition on which civic equality to the Jews would be granted. The commission soon after addressed a petition to the Parliament, but it proved ineffective.

Reform Society Founded.

The great indifference displayed by the Jews of the provinces did not discourage the reformers at Pesth. Aided by the counsel and encouragement of Holdheim and the Hungarian press, they called a general assembly, July 8, 1848, at which the founding of the Ungarischer Israelitischer Central-Reformverein was definitely determined upon. On Saturday, Sept. 23, the Reform society informed the Pesth congregation that it had chosen Ignatz Einhorn as its rabbi. Einhorn was sent to Berlin in order to investigate the institutions and customs of the Reform society there; and he entered upon his pastoral duties with the beginning of the great festivals.

The object for which the society was fighting, the emancipation of the Jews, was granted by the national assembly at Szeged on Saturday, the eve of the Ninth of Ab (July 28, 1849). The bill, which was quickly debated and immediately became a law, realized all the hopes of the Reform party. The Jews obtained full citizenship; and the Ministry of the Interior was ordered to call a convention of Jewish ministers and laymen for the purpose of drafting a confession of faith, and of inducing the Jews to organize their religious life in conformity with the demands of the time. The bill also included the clause referring to marriages between Jews and Christians, which clause both Kossuth and the Reform party advocated.

Reaction.

The Jews enjoyed their civic liberty just two weeks. When the Hungarian army surrendered at Világos to the Russian troops that had come to aid the Austrians in suppressing the Hungarian struggle for liberty, the Jews were severely punished for having taken part in the uprising. Haynau, the new governor of Hungary, imposed heavy war-taxes upon them, especially upon the communities of Pesth and Alt-Ofen, which had already been heavily mulcted by Prince Alfred Windischgrätz, commander-in-chief of the Austrian army, on his triumphant entry into the Hungarian capital at the beginning of 1849. The communities of Kecskemét, Nagy-Kőrös, Czegléd, Irsa, Szeged, and Szabadka (Maria-Theresiopel) were punished with equal severity by Haynau, who even laid hands upon the Jews individually, executing and imprisoning several; others sought refuge in emigration. The several communities petitioned to be relieved of the tax imposed upon them. The ministry of war, however, decided that the communities of Pesth, Alt-Ofen, Kecskemét, Czegléd, Nagy-Körös, and Irsa should pay this tax not in kind, but in currency to the amount of 2,300,000 gulden. As the communities were unable to collect this sum, they petitioned the government to remit it, but the result was that not only the communities in question but the communities of the entire country were ordered to share in raising the sum, on the ground that most of the Jews of Hungary had supported the Revolution. Only the communities of Temesvár and Presburg were exempted from this order, they having remained loyal to the existing government. The military commission subsequently added a clause to the effect that individuals or communities might be exempted from the punishment, if they could prove by documents or witnesses, before a commission to be appointed, that they had not taken part in the Revolution, either by word or deed, morally or materially. The Jews refused this means of clearing themselves, and finally declared that they were willing to redeem the tax by collecting a certain sum for a national school-fund. Emperor Francis Joseph therefore remitted the war-tax (Sept. 20, 1850), but ordered that the Jews of Hungary without distinction should contribute toward a Jewish school-fund of 1,000,000 gulden; and this sum was raised by them within a few years.

On the restoration of peace the Austrian government undertook to destroy all the marks of the Revolution, in consequence of which the Reform society of Pesth was dissolved (1852). Ignatz Einhorn emigrated; and his successor, David EINHORN, went to America.

Emancipation Movement Revived.

The emancipation of the Jews remained in abeyance while the house of Hapsburg held absolute sway in Hungary; but it was again taken in hand when the Austrian troops were defeated in Italy in 1859. In that year the cabinet, with Emperor Francis Joseph in the chair, decreed that the status of the Jews should be regulated in agreement with the times, but with due regard for the conditions obtaining in the several localities and provinces. The question of emancipation was again loudly agitated when the emperor convened the Diet April 2, 1861; but the early dissolution of that body prevented it from taking action in the matter.

The decade of absolutism in Hungary (1849–59) was beneficial to the Jews in so far as it forced them to establish schools, most of which were in charge of trained teachers. The government organized with the Jewish school-fund model schools at Sátoralja-Ujhely, Temesvár, Fünfkirchen, and Pesth. In the last-named city it founded in 1859 the Israelitish State Teachers' Seminary, the principals of which have included Abraham Lederer, Heinrich DEUTSCH, and Joseph BÁNÓCZI (1903). The graduates of this institution have rendered valuable services in the cause of patriotism and religious education.

Emancipation.

When the Parliament dissolved in 1861, the emancipation of the Jews was deferred to the coronation of Francis Joseph. On Dec. 22, 1867, the question came before the lower house, and on the favorable report of Coloman Tisza and Sigmund Bernáth a bill in favor of emancipation was adopted, which was passed by the upper house on the following day. This bill (article xvii. of the Laws of the Parliament session of 1867) was received with universal satisfaction not only by the Jews, but also by the whole country.

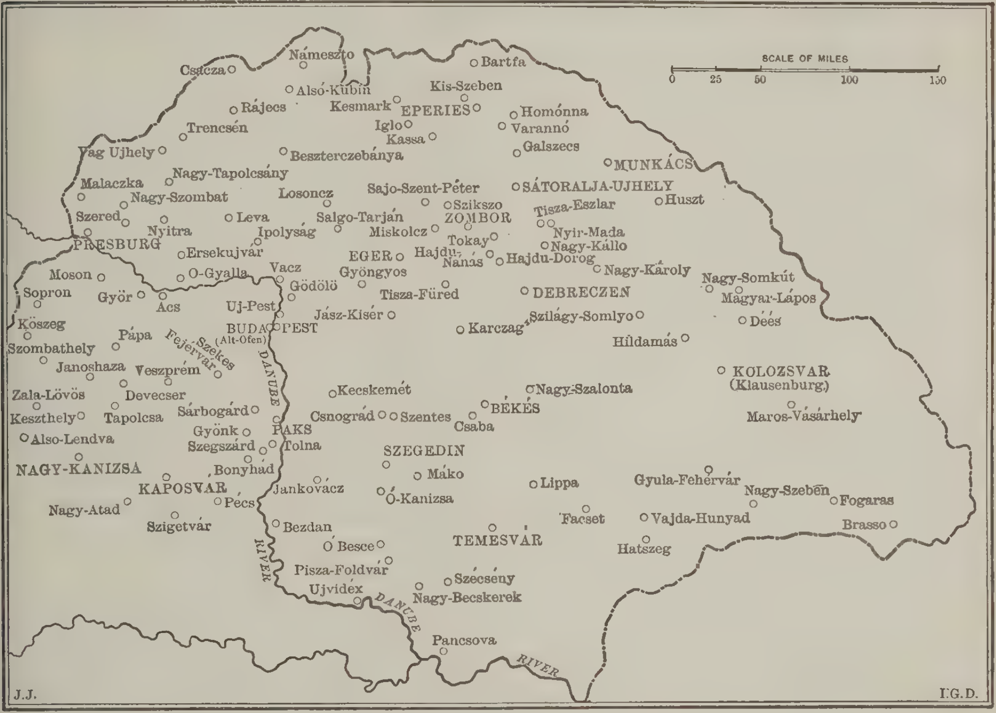
Even before the passage of the bill, Minister of Public Worship Baron Joseph Eötvös, who, as stated above, had written in 1840 an appeal for the emancipation of the Jews, asked the community of Budapest for information in regard to the wishes of the Hungarian Jews. In reply they asked him to consider the evils that had crept into the Jewish communities, and advised the convening of a general assembly of Jews to regulate these affairs. Eötvös thereupon called an assembly of Jewish delegates at Budapest (Feb., 1868), which drafted decrees relating to the organization of the communities and schools. These were subsequently discussed at the General Jewish Congress convened by the king at Budapest (Dec. 14, 1868–Feb. 23, 1869). The president of this congress, which later sat in the county house of Pesth, was the physician Ignatz Hirschler, president of the congregation of Pesth in 1861, who was highly esteemed for his activity, scholarship, and courage; and the vice-presidents were Leopold Popper and Moritz Wahrmann, the latter being the first Jewish delegate in the Hungarian Parliament.

Divisions.

The discussions of the congress did not bear fruit as was expected, but resulted in bitter dissensions and a split in the Hungarian Jewry. The rules and regulations drawn up by the congress and approved by the king were to be enforced by communal district commissioners; but these failed in their efforts in consequence of the bitter opposition of many of the provincial communities. The Orthodox Shomere ha-Dat society encouraged many communities to petition the lower house to suspend these regulations, on the ground that they were hostile to the ancient spirit of Judaism. The Parliament decreed March 18, 1870, that in view of the principle of religious liberty, the petitioners were not obliged to submit to regulations of the congress which were contrary to their convictions. In consequence of this decree the Orthodox Jewish delegates drafted another set of regulations, and appointed a commission to lay them before the king, who immediately approved them.

The secession of the Orthodox Jews was not the only schism in Hungarian Judaism; there were communities which would accept neither the decrees of the congress nor those of the Orthodox party, but adopted a neutral stand, clinging to their ancient communal statutes, and called themselves the "Status Quo Ante" party. There were, furthermore, communities of Ḥasidic tendencies, which in styling themselves Jewish Sephardic communities either emphasized their Sephardic ritual or merely wished to be distinguished from the Orthodox, with whom they were otherwise identical. Of these four factions of Hungarian Judaism, all of which, however, retained the same fundamental religious principles, two organized a central office at Pesth: those that adopted the regulations of the congress instituted a "central bureau"; while the Orthodox party established an "executive commission."

In the midst of these dissensions, which weakened Judaism and impaired its prestige, the Theological Seminary at Budapest (as the incorporated towns of Buda and Pesth were now called) was opened Oct. 4, 1877, in spite of the bitter opposition of the Orthodox party. Its body of professors, some of whom are among the foremost Jewish scholars, as well as the students who have received their training there, have justified the expectations of its founders.



MAP OF HUNGARY SHOWING CHIEF CENTERS OF JEWISH POPULATION, 1901.

After the Hungarian Jews were finally emancipated they endeavored to have their faith duly recognized as one of the legally acknowledged religions of the country. Their demand, which had already been voiced by the congress, and as early as 1848 by Leopold Löw, was frequently brought up by the Jewish central bureau and continued to form a standing subject of discussion in the Jewish press and by public men. On April 26, 1893, Minister of Public Worship Count Albin Csáky sent a bill acceding to the demand to the lower house, which in the following year passed it almost unanimously. The upper house, after twice rejecting it, finally passed it May 16, 1896. The law (article xlii. of the Laws of the Parliament of 1895) reads: "The Jewish religion is hereby declared to be a legally recognized religion."

Since their emancipation the Jews have taken an active part in the political, industrial, scientific, and artistic life of Hungary. In all these fields they have achieved prominence. They have also founded great religious institutions. Their progress has not been arrested even by anti-Semitism, which first developed in 1883 at the time of the Tisza-Eszlár accusation of ritual murder.

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D. A. Bü.

HUNTING: Pursuit of wild game; the common means of obtaining food before the pastoral or agricultural stage of development. The Hebrews of the Biblical age, however, seem to have passed this stage, as the heroes of Biblical story (Abraham, Jacob, Joseph, David) are invariably regarded as shepherds. Hunting was at that time regarded as something foreign. Nimrod was "a mighty hunter before the Lord" (Gen. x. 9), and Esau, as a cunning hunter, is contrasted with Jacob (Gen. xxxv.). Yet the pursuit of wild game was frequent even after the Israelites had settled in Canaan (comp. Lev. xvii. 13). Provision was made for the undisturbed use of the timber-lands by the beasts of the field in Sabbatical years (Ex. xxiii. 11; Lev. xxv. 7). Many wild animals, like the hart, roebuck, chamois, and antelope, were used for food and regarded as clean. A few dangerous beasts of prey, like the bear and the lion, had their habitats in Palestine, and means were taken to destroy them, as shown in the well-known instances of Samson and David. Pitfalls as well as nets were employed to entrap the lion (Ezek. xix. 4, 8); bows and arrows (Gen. xxvii. 3) as well as the snare (Ps. xci. 3) were used against game. Nets were employed also to capture the gazel (Isa. xxxi. 1). Other traps were also utilized (Ps. xcii. 3; II Sam. xxiii. 15). It is doubtful whether Prov. xii. 27 refers to hunting as a sport or as a means of livelihood, though the term "ẓedo" seems to imply that part of the food of the Hebrews was derived from the chase.

Hunting is not often mentioned after Bible times, and Herod's proficiency in this direction (Josephus, "B. J." i. 20, § 13) may have been a result of his Hellenistic tendencies. Horses were used regularly for the chase (*idem,* "Ant." xv. 7, § 7; xvi. 10, § 3). Few references to hunting occur in the Talmud (B. B. 75a; Ḥul. 60b; 'Ab. Zarah 18b). Objection to hunting seems to have arisen on the ground that it was cruel, and therefore un-Jewish. "He who hunts game with dogs as Gentiles do will not enjoy the life to come," said Meïr of Rothenberg (Responsa, No. 27). Instances occur of Jews enjoying the chase in medieval times (comp. Zunz, "Z. G." p. 173). In Provence they were even skilled in falconry, and followed the game on horseback (Berliner, "Aus dem Innern Leben," p. 17). An instance is on record in which the Jews of Colchester, in 1267, joined some Gentile neighbors in the pursuit of a doe (Jacobs, "Jewish Ideals," p. 226). One objection to hunting on the part of Jews was due to the fact that, owing to the requirements of the dietary laws, they could rarely enjoy the results of the hunt (S. Morpurgo, Responsa, 66b).

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J.

HUPFELD, HERMANN: German Christian Biblical scholar; born at Marburg March 31, 1796; died at Halle April 24, 1866. He was professor of Old Testament exegesis at Marburg from 1825 to 1843, when he succeeded Gesenius at Halle (1843–1866). In his "Die Quellen der Genesis und die Art Ihrer Zusammensetzung von Neuem Untersucht" (1853), Hupfeld, reviving a suggestion of Ilgen (1798), with fresh proofs demonstrated the distinction between E and P, and the independence of J, and showed that the combination of J, E, and P was the work of a redactor. He thus refuted the then current supplementary hypothesis, established the documentary hypothesis, and permanently directed Pentateuch analysis into its present channels. His commentary on the Psalms ("Die Psalmen Uebersetzt und Ausgelegt," 1855–62; later eds., 1867–71 and 1888) is highly esteemed for its grammatical analysis. He wrote also "De Rei Grammaticæ apud Judæos Initiis Antiquissimisque Scriptoribus" (Halle, 1846), on Jewish grammatical writers, and "Commentatio de Primitiva et Vera Festorum apud Hebræos Ratione" (Halle, 1851–64), on the Jewish festivals.

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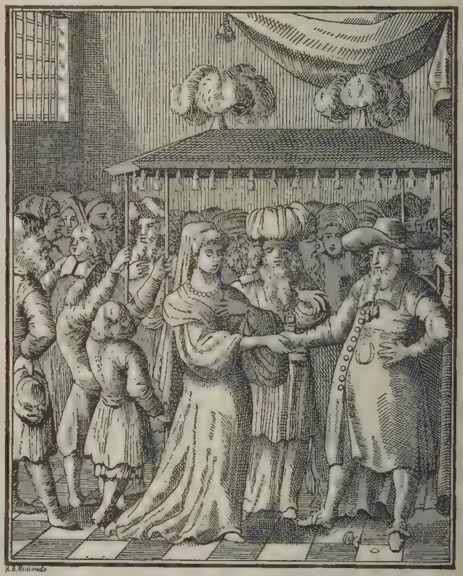
T. K. H. C.

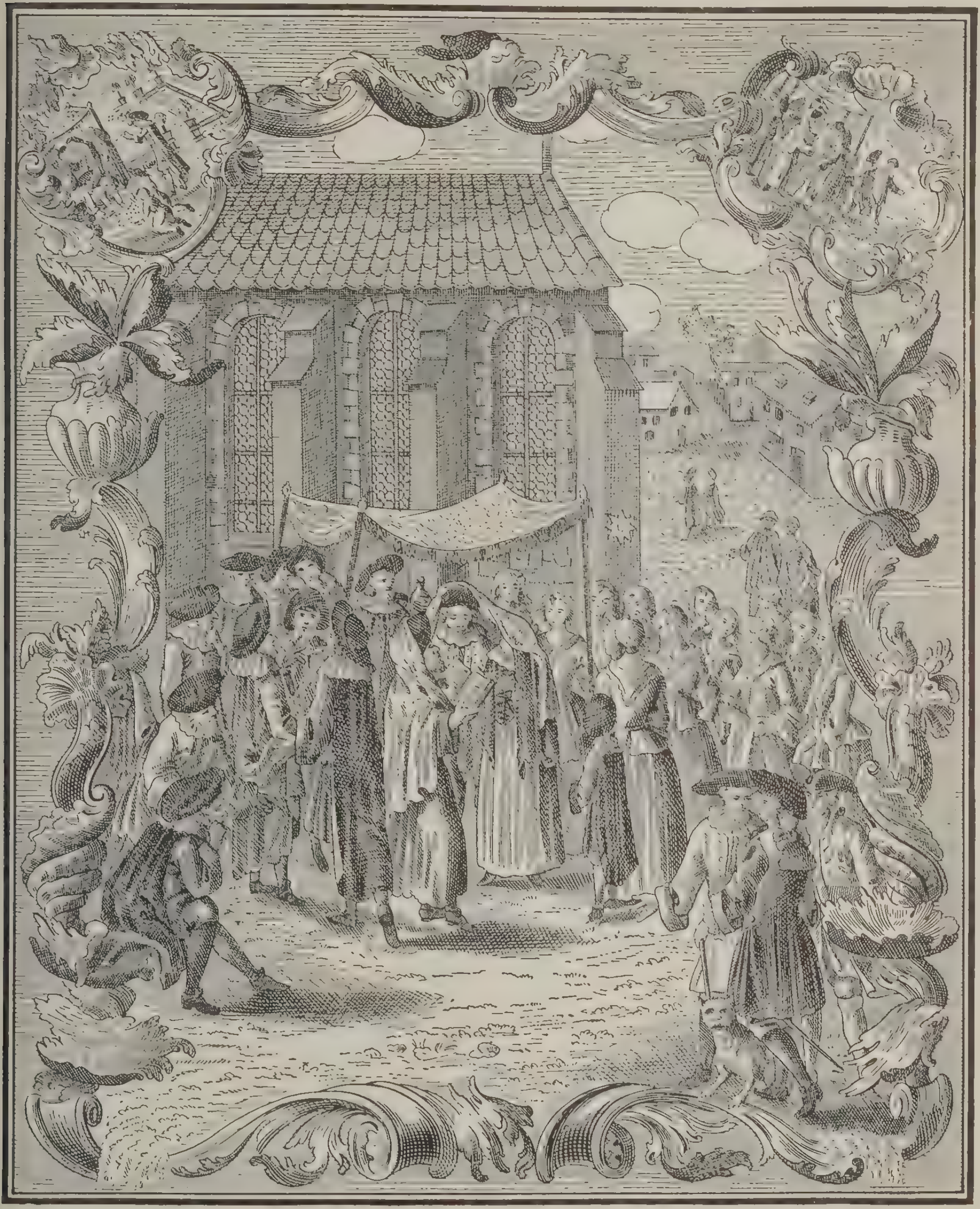
ḤUPPAH: A Hebrew word signifying a canopy (Isa. iv. 5; Lev. R. xxv.; Eccl. R. vii. 11), especially the bridal canopy. Subsequently it became also the term for a wedding. Originally the ḥuppah was the chamber in which the bride awaited the groom for the marital union; hence the Biblical statement that the sun comes out of his tabernacle in the morning "as a bridegroom cometh out of his chamber [ḥuppah]" (Ps. xix. 6 [A. V. 5]; comp. Joel ii. 16). The bridal procession—a festal affair in which the whole town participated—culminated in the ushering into the ḥuppah of the bride and bridegroom, this act signifying the actual surrender of the daughter by her father to the man who was henceforth to be her lord as well as her husband (Tobit viii. 4; Ḳid. 5a; Yer. Ket. iv. 7, 28d; Maimonides, "Yad," Ishut, x. 1–2). Before entering the ḥuppah the bridegroom had to recite the seven nuptial benedictions (Tobit viii. 5; Ket.



Ḥuppah, or Wedding-Baldachin, Among Dutch Jews, Seventeenth Century.

(From Leusden, "Philologus Hebræo-Mixtus," Utrecht, 1657.)

7b; "Yad," *l.c.* 4; Shulḥan 'Aruk, Eben ha-'Ezer, 34, 1). Outside the ḥuppah (in former times inside) the groomsmen and bridesmaids stood as guards awaiting the good tidings that the union had been happily consummated with reference to Deut. xxii. 17 (see Yer. Ket. i. 25a; Tan., Ḳoraḥ, ed. Buber, p. 96; Pirḳe R. El. xii.), while the people indulged in dancing, singing, and especially in praises of the bride (comp. John iii. 29; Matt. xxv. 1–13). The bride had to remain in the ḥuppah for seven days, as long as the wedding festivities lasted (Judges xiv. 15); hence the name of these festivities, "the seven days of her" or "of the ḥuppah" (Pesiḳ. 149b).



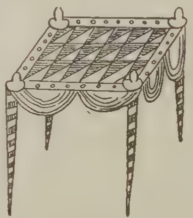
ḤUPPAH, OR WEDDING-BALDACHIN, AMONG GERMAN JEWS, EIGHTEENTH CENTURY.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

The wedding party was called "bene ḥuppah," and could dispense with the performance of other religious obligations, such as sitting in the sukkah (Yer. Suk. ii. 53a). To it belonged, besides the groomsmen ("sushbinim"), the respective fathers of the bride and bridegroom. The bridegroom's father was required to build and adorn the bridal canopy for his son and to lead him into it (Sanh. 108a; Ber. 25b; Lev. R. xx.). At times the mother built the ḥuppah for her son (Soṭah 12b). When a young man reached his eighteenth year the father was obliged to lead him into the ḥuppah (Ab. v. 21). At the circumcision ceremony the people blessed the father, wishing him to be privileged also to lead his son to the ḥuppah (Yer. Ber. ix. 14a).

The ḥuppah was a baldachin made of precious purple cloth adorned with golden jewels of a moonlike shape (Soṭah 49b; Yer. Soṭah ix. 24c); later it was in the form of a bower, made of roses and myrtles ("Tanya," 90). For Adam's wedding with Eve God built, one above the other, ten (Kol Bo lv. reads "seven") baldachins of precious stones (Pirḳe R. El. xii.), the angels keeping watch outside and dancing (comp. Gen. R. xviii.).

When in the course of time the character of the wedding ceremony changed, the ḥuppah changed with it, and was transformed into a portable canopy resting on four poles carried by four youths. Under it the bridal couple stood during the performance of the wedding ceremony by the rabbi (Shulḥan 'Aruk, *l.c.*), the real idea of the marital union being expressed symbolically by the spreading of the ṭallit over them (Ibn Yarḥi, "Ha-Manhig," pp. 109–110; Kol Bo lxxv.; Shulḥan 'Aruk, Eben ha-'Ezer, lv. 1). Even this essential custom, expressing the symbolic union, has been discarded by many Orthodox Jews, while the Reform rabbis have given up the ḥuppah, regarding it as an empty form void of meaning. The portable canopy came into use owing to the fact that formerly weddings took place in front of the synagogue, as it was considered to be especially auspicious to be married under the canopy of heaven (Jacob Mölin, "Minhage Maharil," ch. "Minhag ha-Nissu'im"; Mordecai Jafe, in "Lebush," Hilk. Ḳiddushin, p. 59). See Marriage Ceremonies.

Representation of a Ḥuppah.
(From a sampler.)



Representation of a Ḥuppah.
(From a sampler.)

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K.

HUR (חוּר).—**1. Biblical Data:** Man of Judah, the grandfather of Bezaleel, the chief artificer of the Tabernacle (Ex. xxxi. 2, xxxv. 30, xxxviii. 22). According to the fuller genealogy in I Chron. ii. 18–20, he was the first-born son of Ephrath, the second wife of Caleb ben Hezron. Besides Uri, Hur had three other sons, founders of Kirjath-jearim, Beth-lehem, and Beth-gader (I Chron. ii. 50, 51). In I Chron. iv. 4, however, Hur is called the father of Beth-lehem. He is first mentioned with Moses and Aaron on the occasion of the battle with Amalek at Rephidim, when he aided Aaron to uphold the hands of Moses (Ex. xvii. 10, 12); he is again mentioned as having, with Aaron, been left in charge of the people while Moses ascended Mount Sinai (Ex. xxiv. 14). According to Josephus ("Ant." iii. 2, § 4), Hur was the husband of Miriam; in the Targum to I Chron. ii. 19, iv. 4, Hur's mother, Ephrath, is identified with Miriam. There is a tendency among modern critics to regard the Hur associated with Moses as another than Hur, grandfather of Bezaleel.

E. G. H. M. Sel.

——**In Rabbinical Literature:** Hur was the son of Caleb, and when Moses was about to be taken by God, he appointed his nephew Hur, with Aaron, as leader of the people. While Moses tarried on the mountain, the people came to Aaron and Hur with the request to make them a god in the place of Moses (Ex. xxxii. 1). Then Hur, remembering his lineage and high position, rose up and severely reproved the people for their godless intentions; but they, aroused to anger, fell upon him and slew him. The sight of his lifeless body induced Aaron to comply with the wishes of the people, as he preferred to commit a sin himself rather than see the people burdened with the crime of a second murder (Pirḳe R. El. xlii.; Ex. R. xli. 7; Lev. R. x. 3; Num. R. xv. 21; Tan., ed. Buber, ii. 113; Sanh. 7a; comp. also Ephraem Syrus to Ex. xxxii. 1). As a reward for Hur's martyrdom, his son, Bezaleel, was the builder of the Tabernacle; and one of his descendants was Solomon, who had the Temple built (Ex. R. xlviii. 5; comp. Soṭah 11b).

J. L. G.

2. The fourth of the five kings of Midian who were slain with Balaam (Num. xxxi. 8), and who are described in Josh. xiii. 21 as "princes of Midian" and "dukes of Sihon." **3.** Father of the Rephaiah who ruled "the half part of Jerusalem," and assisted Nehemiah in the repair of the walls (Neh. iii. 9).

E. G. H. M. Sel.

HUREWITZ, ISRAEL (Z. LIBIN): Russian-American playwright; born Dec., 1872, at Gorki, government of Moghilef. Between 1885 and 1888 he received some secular tuition from his brother, Ḥayyim Dob Hurwitz, the Hebrew economist and journalist. After working at a trade for some years, he emigrated to London (1892), and nine months later went to the United States. There he made his way, step by step, to a well-earned reputation as a writer. In 1902 his "Yidishe Sketches" appeared, under the pseudonym "Z. Libin," depicting with accuracy and vividness many phases of Russian-Jewish life in New York. In 1898 he successfully essayed writing plays for the Judæo-German stage of New York. Since then he has been writing regularly and successfully for that stage. He has produced: "Dovid und Zain Tochter" (1899); "Die Gebrochene Schwue" (1900); "Die Idishe Medea" (1901); and "Gebrochene Hertzer" (1903).

H. R. M. Gar.

HURWITZ. See Horwitz.

HURWITZ, ADOLF: German mathematician; born March 26, 1859, at Hildesheim; studied at Munich, Berlin, and Leipsic. In 1882 he became privat-docent at Göttingen; in 1884 he was appointed assistant professor at the University of Königsberg; in 1892, professor at the Polytechnicum of Zurich. He has contributed articles to the mathematical periodicals, especially to the "Mathematische Annalen," "Acta Mathematica," and the "Nachrichten" of the Gesellschaft der Wissenschaften zu Göttingen, of which society he was elected a corresponding member in 1892.
S.

HURWITZ, ḤAYYIM DOB: Russian economist and journalist; born about 1864 at Gorki, government of Moghilef. His father, a teacher of religion, destined him for a rabbinical career, but the boy's inclination led him to modern studies. After attending the local public schools, Hurwitz drifted, about 1880, to Berlin and Vienna, where he studied languages and general philosophy. In 1898 he began to attract attention by his occasional sketches of Jewish life in Russia, in various Hebrew periodicals, especially in "Ha-Shiloaḥ" (1898-99). In 1900 appeared his "Ha-Mamon" (Warsaw), in two volumes, a profound exposition, in clear Hebrew, of the development and extension of the existing economic system. During the year 1902 he was engaged as assistant editor of the "Volksblatt," a Judæo-German journal published at Warsaw, and at the beginning of 1903 became subeditor of "Der Fraind," a Yiddish daily published at St. Petersburg.
H. R. M. Gar.

HURWITZ, ḤAYYIM BEN JOSHUA MOSES ABRAHAM HA-LEVI: Russian rabbi in the seventeenth and eighteenth centuries. He was the author of: "Sefer Mayim Ḥayyim," explanations of the Pentateuch and the five Megillot (Dyhernfurth, 1690); "Sefer Mayim Ḥayyim Sheni," supplement to the above-mentioned work (*ib.* 1703); "Sefer Naḥalat Ḥayyim," novellæ on several Talmudical treatises, with an index (Wilmersdorf, 1713; 2d ed., without index, 1722); "Sefer Naḥalat Ḥayyim Sheni," commentaries on the Pentateuch (Wilmersdorf, 1714).

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H. R. M. Sc.

HURWITZ, HYMAN: Professor of Hebrew and author; born 1770; died 1844. He was a native of Poland, in which country he acquired great proficiency in Biblical and Talmudical lore. He then went to England, and, making rapid progress with the English language, was soon employed as teacher in a Christian academy, where he studied science and the classics. He gained many friends, who in 1799 assisted him in establishing a seminary for Jewish youth, which was called "The Highgate Academy." In 1806 he produced an "Introduction to Hebrew Grammar," in which his critical and intimate knowledge of Hebrew is shown to advantage. This was followed by a Hebrew grammar in two parts, a third edition of which appeared in 1841. Later he published "Hebrew Tales," a selection from the writings of the ancient sages. This work was translated into various languages; and a later edition was produced at Edinburgh in 1863, nearly twenty years after his death. In 1821 he published "Vindicia Hebraica," a work in which he blended much erudition and elegance of style.

Hurwitz retired from active teaching in 1821. A few years afterward he was elected to the chair of Hebrew in University College, London.

BIBLIOGRAPHY: *Voice of Jacob*, Aug. 2, 1844.
J. G. L.

HURWITZ, JUDAH BEN MORDECAI HA-LEVI: Russian physician and author; born at Wilna in the first half of the eighteenth century; died at Grodno Nov. 12, 1797. He graduated in medicine from the University of Padua, traveled extensively through Europe, and settled in Wilna, where he was appointed physician to the Jewish community. Later he practised medicine at Ponedeli, Zhagory, and Mitau, and finally settled in Grodno. In 1765 he traveled through Germany and to Amsterdam.

He wrote: "Sefer 'Ammude Bet Yehudah," on moral philosophy (Amsterdam, 1765: this work was approved by Moses Mendelssohn and Hertz Wessely; appended to it is "Gan 'Eden ha-Ma'amin," on the thirteen articles of belief by Maimonides); "Ẓel ha-Ma'alot," 360 ethical sentences (Königsberg, 1764; 2d ed., Dubno, 1796); "Sefer Kerem 'En Gedi," commentary on "Ḥad Gadya" (Königsberg, 1764; 2d ed., Dubno, 1796); "Sefer Maḥberet Ḥayye ha-Nefesh," on the immortality of the soul (Poretchye, 1786); "Sefer Megillat Sedarim," on the differences between cabalists, Talmudists, and philosophers (Prague, 1793); "Hekal 'Oneg," moral sentences (Grodno, 1797). He also published a Hebrew poem on the occasion of the opening of the government gymnasium in Mitau (1775). The library of this gymnasium preserves a number of manuscript Hebrew poems of his, chiefly translations of Lichtwer's fables and of other German poems.

BIBLIOGRAPHY: H. Rosenthal, in *Ha-Meliẓ*, 1862, p. 207; Fuenn, *Keneset Yisrael*, p. 394; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 85, 114, Leipsic, 1836; Recke and Napierski, *Allg. Schriftsteller-Lexikon*, etc., iii. 53, Mitau, 1831.
H. R.

HURWITZ, LAZAR LIPMAN: Russian scholar; born 1815; died at Wilna Oct. 21, 1852. He acted for many years as private instructor at Wilna, and then became teacher in a public school at Riga. Later he was appointed by the government head master in the rabbinical school of Wilna.

With S. J. Fuenn, Hurwitz issued a periodical entitled "Pirḥe Ẓafon," devoted to Jewish history, literature, and exegesis; the first number appeared in 1841, the second in 1844. He was the author of the following works: "Ḥaḳirot 'al Sefer Iyyob," studies on Job, published in Jost's "Ẓiyyon," ii. (1842); "Ḳorot Toledot Meleket ha-Shir weha-Meliẓah," history of ancient Jewish poetry, published in "Pirḥe Ẓafon."

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* p. 151.
H. R. I. Br.

HURWITZ, MOSES B. ISAAC HA-LEVI: Russian preacher; native of Krozh, government of Kovno, Russia; died in Wilna Oct. 25, 1820. He was on intimate terms with Elijah of Wilna, and was the teacher of his sons. He became "maggid," or preacher, of Wilna, and occupied that position for many years, until he lost his voice. He was succeeded by R. Ezekiel Feiwel of Dretchin (about 1811). His son Ḥayyim was the father of Lazar Lipman Hurwitz. The work entitled "Mo'ade ha-Shem" (Wilna, 1802), on the Jewish calendar, is supposed to be by Hurwitz, but the evidence for the supposition is very slight.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 247, 288.

H. R. P. Wi.

HURWITZ, PHINEHAS ELIJAH: Hebrew writer; born in Wilna; died in Cracow in 1812. While a youth he went to Buchach, a hamlet in Galicia, where he began his "Sefer ha-Berit," which afterward became widely known. Nachman Reiss, a wealthy philanthropist in Lemberg, enabled him to complete his work, which he published in Brünn, Moravia, in 1797. Although it appeared anonymously, its success was remarkable; it found its way to the remotest parts of Europe, and met a ready sale even in Egypt, Algeria, and Morocco. A Christian publisher, tempted by its popularity, took advantage of its anonymity to issue an unauthorized and garbled edition of the work in Prague (1799). This prompted Hurwitz to issue a new edition at Zolkiev (1807), with supplementary notes and textual alterations, which was republished without change in 1811 by the publishing firm of Romm in Wilna, and about sixty years later in Warsaw. Its popularity is due to the fact that it represents a singular combination of material, appealing to readers of varying characters and opinions. It is an encyclopedic work in two parts: the first part contains a series of tracts on natural science and philosophy, chemistry, anatomy, physics, cosmography, and metaphysics; the second part, entitled "Dibre Emet," is a conglomeration of mysticism, theology, and ethics, and discusses obscure cabalistic problems and the mysteries of divine revelation, etc. Hurwitz left other works in manuscript.

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H. R. M. R.

ḤUSAIN, IMMANUEL BEN MENAHEM SEFARDI IBN (ן' חסין): Talmudist of the sixteenth century; author of "Kelale ha-Gemara," rules of the Gemara, published in the collection of Abraham ibn 'Aḳra ("Sefer me-Harare Nemerim," Venice, 1599). This small work is divided into four chapters: the first two are on the acquisition of the right method of Talmudical study and on halakic phraseology and technical terms; the last two chapters deal with the study of the Talmudical commentaries, especially that of Rashi. The author advises the pupil not to consult the commentaries on any Talmudic passage until he thoroughly understands the passage in question. He quotes the "Sefer Keritut" of Simson of Chinon and the "Halikot 'Olam" of Joshua ha-Levi of Toledo (15th cent.). As regards the spelling of the name חסין see Steinschneider in "J. Q. R." x. 539.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 282; Steinschneider, *Cat. Bodl.* cols. 665, 1058; Benjacob, *Oẓar ha-Sefarim*.

S. M. Sc.

HUSBAND AND WIFE.—Legal Relations: As a punishment for her initiative in the first sin, the wife is to be subjected to her husband, and he is to rule over her (Gen. iii. 16). The husband is her owner ("ba'al"); and she is regarded as his possession (comp. Ex. xx. 17). This was probably the case in early times, although women were frequently consulted in matters of importance, and occasionally exerted an influence in national affairs (see Woman). Here, as elsewhere, popular sentiment and practise soon took precedence over legal prescriptions; and in later codes the position of the Jewish wife became well defined, and was often superior to that of the women of many other nations.

Nowhere in the Bible are the duties of the husband to the wife explicitly stated. Incidentally, three obligations that the husband owes to his wife are mentioned in Ex. xxi. 10 as being self-understood; namely, the provision of food and of raiment, and cohabitation. Upon this casual reference the Rabbis base an elaborate system of duties and of rights which accrue to the husband in relation to his wife. Besides the three obligations mentioned above, the rabbinic law imposes on the husband four, and also restricts his privileges to four. These duties are incumbent upon him, whether they are stipulated at the time of marriage or not.

The additional duties are: (1) To deliver a "ketubah" (marriage contract) providing for the settlement upon the wife, in the case of his death or of divorce, of 200 zuz, if she is a virgin at marriage, or of 100, if she is not. This document includes three conditions (תנאי כתובה) which provide for the sustenance of the wife and the children after the husband's death. These are: (*a*) that the wife shall obtain her support from her deceased husband's estate as long as she remains in his house; (*b*) that their daughters shall be supported from the estate until they reach the age of maturity or until they become betrothed; (*c*) that the sons shall inherit their mother's ketubah over and above their portion in the estate with the children of other wives. (2) To provide medical attendance and care for her during sickness. (3) To pay her ransom if she be taken captive. (4) To provide suitable burial for her (Ket. 46b *et seq.*; Maimonides, "Yad," Ishut, xii. 2; Shulḥan 'Aruk, Eben ha-'Ezer, 69).

Support of Wife.

The husband must allow for the support of his wife as much as comports with his dignity and social standing. "She ascends with him, but does not descend," is the Talmudic principle; that is to say, she is entitled to all the advantages of his station in life without losing any of those which she enjoyed before marriage (Ket. 48a, 61a). The poorest man must furnish his wife with bread for at least two meals a day; with sufficient oil for eating and for lighting purposes, and wood for cooking; with fruit, vegetables, and wine where it is customary for women to drink it. On the Sabbath-day he must furnish her with three meals consisting of fish and meat; and he must give her a silver coin ("ma'ah") every week for pocket-money. If he can not afford to give her even that much, he is, according to some, compelled to grant her a bill of divorce (see "Ḥatam Sofer" on Eben ha-'Ezer, 131, 132). Others think that he should hire himself out as a day-laborer to provide for his wife. If he refuses to support her, the court compels him to do so (Ket. 77a).

The wife is to receive her board at her husband's table; and in the opinion of most authorities he can not send her away from his table against her will, even if he gives her sufficient money for all her requirements. She can, however, leave his house, either if he lives in a disreputable neighborhood or if he maltreats her; and in such cases he is obliged to support her wherever she takes up her abode. If the husband leaves her for some time, the court allows her support from his property; and even if she sells his property for her support without consulting the authorities, the sale is valid. If she borrows money for her actual support during his absence, the husband has to pay the debt on his return; but if some one of his own free will gives her money for her support, he "puts his money on the horns of a deer," *i.e.*, he can not collect it from the husband. The same law applies if the husband becomes insane ("Yad," *l.c.* xii. 10–22; Eben ha-'Ezer, 70).

Clothing and Lodging.

The husband's duty to furnish raiment to his wife is also regulated by his station and by local custom. He is obliged to provide a home, which must be suitably furnished in accordance with his position and with custom. Besides furnishing her with the proper garments suited to the seasons of the year, and with new shoes for each holy day, he must also provide her with bedding and with kitchen utensils. She must also be supplied with ornaments and perfumes, if such is the custom. If he is unable to provide his wife with a suitable outfit, he is compelled to divorce her (Ket. 64b; "Yad," *l.c.* xiii. 1–11; Eben ha-'Ezer, 73). On the duty of the wife to follow her husband when he wishes to change his abode see DOMICIL.

The duty of cohabitation is regulated by the Rabbis in accordance with the occupation in which the husband is engaged (Ket. 61b). Continued refusal of cohabitation constitutes a cause for divorce ("Yad," *l.c.* xiv. 1–16; Eben ha-'Ezer, 76, 77; see KETUBAH).

The husband must defray all medical expenses in case of his wife's illness. If she suffers from a disease which may be prolonged for many years, although legally he may pay her the amount fixed in her ketubah and give her a bill of divorce, such action is regarded as inhuman, and he is urged to provide all that is necessary for her cure (Ket. 51a; "Yad," *l.c.* xiv. 17; "Maggid Mishneh," *ad loc.*; Eben ha-'Ezer, 79; "Be'er Heṭeb," § 5; comp. "Pitḥe Teshubah" to 78, 1, concerning a case where sickness follows a fault of her own).

Ransom.

The husband is obliged to ransom his wife from captivity, even when the expense is far above the amount promised her in the marriage settlement. Ordinarily, it is the law not to pay for captives more than their market value as slaves, so as not to encourage pirates and officials in their nefarious practise (Giṭ. 45a); but according to some, in the case of the capture of his wife the husband must, if necessary, expend all his belongings for her ransom. The priest whose wife has been taken captive, although he can not afterward live with her (see PRIEST), is still obliged to pay her ransom, to restore her to her father's house, and to pay her the amount of her ketubah. If they were both taken captive, the court may sell part of his property and ransom her first, even though he protests (Ket. 51a; "Yad," *l.c.* xiv. 18–22; Eben ha-'Ezer, 78; Shulḥan 'Aruk, Yoreh De'ah, 252, 10).

If she die before him, he must provide for her burial according to the custom of the land and according to his position. He must hire mourners, if such be the custom, erect a tombstone, and make such other provisions as custom may demand. If he refuse to do so, or if he be absent, the court may sell part of his property to defray the burial expenses (Ket. 46a; "Yad," *l.c.* xiv. 23, 24; Eben ha-'Ezer, 89).

The rights of the husband are as follows: He is entitled (1) to all the wife's earnings, (2) to all her chance gains, and (3) to the usufruct of her property, and (4) he becomes her sole heir at her death (this last principle, however, was modified in the Middle Ages in various ways).

Married Women's Duties.

The husband's right to his wife's earnings is in consideration of his duty to support her; hence if she wishes to support herself, she need not deliver her earnings to him. Yet he can not compel her to live on her earnings. The wife has to do all the housework, such as baking, cooking, and washing, as well as nurse her children. If she has twins, the husband has to provide a nurse for one, while she nurses the other (Ket. 59b). If she brought him a large dowry, she need not do any work in the house, except such as tends to the ease and comfort of her husband and as is of an affectionate nature, viz., prepare his bed, serve at the table, and so forth. At all times, however, she must do something; for "idleness leads to immorality." Raising animals or playing games is not regarded as an occupation (Ket. 52b, 61b; "Yad," *l.c.* xxi.; Eben ha-'Ezer, 80).

For the husband's right in the usufruct of his wife's property and for his right of inheritance see DOWRY and INHERITANCE.

Besides these positive legal enactments, Talmudic literature abounds with maxims and precepts regarding the attitude of the husband toward his wife. He shall love her as himself and honor her more than himself (Sanh. 76b; Yeb. 62b). "If thy wife is small, bend down and whisper into her ear," was a common saying among the Rabbis; meaning that one should take counsel with his wife in all worldly matters (B. M. 59b; comp. Midr. Leḳaḥ Ṭob to Num. xvi.). He shall not afflict her; for God counts her tears. One who honors his wife will be rewarded with wealth (B. M. 59b). The husband shall not be imperious in his household (Giṭ. 6b). God's presence dwells in a pure and loving home (Soṭah 17a). The altar sheds tears for him who divorces his first wife; and he is hated before God (Giṭ. 90b). He who sees his wife die before him has, as it were, seen the destruction of the Temple; his world is darkened; his step is slow; his mind is heavy. The wife dies in the husband's death; he in hers (Sanh. 22a).

The rights of the wife are implied in the husband's duties, while her duties are mainly comprised in his rights. She should not go out too much (Gen. R. lxv. 2), and should be modest even if alone with her husband (Shab. 140b). The greatest praise that can be said of a woman is that she fulfils the wishes of her husband (Ned. 66b). See also MARRIAGE.

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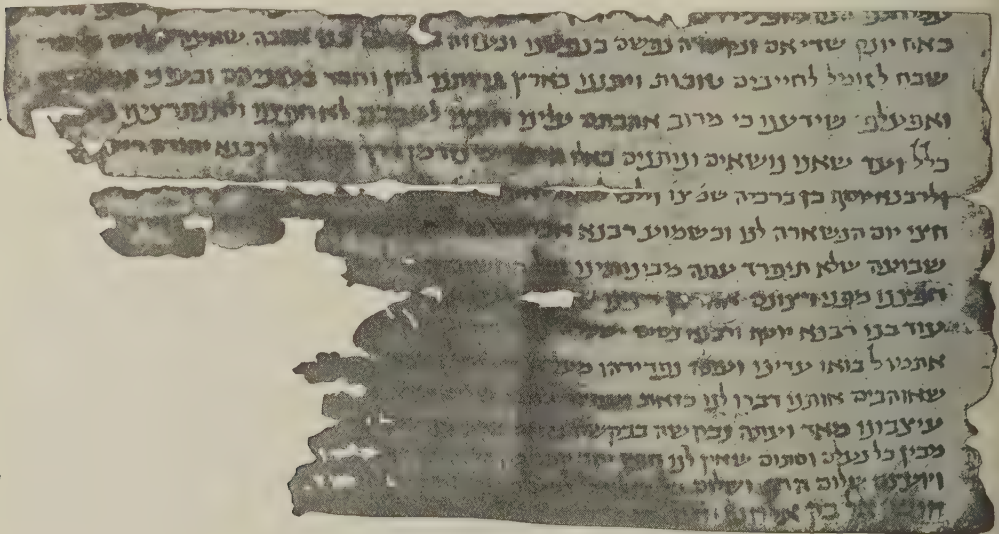
E. C. J. H. G.

HUSBANDRY. See AGRARIAN LAWS; LANDLORD AND TENANT; SABBATICAL YEAR.

HUSHAI (חושי): Companion of David, generally called the ARCHITE. When David was pursued by Absalom he sent Hushai to frustrate Absalom's plans. Hushai pretended adherence to the cause of Absalom, and his advice, preferred to that of Ahithophel, caused the ruin of Absalom (II Sam. xv. 32-34, xvi. 16-18 *et seq.*). The Hushai whose son was one of Solomon's commissaries (I Kings iv. 16) is to be identified with David's companion.

E. G. H. M. SEL.



PORTION OF AUTOGRAPH LETTER OF ḤUSHIEL BEN ELHANAN.

(From the Cairo Genizah by courtesy of Prof. S. Schechter.)

ḤUSHIEL BEN ELHANAN: President of the bet ha-midrash at Kairwan toward the end of the tenth century. He was born probably in Italy. According to Abraham ibn Daud, he was one of the four scholars who were captured by Ibn Rumaḥis, an Arab admiral, while voyaging from Bari to Sebaste to collect money "for the dowries of poor brides." Ḥushiel was sold as a slave in North Africa, and on being ransomed went to Kairwan, an ancient seat of Talmudical scholarship (Harkavy, "Teshubot ha-Ge'onim," Nos. 199, 210). There his Talmudical knowledge gained for him the position of president of the bet ha-midrash (Neubauer, "M. J. C." i. 67 *et seq.*)—probably after the death of Jacob ben Nissim. But an autograph letter from Ḥushiel (discovered and published by S. Schechter, "J. Q. R." xi. 643) addressed to Shemariah ben Elhanan, chief rabbi of Cairo (supposed by Ibn Daud to have been captured with Ḥushiel), tends to show that Ḥushiel merely went to visit his friends in Mohammedan countries, and was retained by the community of Kairwan.

There is considerable difference of opinion in regard to Ḥushiel's nativity. Grätz, Harkavy, and D. Kaufmann claim that he, with the other three scholars, came from Babylonia; while Rapoport, Weiss, and Isaac Halévy give Italy as his birthplace. This latter opinion is now confirmed by the wording of the above-mentioned letter, in which Ḥushiel speaks of having come from the country of the "'arelim," meaning "Christian" countries. According to another but unreliable source (Menahem Meïri's "Bet ha-Beḥirah"; see Neubauer in "M. J. C." ii. 225), he came from Spain. Two of Ḥushiel's pupils were his son Hananeel and Nissim ben Jacob (see Weiss, "Dor," iv. 265, note 1). According to the genizah letter, Ḥushiel seems to have had another son, named Elhanan, if "Elhanan" and "Hananeel" are not identical.

It is not known whether Ḥushiel wrote any book; but a few of his sayings have been transmitted by his pupils. Thus Nissim ben Jacob reports in his "Mafteaḥ" (p. 13) that the story which the Talmud, without giving any particulars, mentions as having been related by R. Papa (Ber. 8b), was transmitted to him (Nissim) in full by Ḥushiel. Ḥushiel's son Hananeel quotes explanations in his father's name (see "'Aruk," *s.v.* בר; Isaac ibn Ghayyat, "Hilkot Lulab," ed. Bamberger, p. 113).

Ḥushiel was certainly one of the greatest, if not the greatest, of the Talmudical teachers of the tenth century; and Samuel ha-Nagid, recognizing his importance and value, ordered that memorial services in his honor should be celebrated in Granada, Lucena, and Cordova. Samuel also wrote a letter of condolence to Ḥushiel's son Hananeel. This has been published by Firkovich in "Ha-Karmel," viii. ("Ha-Sharon," No. 31, p. 245), and in Berliner's "Magazin," v. 70 *et seq.* ("Oẓar Ṭob," p. 64), the German translation being by David Kaufmann. The letter, ending with a Hebrew poem in the "Hazaj" meter, and written in a very difficult style, praises Ḥushiel's knowledge and virtue, and compliments Hananeel.

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S. S. M. Sc.

HUTH, GEORG: German Orientalist and explorer; born Feb. 25, 1867, at Krotoschin, Prussia. In 1885 he entered the University of Berlin, and he graduated at the University of Leipsic (Ph.D.) in 1889. In 1891 he established himself at Berlin University as lecturer in Central Asiatic languages and in Buddhism. In 1897 he undertook a journey to Siberia for the purpose of studying Tungusic, receiving a subvention from the Imperial Academy of Sciences of St. Petersburg. He went to eastern Turkestan with the Turfan expedition of the Königliches Museum für Völkerkunde of Berlin, in 1902, and spent the following year in western Turkestan studying Turkish dialects and folk-lore. He has published, among others, the following works: "Die Zeit des Kālidāsa" (Berlin, 1889); "The Chandoratnākara of Ratnākaraçānti" (Sanskrit text with Tibetan transl.), a work on Sanskrit prosody (*ib.* 1890); "Gesch. des Buddhismus in der Mongolei: aus dem Tibetischen des 'Jigs-med-nam-mkha" (vol. i., Tibetan text; vol. ii., German transl., Strasburg, 1892–96); "Die Inschriften von Tsaghan Baišing," Tibet-Mongolian text with linguistic and historical notes, printed at the expense of the Deutsche Morgenländische Gesellschaft (Leipsic, 1894); "Die Tungusische Volkslitteratur und Ihre Ethnologische Ausbeute," in the Bulletin of the St. Petersburg Academy of Sciences (1901). S.

HUTTEN, ULRICH VON: Poet and satirist; born in the castle of Steckelberg, near Fulda, April 21, 1488; died on the Isle of Ufnau, Lake Zurich, Aug. 29, 1523. As a humanist and one of the strongest champions of the Reformation wielding a sharp and vigorous pen in defense of religious freedom, he sided with Reuchlin in his literary feud with Pfefferkorn, Hoogstraten, and the Dominicans of Cologne. When Reuchlin's adversaries, accusing him of heresy and partiality toward the Jews, failed in their efforts to have his "Augenspiegel," together with the Talmud and other Jewish books, burned by decree of the theological faculty of Mayence, Hutten hailed Reuchlin's victory in a satirical poem. This struggle of Reuchlin against obscurantism and intolerance inspired Hutten to undertake the task of freeing Germany from the yoke of ecclesiastical tyranny and of opening the way for freedom of faith and learning. In a Latin satire he castigated the corruption and venality at the court of Pope Leo X., before whom Reuchlin and Hoogstraten were summoned to appear. When the accusation against Reuchlin was pending before the council at Rome, and the long delay of the decision had brought him to despair, Hutten, who then happened to be in Italy, sent him words of encouragement and inspired him with the hope of a speedy success. In "Exclamatio in Sceleratissimum Joannem Pfefferkorn" (a poem) he depicted the misdeeds and crimes for which a baptized Jew named "Pfaff Rapp" was executed at Halle. As it was thought that "Pfefferkorn" was his real name, Hutten took occasion to satirize this base persecutor of his former brethren.

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D. S. MAN.

ḤUYAYY IBN AKHṬAB: Chief of the BANU AL-NAḌIR; executed at Medina March, 627. Ḥuyayy was a courageous warrior and the most inveterate enemy of Mohammed, so that Ibn Hisham, Mohammed's biographer, calls him "the enemy of Allah." He was also a learned man, and on one occasion had a discussion with Mohammed upon the mystical letters beginning some of the suras in the Koran. At first, when the Banu al-Naḍir were located at Medina, Ḥuyayy's hostility to Mohammed was not pronounced, and when Abu Sufyan, the Ḳuraiẓite leader and an enemy of Mohammed, presented himself before Ḥuyayy's house. Ḥuyayy, fearing to compromise himself, refused to admit him. But when the Jews, driven by Mohammed from Medina, settled at Khaibar, Ḥuyayy incited them, with the Arab tribes of Ḳuraish and Ghaṭafan, into active revolt against Mohammed. When Ḥuyayy came to Ka'b ibn As'ad, the chief of the BANU ḲURAIẒA, the latter, having sworn allegiance to Mohammed, hesitated to receive him; but Ḥuyayy convinced him of the danger which threatened the Jews from Mohammed, and induced the Banu Ḳuraiẓa to support him. Later, Mohammed took Ḳamuṣ, the fortress of the Ḳuraiẓites, carried to Medina from seven to eight hundred Jews, among them being Ḥuyayy, and executed them in the market-place. When Ḥuyayy was brought before Mohammed, he said to him: "I reproach not myself for having carried on war against thee." Ḥuyayy's daughter Safiyyah was also captured by Mohammed, and a few months afterward embraced Islam and became a wife of the prophet.

BIBLIOGRAPHY: Ibn Hisham, *Kitab Sirat Rasul Allah*, ed. Wüstenfeld, p. 351, *passim*; Caussin de Perceval, *Essai sur l'Histoire des Arabes*, iii. 83, *passim*; Grätz, *Gesch.* 3d ed., v. 100–102, 105.

G. M. SEL.

ḤUẒPA: Aramaic word meaning "impudence," used frequently in the Talmud, in late rabbinical literature, and in common parlance. In Biblical Aramaic only the verb חצף is found: it occurs twice (Dan. ii. 15, iii. 22) in the sense of "to be strict" (R. V. "urgent"). In Talmudic literature from the earliest times both the verb ("ḥaẓaf") and the noun ("ḥuẓpa") are used in many legal maxims and moral sayings in the senses respectively of "to be brazen-faced" and "impudence"; for instance, in the sentence, "No man would be so impudent as to fell a tree which is not his or to pick fruit which is not his" (B. B. 33b). If a man signs a document with his father's name only, *e.g.*, "Ben Jacob" instead of "Reuben ben Jacob," the signature is invalid; and the plea that he did so in order to protect his signature against forgery is not accepted, because no one would be so "impudent" as to use his father's name as a ruse (Giṭ. 87b). If a father enters into a marriage contract for his son, the contract is invalid, because a son would not be so "impudent" as to make his father his agent (Ḳid. 45b).

The word "ḥuẓpa" is often used in the Talmud in proverbial sayings also; for example: "In the footprints of the Messiah [before the arrival of the Messiah] impudence will increase" (Soṭah 49b); "Impudence succeeds even with God" (Sanh. 105a). Similarly: "The impudent will defeat the wicked, and naturally then the best of the world" (Yer. Ta'an. 65b), the last phrase, according to Levy ("Neuhebr. Wörterb." *s.v.*), meaning God; "Impudence is a kingdom [*i.e.*, power] without a crown" (Sanh. *l.c.*); "Impudence is a sign of wickedness" (B. M. 83b). In modern literature the word is spelled "chutzpah" and "chuzpe."

Bibliography: Levy, *Neuhebr. Wörterb.*; Kohut, *Aruch Completum*; Jastrow, *Dict.*; Lampronti, *Paḥad Yiẓḥaḳ*.

D.

HYAMS, ABRAHAM: Beni-Israel physician; died March 20, 1897; son of Hacem Samuel, president of the Beni-Israel School, Bombay. After taking his degree of licentiate in medicine and surgery, Hyams practised as a physician in Bombay, and in addition to a flourishing private practise was from 1889 in charge of the Bohara Sanatorium in that city. He was engaged in the plague hospital, opened in the sanatorium; and it is believed that he contracted the fatal disease while employed in this service.

Hyams was a member of the managing committee of the Beni-Israel School.

Bibliography: *Jew. Chron.* April 16, 1897.

J. G. L.

HYAMS, HENRY MICHAEL: American lawyer; born at Charleston, S. C., March 4, 1806, of English parents; died at New Orleans 1875; educated in Charleston and in New Orleans, to which latter city he went in 1828, together with Judah P. Benjamin, to whom he was related. Hyams studied law at New Orleans, and was admitted to the Louisiana bar in 1830. For some time he was cashier of the Canal Bank at Donaldsonville, La. Later he returned to New Orleans, where he practised law and formed a partnership with B. F. Jonas. He was an original secessionist, and in 1859 was elected lieutenant-governor of Louisiana as a Democrat, serving until 1864. Most of his fortune was swept away by the Civil war, in which he took a very prominent part.

A. I. G. D.

HYENA.—Biblical Data: The translation by the Septuagint of "ẓabua'" (Jer. xii. 9); the rendering of the Vulgate being "avis tincta," and that of the English versions "speckled bird." The rendering of the LXX., which is adopted by most commentators, is supported not only by the Arabic "ḍabu'," but also by the parallel passage (*ib.* xii. 8), which implies that by "ẓabua'" some strong, fierce animal, similar to the lion, is intended (comp. Ecclus. [Sirach] xiii. 18). The striped hyena (*Hyæna striata*) is common in every part of Palestine; and its former frequency is perhaps indicated by the place-name "Zeboim" (I Sam. xiii. 18; Neh. xi. 34; comp. also the personal name "Zibeon," Gen. xxxvi. 20).

——**In Rabbinical Literature:** The Talmud has, besides "ẓabua'," three other names for the hyena, "bardales," "napraza," and "appa"; and this variety of names has its counterpart in a variety of metamorphoses, each lasting seven years, through which the male hyena passes, namely, of a bat, an "'arpad" (*i.e.*, some other form of bat), a nettle, a thistle, and lastly an evil spirit ("shed"; B. Ḳ. 16a). A similar popular fable, about the hyena changing its sex every year, is found in Pliny, "Historia Naturalis," viii. 30, 44; Ælianus, "De Animalium Natura," i. 25. As regards dangerousness, the hyena is placed in the same category as the wolf, lion, bear, leopard, and serpent (B. Ḳ. 15b; Yer. B. Ḳ. 2, 6).

Bibliography: Tristram, *Natural History of the Bible*, p. 107; Lewysohn, *Zoologie des Talmuds*, p. 76.

E. G. H. I. M. C.

HYKSOS: Name of a line of Egyptian kings, occurring in a passage of Manetho quoted by Josephus ("Contra Ap." § 14). It is said that they ruled for 511 years. Manetho explains "hyk" as "kings" (which Josephus disputes) and "sos" as "shepherds." The latter is "shasu" on the monuments. The Hyksos came as conquerors from Syria and Arabia; and Josephus claims them as the close kindred of his race. They were gradually expelled in a native rebellion, which began at Thebes. They form the fifteenth and sixteenth, perhaps also the seventeenth, dynasties. During the eighteenth dynasty Thothmes III. brought Egypt to its highest power; the nineteenth embraces Rameses I., Sethos (Setoy), Rameses II., usually taken to be the Pharaoh of the oppression, and Me(r)neptaḥ, the supposed Pharaoh of the Exodus.

The words in Ex. i. 8, "Now there arose up a new king over Egypt, which knew not Joseph," are thought to fit the long rule of Semitic kings, one of whom, Apopy, raised Joseph to high rank and settled his brethren in Goshen. If Adolf Erman, in his "History of Egypt," has rightly fixed the beginning of the eighteenth dynasty at 1530 B.C., and if the Biblical chronology (I Kings vi. 1), placing the Exodus 480 years before the completion of Solomon's Temple (*i.e.*, in 1478 B.C.), is correct, then the first king of the eighteenth dynasty is clearly that "new king" who takes measures for keeping the Israelites in check. Modern critics will not allow this; first, because the Israelites were put to build the store-city of Raamses, bearing the name of the later kings; secondly, because the El-Amarna letters and other monuments indicate that long after 1438 B.C., the supposed year of Joshua's invasion, Palestine was still under Egyptian control.

If the "new king" is to be placed at the end of the eighteenth dynasty rather than at its opening (which hypothesis is not in conflict with that of Joseph's ministration under a Hyksos king), it may be explained thus: Amenophis (Amen-ḥotep IV.), of the eighteenth dynasty, and his two successors attempted to reform the religion of the country, setting up a supreme god, Aten (= אדון ?), in place of the many divinities of Egypt; this movement came to an end, and the worship of Amon, Ra, etc., was resumed; hence a king, not indeed new in race, but new in faith and in sympathies.

BIBLIOGRAPHY: See EGYPT.

E. G. H. L. N. D.

HYMNOLOGY. See POETRY, RELIGIOUS.

HYNEMAN: American family of remote Spanish and modern German origin, the record of whose early history is fragmentary. The first authentic record of any member of it in the United States is the signature of **Henry Hyneman** to the oath of allegiance to the state of Pennsylvania in the year 1779.

Elias Hyneman: Born in Holland, whither his progenitors had fled from Spain. He was a contemporary of Henry Hyneman. At an early age Elias emigrated to America and settled as an innkeeper and general merchant in a Pennsylvania country town, where he remained until his marriage, when he removed to Philadelphia and engaged in commerce. He was the father of thirteen children.

Leon Hyneman: Prominent freemason; born in Montgomery county, Pennsylvania, May 14, 1808; died in New York March 4, 1879; eldest son of Elias Hyneman. On attaining manhood he left home and earned his living as tutor in country schools. Returning to Philadelphia in 1834, he became interested in freemasonry, and four years later he joined the order as member of the Lafayette Lodge of Philadelphia, being elected master in 1840. At one time he was also a member of the Grand Lodge of Pennsylvania. Hyneman was the founder (1849) of the Order of Druidesses, and the author of its ritual. In 1852 he established "The Masonic Mirror and American Keystone," which he edited until 1860. He was the author of "The Fundamental Principles of Science" and of several works on masonic subjects, the chief among them being "The Origin of Freemasonry" and "Freemasonry in England from 1567 to 1813." In 1845 Hyneman was one of the members of the Jewish Publication Society of America.

Hyneman had eight children, among them being **Leona Hyneman,** who married Jacob Lowengrund, and, under the stage name of "Leona Moss," became a talented actress. Another daughter was **Alice Hyneman,** authoress; born in Philadelphia Jan. 31, 1840; contributor to "The North American Review"; "The Forum"; "The Popular Science Monthly"; and the author of "Woman in Industry," a treatise on the work of woman in America, and of "Niagara," a descriptive record of the great cataract and its vicinity. She married twice; her first husband being Henry Rhine of Philadelphia; her second, Charles Sotheran of New York.

Benjamin Hyneman, the representative of another branch of this family, who married Rebekah Gumpert, left his home in the pursuit of his vocation and was never seen afterward.

Rebekah Gumpert Hyneman: Authoress; born in Philadelphia Sept. 8, 1812; died Sept. 10, 1875. A non-Hebrew by birth, she embraced Judaism, and became devotedly attached to her new faith. She was a regular contributor to "The Masonic Mirror," published a volume of "Tales for Children," and wrote essays descriptive of the women of the Bible and the Apocrypha. She also published a number of poems under the titles "The Leper and Other Poems," "The Muses," etc.

Elias Leon Hyneman: Born in 1837; died Jan. 7, 1865; son of Benjamin Hyneman. At the outbreak of the Civil war he enlisted as a volunteer in Company C, Fifth Pennsylvania Cavalry, being mustered in on July 26, 1861. Accompanying his regiment to Virginia in 1862, he served with distinction there, and was promoted sergeant. He was present at the battle of Gettysburg, and took part in that of the Wilderness, but was subsequently taken prisoner during a cavalry raid in the vicinity of Petersburg, Va., June 29, 1864. He owed his capture to acts of heroism—surrendering his horse to a wounded comrade whose beast had been shot under him, and giving his own shoes to a barefooted, wounded fellow soldier. Taken to Andersonville, Ga., he was imprisoned in the stockade there, and within six months died of disease accelerated by insufficient food and by exposure in unsanitary quarters. His remains were taken to Philadelphia for burial.

Isaac Hyneman: The first member of the German branch of the family concerning whom any data have been preserved; born in Germany in 1804; died Jan., 1886. He emigrated to the United States, and there married Adeline Ezekiel of Richmond, Va.

Jacob Ezekiel Hyneman: Born in Richmond, Va., Aug. 5, 1843, and accompanied his father, Isaac Hyneman, to Philadelphia in 1850. He enlisted in the army Aug. 14, 1862, and was wounded at the battle of Fredericksburg. On recovery he was assigned to the United States Army Signal Corps—temporarily in April, 1863, and permanently on Aug. 17 of the same year. Hyneman took part in the battles of Chancellorsville, Brandy Station (where he was wounded), Gettysburg, Mine Run (where he was again wounded), Wilderness, Spottsylvania Court House, Cold Harbor, Five Forks, Petersburg, and Appomattox Court House, and was present at the surrender of Lee. He was mustered out of service June 24, 1865.

A few years after the war Hyneman joined the First Regiment of the Pennsylvania National Guard, and took part in subduing the riots at Susquehanna Station and Hazleton. When the Veteran Corps of the First Regiment of the Pennsylvania National Guard was formed, Hyneman joined it. He was elected first lieutenant April 19, 1880, and quartermaster, with the rank of captain, in 1883. He resigned April 17, 1891. During the railroad and mining riots at Pittsburg, Scranton, and Wilkesbarre during July and August, 1877, he raised two companies of National Guards of Pennsylvania, and commanded Company G, Twentieth Regiment. In 1889 he was appointed aide-de-camp, with rank of colonel, on the staff of Gen. William Warren, commander-in-chief of the Grand Army of the Republic.

Herman Naphtali Hyneman: Painter; born in Philadelphia July 27, 1849. At an early age he showed a taste for drawing. He studied art for eight years in Germany and France (1874), and in Paris became a pupil of Bonnat. Hyneman exhib ited at the Salon of 1879 a painting entitled "Desdemona," which was subsequently shown at the Pennsylvania Academy of Fine Arts in Philadelphia. Two years later another painting of his, entitled "Juliet," was exhibited at the Salon, and afterward in New York city at the National Academy of Design. He won the silver medal at the American Art Exhibition, Philadelphia, 1902. Hyneman's chief work was portrait-painting. Among his imaginative works may be mentioned "It Might Have Been," representing a young girl in contemplation, and "Marguerite in Prison," a scene from "Faust." He died Dec. 23, 1907.

Samuel Morais Hyneman: Lawyer; born at Philadelphia May 26, 1854; admitted to the bar of that city June 2, 1877. He was a member of the board of managers of Mikve Israel congregation 1879–1901, and parnas 1887–90; member of the board of trustees, Jewish Theological Seminary at New York, 1886–1902, and of the board of trustees of Gratz College, Philadelphia, 1894–1900; president of the Young Men's Hebrew Association, Philadelphia, 1880–82; and officer of The Hebrew Education Society, Philadelphia, 1894–1900.

BIBLIOGRAPHY: Morais, *The Jews of Philadelphia*; *The American Jews' Annual*, 5646 (1886).

A. F. H. V.

HYPOCRISY: A word derived from the Greek *ὑποκρίσις* = "the playing a part on the stage." It denotes acting a false part in life; pretending to be pious or righteous when one is not. It is only in later Hebrew that "ḥanufah" and "ḥanef" refer to this failing; hence it is incorrect for the Authorized Version to use "hypocrisy" as the translation of the Biblical "ḥanufah" and "ḥanef," which really denote respectively "wickedness" or "impiety" and "the wicked" or "the impious"; so Isa. ix. 16 (A. V. 17), xxxii. 6, xxxiii. 14; Ps. xxxv. 16; Prov. xi. 9; Job viii. 13, xiii. 16, xv. 34, xvii. 8, xx. 5, xxvii. 8, xxxiv. 30. Hypocrisy is a vice scarcely known in primitive times when men are natural; it is practised only in a society that has established rules of piety and rectitude, and is deceived by appearances. The hypocrite is rebuked in Ecclus. (Sirach) xxxii. 15, xxxiii. 2: "Let God destroy them that live in hypocrisy in the company of the saints." "Let the ravens peck out the eyes of the men that work hypocrisy" (Psalms of Solomon, iv. 7, 22–25; hypocrites are called also "men-pleasers" in the heading of this psalm).

It is especially in the rabbinical literature that hypocrites are singled out as dangerous. "One should make known the hypocrites in order to avoid the profanation of God's name" (Tosef., Yoma, iv. 12; Yoma 89a; comp. Eccl. R. iv. 1). "Be not afraid of the Pharisees nor of the Sadducees [literally "of those who are not Pharisees"], but of the chameleon-like men ["zebu'im"] who simulate the Pharisees, and while they do the deed of Zimri [Num. xxv. 14] claim the reward of Phinehas" (*ib.* xxv. 12), said the dying King Jannæus to Queen Alexandra (Soṭah 22b, referring probably to the same class of men as is characterized in Psalms of Solomon, iv., quoted above). Such a class of Pharisees, who were mere pretenders and men-pleasers, is alluded to in Soṭah iii. 4, and characterized in Soṭah 22b; Yer. Ber. ix. 14b. The characterization of all the Pharisees as "hypocrites," as "whited sepulchers, which indeed appear beautiful outward, but are within full of . . . all uncleanness," as "a generation of vipers" (originally probably also "zebu'im" = "many-colored vipers"; Matt. xxiii. 13–33; comp. vi. 2, 5, 16; xv. 7; xvi. 3; xxii. 18; Mark xii. 15; Luke xi. 44; xii. 1, 56), betrays a spirit of rancor and partizan prejudice.

Nothing was more loathsome to the Rabbis than hypocrisy. Gamaliel II. announced that no disciple "whose inside is not like his outside should enter the schoolhouse" (Ber. 28a); "he must be like the Ark of the Covenant, gold within as without" (Yoma 72b, after Ex. xxv. 11).

"Ḥanufah" in the Talmud denotes also flattery, which is another mode of simulation (so Soṭah 41b); wherefore it is difficult to say whether flattery or hypocrisy is meant when it is said: "He in whom there is ḥanufah brings wrath upon the world, nor will his prayer be heard" (after Job xxxvi. 13). "A just hin . . . shall ye have" (Lev. xix. 36) is interpreted to mean: "Thy yea ["hen"] shall be yea, and thy nay nay: thou shalt not speak one thing and mean another" (B. M. 49a). "I would rather rule over the whole world than over two judges wrapped up in their cloaks"—that is, hypocrites—said David (Midr. Teh. xviii. 34; Ab. R. N. xxv. [ed. Schechter, p. 82]).

K.

HYPOTHECATION. See MORTGAGE OR HYPOTHEC.

HYPSISTARIANS: Semi-Jewish sect found on the Bosporus in the first Christian century and in Asia Minor down to the fourth century. They worshiped God under the name of *Θεὸς Ὕψιστος Παντοκράτωρ* (the Most High and Almighty One), observed the Sabbath and some of the dietary laws, but not circumcision, and cherished a certain pagan veneration for fire and light, earth and sun, without observing, however, any idolatrous rite (see Gregory Nazienzen, "Oratio," xviii. 5; Gregory of Nyssa, "Contra Eunomium," p. 2). They are probably related to, if not identical with, the Massalians ("Meẓallin"), or the Euchomenoi, or Euphemitai, "the God-worshipers, who also worshiped the Almighty God at the blaze of many lights" (Epiphanius, "Panarion, Hæresis," lxxx. 1–3), and the so-called Cœlicolæ ("worshipers of heaven": "yire'e shamayim") mentioned in "Codex Theodosianus," xvi. 5, 43; 8, 19. They were undoubtedly a remnant of Jewish proselytes who retained a few pagan notions, but were regarded as hostile to Christian doctrines.

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K.

HYRCANUS: Collector of the royal revenues in Egypt; born in Jerusalem about 220 B.C.; died in 175; youngest son of the tax-farmer Joseph ben Tobiah by his second wife, the daughter of his brother Solymius. Displaying from his childhood the most extraordinary abilities and accomplishments, he became the favorite of his father, which predilection made his elder half-brother jealous, and subsequently became a source of misery to the whole nation. His father, being unable on account of his infirmities to be present at an Egyptian court solemnity, sent Hyrcanus as his representative, the two elder half-brothers refusing to attend for reasons of their own. The occasion of the solemnity is unknown. It could not have been the birth of Ptolemy V., Epiphanes (209 B.C.), as Hyrcanus was then only eleven years old. His half-brothers wrote to their friends at court to put Hyrcanus out of the way.

Hyrcanus, promising his father to be very economical in all expenditures, obtained from the latter a letter of credit to his steward at Alexandria. He soon gained favor at court by his cleverness and by his adroitness of speech. He pleased Ptolemy and his courtiers by his wit and especially by his extravagant presents; and when he left Alexandria he himself was loaded with gifts. He was probably awarded also the office of tax-collector. His half-brothers, who had now still greater reason for jealousy, lay in wait to kill him; and even his father was incensed against him on account of the enormous sums he had spent. A battle ensued in which Hyrcanus and his companions killed two of his half-brothers. Fearing for his safety, Hyrcanus left Jerusalem.

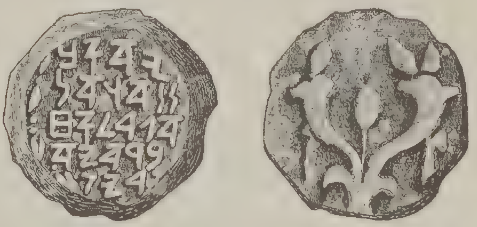
At the death of Joseph the quarrels of the brothers were espoused by the people. The elder sons, out of hatred to Hyrcanus, who probably succeeded his father in office, sided with Antiochus against Egypt, and raised a Seleucidan party, while Hyrcanus and his adherents supported the Ptolemies. At the final triumph of the Seleucids, Hyrcanus took up his abode beyond the Jordan, in territory granted to him by Ptolemy V., and was at war continually with the Arabian and other tribes, which he obliged to pay taxes.

Hyrcanus erected a strong castle of white marble upon a rock near Heshban, and surrounded it with a wide moat of great depth. This castle was called "Tyrus." For seven years Hyrcanus remained in his retreat and accumulated immense wealth, a part of which was deposited in the Temple at Jerusalem (II Macc. iii. 11). At the accession of Antiochus Epiphanes the Tobiads renewed their hostilities against Hyrcanus and persuaded the new king to capture him. Hyrcanus, dreading an ignominious death, committed suicide.

BIBLIOGRAPHY: Josephus, *Ant.* xii. 4, §§ 6–11; Grätz, *Gesch.* ii. 245 *et seq.*; Adolf Büchler, *Die Tobiaden und die Oniaden*, *passim*; Schürer, *Gesch.* i. 195 *et seq.*

G. I. Br.

HYRCANUS, JOHN (JOHANAN) I.: High priest; prince of the Hasmonean family; born about 175; died 104 (Schürer). He was a wise and just ruler and a skilful warrior. As a young man he distinguished himself as a general in the war against the Syrian general Cendebeus, whom he defeated. That John was given the surname "Hyrcanus" on account of this victory, is a tradition to which Grätz and others attribute historical significance. When his father, Simon Maccabeus, was assassinated at Jericho by his son-in-law Ptolemy, John succeeded in escaping from those sent by Ptolemy to murder him also. From Gadara, where he at that time lived, John hastened to Jerusalem, where the people gladly received him as Simon's successor (135). He never assumed the title of king, being content with that of high priest. The beginning of his reign was not happy. He could not avenge the murder of his father, for Ptolemy, whom he had shut up in the fort Dagon, subjected Hyrcanus' mother to cruel tortures on the walls of the fort whenever her son attempted to attack it. Hyrcanus, therefore, raised the siege after several months, although his mother bore the tortures with heroic determination, and encouraged him to punish the murderer. Finally, however, she was put to death, as was, presumably, an imprisoned brother also; while Ptolemy himself fled to Rabbath Ammon (Philadelphia; 135 B.C.).



COPPER COIN OF HYRCANUS.

Obverse: יהוכנן הכהן הגדל וחבר היהודים—"Johanan the High Priest and the 'Senate' of the Jews," within a laurel wreath.

Reverse: two cornucopiæ; in the middle a poppy-head.

(After Madden, "History of Jewish Coinage.")

Besieged by Antiochus Sidetes.

A still greater danger threatened Hyrcanus when the Syrian king Antiochus Sidetes marched against Jerusalem with a large army, and besieged him. The besieged suffered from lack of provisions; the besiegers from lack of water. Hyrcanus found himself forced into the apparent cruelty of driving out of the city all who could not carry arms. After Antiochus had unsuccessfully besieged the city during an entire summer, he was willing, in view of the danger which menaced him from the east, to enter into peace negotiations. Hyrcanus asked an armistice of seven days, extending over the Feast of Tabernacles, which was granted. Hard pressed, Hyrcanus willingly agreed to the terms of peace. The Jews were compelled to surrender their weapons and pay tribute for Joppa and for some other towns which formerly were Syrian. In preference to having Jerusalem occupied by Syrian troops, Hyrcanus gave hostages (among whom was his own brother), and undertook to pay five hundred talents of silver, of which three hundred were demanded at once. He is said to have taken this sum from the treasure in David's sepulcher. In conformity with another stipulation the battlements on the walls of Jerusalem were destroyed.

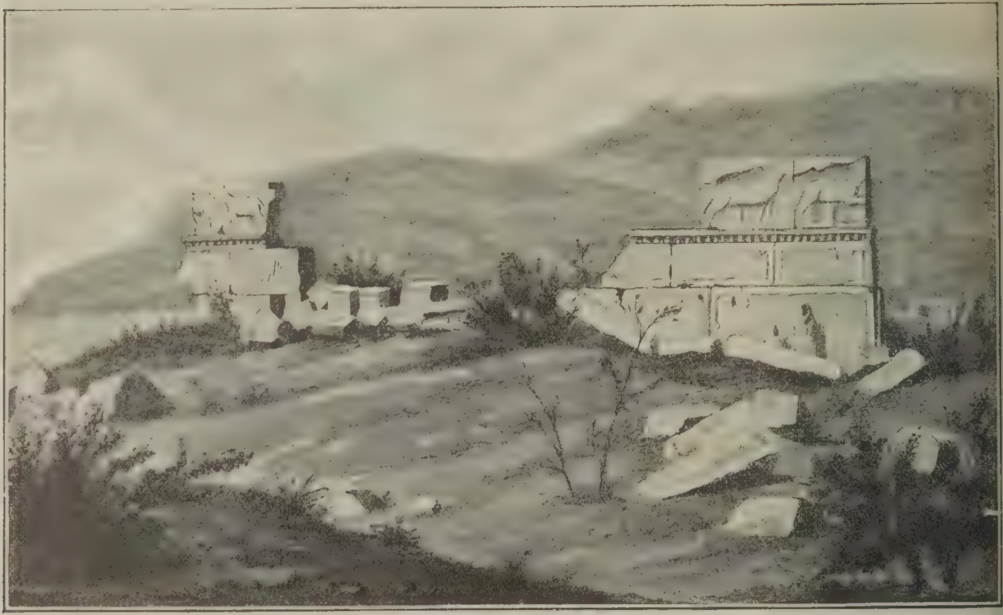
In 130 Hyrcanus, as a vassal of the Syrian king, marched against the Parthians. Antiochus Sidetes fell in the ensuing battle, or (as Appian, "De Rebus Syriacis," ch. 68, states), in despair at his ignominious defeat (129), sought death. His brother, Demetrius II., ascended the throne for the second time, but retained it for only a short period. Hyrcanus now seized the opportunity presented by the weak-

Alliance with the Romans.

ness of the Syrian kingdom to extend the borders of Judea to the line it had held in the days of its prosperity. To shake off the Syrian bondage and enlarge his domains, he endeavored to form an alliance with the Romans. To this end he followed the example set by his predecessor, and sent an embassy to Rome. A great deal of confusion, however, exists with regard to this embassy and the senatorial enactments connected with it (see Josephus, "Ant." xiii. 9, § 2; xiv. 10, § 22; Grätz, "Gesch." iii. 500 *et seq.*; Werner, "Johann Hyrcan," pp. 33 *et seq.*).

Forcibly Converts the Edomites.

Hyrcanus, who had been confirmed by the Romans in the possession of the important seaport of Joppa, subjugated other Syrian towns, such as Berœa (Aleppo). He marched against the fort of Madaba, on the banks of the Jordan, which had always been hostile to the Hasmoneans, and conquered it after a six months' siege; he also conquered the town of Samaya (Samega), on the Sea of Galilee, of special importance on account of its geographical position. He then proceeded against the Samaritans, who had always sided with the enemies of the Jews. He conquered Shechem, one of the most important towns of Samaria, and destroyed the temple on Mount Gerizim (21st Kislew = December, about 120). After victoriously ending the war in Samaria, he proceeded to subdue the Edomites, always a menace to the southern parts of his domains. With funds which he is said to have obtained from David's sepulcher he hired foreign troops, dismantled Adora and Marissa, the strong places of Edom, and forced the Edomites to accept the Jewish religion and submit to circumcision. This is the first instance of forcible conversion in Jewish history. In this Hyrcanus allowed his zeal for the Jewish cause to lead him to take a step which later wrought harm; for to the Edomites belonged the family of the Herodians, who were to bring about the ruin of the Hasmoneans. The Samaritans, who still held their strongly fortified metropolis of Samaria, with a part of Jezreel, remained hostile toward the Jews. For this reason Hyrcanus renewed his attacks upon them. He marched against Samaria at the head of a great army, but as his presence in Jerusalem was necessary, he left the siege of the former city to his two sons, Aristobulus and Antigonus.



Ruins of the Palace of Hyrcanus.
(After Vogüé, "Syrie Centrale.")

The war was unexpectedly prolonged by the interference of the Syrian king, Antiochus IX.; and after he had been defeated by Aristobulus, the Egyptian prince Lathyrus, son of Ptolemy Physcon, was called to the Syrians' assistance. Aristobulus and Antigonus not only conquered the whole of the Plain of Jezreel, especially the important town of Bethsan (Scythopolis; June, 110 or 111), but also, five months later (25th Ḥeshwan = November), took the fort of Samaria. The latter was completely demolished, and water-trenches were dug through the town. Hyrcanus had refortified the walls of Jerusalem, had secured the independence of Judea, and had raised it to a level with the neighboring states. During his reign the different religious sects in the country—Pharisees, Sadducees, and Essenes—became firmly established. Hyrcanus, who was a pupil of the Pharisees, remained long the faithful adherent of the latter, although he had friends also among the Sadducees. Several of his religious ordinances showed his Pharisaic sympathies; thus, he ordered Ps. xliv. stricken from the Temple liturgy on the ground that its anthropomorphisms might give rise to misunderstanding; and he ordered that animals destined for the altar should not be wounded before the time for slaughter.

Opposes the Sanhedrin.

But when Hyrcanus withdrew all religious authority from the Sanhedrin, the love he had enjoyed was changed to a hatred which was soon openly declared. At a great festival to which he invited the leaders of the Pharisees and Sadducees, he asked whether the Pharisees had any matter which they desired to bring before him; whereupon a certain Eleazar ben Po'era demanded that he should be content with the temporal power, and should lay aside the diadem of the high priest. According to another source, an old man named Judah ben Gedidim is said to have declared that, Hyrcanus' mother having been held captive in Modin by the enemy, Hyrcanus, as the son of a captive, could not legally be high priest (Josephus, "Ant." xiii. 10, § 5; Ḳid. 66a). Hyrcanus ordered an investigation, and the statement concerning his mother was proved to be untrue. He then requested the Sanhedrin to punish his traducer, but the latter was sentenced to flagellation only. Hyrcanus then joined the Sadducees, without, however, as some assert, persecuting the Pharisees. He suspended the Pharisaic rules, and made the Sadducean statutes the standard for the interpretation of the Law. It must be noted that Hyrcanus, or Johanan, the high priest, is not always referred to when that name is mentioned in the Talmud.

John Hyrcanus, who, as Josephus says, was endowed with three godly gifts—the temporal power, the dignity of a high priest, and the gift of prophecy—died after a reign of thirty years. His death ended the power of the young Jewish kingdom.

Bibliography: Josephus, *Ant.* xiii.; C. Werner, *Joh. Hyrcan* (with full bibliography), Wernigerode, 1877; Grätz, *Gesch.* iii. 69 *et seq.*; Jost, *Gesch. des Judenthums und Seiner Sekten*, i. 201–234 *et seq.*; Schürer, *Gesch.* i. 256 *et seq.*; H. Holtzmann, *Judenthum und Christenthum*, pp. 121–137 *et seq.*

G. M. K.

HYRCANUS II.: High priest from about 79 to 40 B.C.; eldest son of Alexander Jannæus and Alexandra. His mother, who had installed him in the office of high priest, named him as her successor to the throne. He had scarcely reigned three months when his younger brother, Aristobulus, rose in rebellion; whereupon Hyrcanus advanced against him at the head of his mercenaries and his Sadducean followers. Near Jericho the brothers met in battle; many of the soldiers of Hyrcanus went over to Aristobulus, and thereby gave the latter the victory. Hyrcanus took refuge in the citadel of Jerusalem; but the capture of the Temple by Aristobulus compelled Hyrcanus to surrender. A peace was then concluded, according to the terms of which Hyrcanus was to renounce the throne and the office of high priest (comp. Schürer, "Gesch." i. 291, note 2), but was to enjoy the revenues of the latter office.

Intrigues of Antipater.

The struggle would have ended here but for Antipater. That astute Idumean saw clearly that it would be easier to reach the object of his ambition, the control of Judea, under the government of the weak Hyrcanus than under the warlike and energetic Aristobulus. He accordingly began to impress upon Hyrcanus' mind that Aristobulus was planning his death, finally persuading him to take refuge with Aretas, king of the Nabatæans. Aretas, bribed by Antipater, who also promised him the restitution of the Arabian towns taken by the Hasmoneans, readily espoused the cause of Hyrcanus and advanced toward Jerusalem with an army of fifty thousand. During the siege, which lasted several months, the adherents of Hyrcanus were guilty of two acts which greatly incensed the majority of the Jews: they stoned the pious Onias (see Onias ha-Me'aggel), and, instead of a lamb which the besieged had bought of the besiegers for the purpose of the paschal sacrifice, sent a pig. Onias, ordered to curse the besieged, prayed: "Lord of the universe, as the besieged and the besiegers both belong to Thy people, I beseech Thee not to answer the evil prayers of either." The pig incident is derived from rabbinical sources. According to Josephus, the besiegers kept the enormous price of one thousand drachmas they had asked for the lamb.

Intervention of the Romans.

While this civil war was going on the Roman general Scaurus went to Syria to take possession, in the name of Pompey, of the kingdom of the Seleucids. He was appealed to by the brothers, each endeavoring by gifts and promises to win him over to his side. At first Scaurus, moved by a gift of four hundred talents, decided in favor of Aristobulus. Aretas was ordered to withdraw his army from Judea, and while retreating suffered a crushing defeat at the hands of Aristobulus. But when Pompey came to Syria (63) a different situation arose. The conqueror of Asia, who had decided to bring Judea under the rule of the Romans, took the same view of Hyrcanus' ability, and was actuated by much the same motives, as Antipater: as a ward of Rome Hyrcanus would be more acceptable than Aristobulus. When, therefore, the brothers, and delegates of the people's party, which, weary of Hasmonean quarrels, desired the extinction of the dynasty, presented themselves before Pompey, he delayed the decision, in spite of Aristobulus' gift of a golden vine valued at five hundred talents. The latter, however, fathomed the designs of Pompey, and entrenched himself in the fortress of Alexandrium; but, soon realizing the uselessness of resistance, surrendered at the first summons of the Romans, and undertook to deliver Jerusalem over to them. The patriots, however, were not willing to open their gates to the Romans, and a siege ensued which ended with the capture of the city.

Thus, between the weakness of Hyrcanus and the ambition of Aristobulus, Judea lost its independence. Aristobulus was taken to Rome a prisoner, and Hyrcanus was reappointed high priest, but without political authority. This, however, was restored to him by Julius Cæsar, who made him ethnarch (47); but Hyrcanus left all authority in the hands of Antipater, who used it for the promotion of the interests of his own house. Indeed, Hyrcanus' incapacity and weakness were so manifest that, while he was defending Herod (whom he had previously saved from the hands of the Sanhedrin) before Mark Antony, the latter stripped him of his nominal political authority and of his title of ethnarch, and bestowed them upon the accused.

Carried Prisoner to Babylon.

The crisis which arose in Palestine in the year 40 put an end to the career of Hyrcanus. By the help of the Parthians, Antigonus was proclaimed king and high priest, and Hyrcanus was seized and carried to Babylonia, after being made permanently ineligible for the office of high priest by the loss of his ears. For four years, until 36, he lived amid the Babylonian Jews, who paid him every mark of respect. In that year Herod, who feared that Hyrcanus might induce the Parthians to help him regain the throne, invited him to return to Jerusalem. In vain did the Babylonian Jews warn him. Herod received him with every mark of respect, assigning to him the first place at his table and the presidency of the state council. But he only waited an opportunity to get rid of him. In the year 30, charged with plotting with the King of Arabia, Hyrcanus was condemned and executed.

Bibliography: Josephus, *Ant.* xiv. 5–13; idem, *B. J.* i. 8–13; Ewald, *Gesch.* iv. 524 *et seq.*; Grätz, *Gesch.* iii. 167 *et seq.*; Hitzig, *Gesch. des Volkes Israel*, ii. 500 *et seq.*; Schürer, *Gesch.* i. 338 *et seq.*

G. I. Br.

HYSSOP (Hebr. אזוב; so rendered after the Septuagint and the Vulgate; comp. also Josephus, "B. J." vi. 3, § 4): There is great uncertainty as to what specific plant is intended either by the Hebrew "ezob" or by the Greek ὕσσωπος, nor is it clear that the words are identical. The Greek ὕσσωπος was credited with purifying qualities (comp. Dioscorides, i. 105, iii. 30; Pliny, "Hist. Naturalis," xxvi. 15 *et seq.*; Porphyry, "De Abstin." iv. 6), and is commonly identified with the *Origanum Smyrnæum* or *O. Syriacum*, belonging to the order *Labiatæ*. The Hebrew "ezob" is described as a small plant found on or near walls (I Kings iv. 33), apparently of aromatic odor, so that it was burned with the Red Heifer (Num. xix. 6). It was also used in the purification of lepers and leprous houses (Lev. xiv. 4, 6, 49, 51; comp. Num. xix. 18; Ps. li. 9), and in the sprinkling of the blood of the paschal lamb on the door-posts (Ex. xii. 22).

The "ezob" is evidently not common hyssop (*Hyssopus officinalis*), which is not a native of Palestine. The Talmud (see below) also distinguishes the ezob of the Pentateuch from the Greek and Roman hyssop. Maimonides (on Neg. xiv. 6) interprets "ezob" by the Arabic "ṣa'tar," denoting some species of *Satureia*, which is cognate to the *Origanum* and of which the *S. Thymbra* is found in Palestine; so also the other old Jewish exegetes, as Saadia in his Arabic translation of the Pentateuch; Ḳimḥi in his "Oẓar ha-Shorashim," *s.v.*; Abu al-Walid, etc. Some modern authorities would identify the ezob with the caper-plant (*Capparis spinosa*), which abounds in Egypt, in the Sinaitic peninsula, and in Palestine, and the cleansing properties of which seem to have been traditional in the Orient. This view finds support in the similarity of "ezob" to "aṣaf," the Arabic name for the caper.

In Neg. xiv. 6 and parallels are enumerated, besides the ezob of the Pentateuch, five other kinds, namely, the Greek, the colored, the wild, the Roman, and that "with some [other] epithet." For the regulations of the ritual use of the ezob, see Parah xi., xii.; in Parah xi. 8 the ezob is considered as a wood; while in Suk. 13a it is counted among the reeds and branches with which the booth may be covered. With allusion to I Kings iv. 33 the ezob is metaphorically applied to the humble and lowly (M. Ḳ. 25b).

Bibliography: J. Forbes Royle, *On the Hyssop of Scripture*, in *Jour. Royal Asiatic Soc.* viii. 193–212; Tristram, *Nat. Hist.* p. 455.

E. G. H. I. M. C.

I

I. See Yod.

IBIS. See Heron.

IBN: Arabic word (in Hebrew אבן) meaning "son," and having the shortened form "ben" or "bin" (בן) when standing between the proper name of the father and that of the son, provided both names form part either of the subject or of the predicate of the sentence; plural, "banu" (nominative) and "bani" (accusative and genitive). It was common among the Semites and other peoples to designate a person as the son of so-and-so, the father's name being more usual than the mother's. In medieval Hebrew the Arabic word "ibn" was pronounced "aben" (comp. Geiger, "Moses ben Maimon," in "Nachgelassene Schriften," iii. 74), the change in the pronunciation of the first letter being due to the different value of א as a vowel-letter in the two languages. The abbreviation for אבן is ן', noteworthy as being the only instance of a word in Hebrew shortened at the beginning instead of at the end. This form, "son of so-and-so," came to be used in Arabic (as it was used also in the Bible) as a simple surname or family name (compare the names "Mendelssohn," "Johnson" = respectively "son of Mendel," "son of John").

Family Names Compounded of "Ibn."

In Hebrew writings the Jews rarely used "ibn" or "aben" before the proper name of the father, placing it more usually before the name of the supposed founder of the family. Naḥmanides (13th cent.) says that all the Arabs called themselves by the names of their respective ancestors, and all the Israelites who dwelt in Egypt by those of their families. Such family names, originally composed with אבן, are, for example: Ibn

‘Abbas
‘Abbasi
Abun
Adoniya
‘Aḳnin
‘Aḳra
‘Arama
‘Aṭṭar
Ayyub
Berakyah
Burgil
Dabi
Danan
Ezra
Fakhkhar
Fandari
Ḥasdai
Ḥason
Ḥayyun
Ḳimḥi
Laṭif
Migas
Sason
Verga

The Arabic "ibn" (אבן) as a designation for the "son" or "descendant" of some one became so naturalized in Hebrew that Joseph ibn Caspi (14th cent.) in his Hebrew lexicon really considered it to be a Hebrew word (אבן = "stone"), meaning the substance of a person or a thing.

In Spanish and Portuguese as well as in Latin translations of the Middle Ages (and hence in the rest of the European languages) "Ibn" is found in the forms "Iben" and "Iven," as in Hebrew, and in composition with other words formed such names as "Abenzabarre" ("Ibn Zabarra"), "Abendanan," "Abenshaprut," "Avengayet" ("Ibn Ghayyat"; see Jacobs in "J. Q. R." vi. 614), "Avencebrol," and finally "Avicebron" ("Ibn Gabirol"), "Averroes" ("Ibn Roshd"), "Avicenna" ("Ibn Sina"), etc.

BIBLIOGRAPHY: Steinschneider, *An Introduction to the Arabic Literature of the Jews*, in *J. Q. R.* ix. 228, 614; x. 120 *et seq.*; idem, *Die Arabische Literatur der Juden*, Introduction, pp. xv., xxxix.

T. M. Sc.

IBN ABUN, SAMUEL BEN YAḤYA. See SAMUEL IBN ABUN BEN YAḤYA.

IBN ALFANGE: Spanish author; flourished in the eleventh century. Nothing is known of his life except that he embraced Christianity in 1094 and filled the position of "official" under the famous hero Cid Campeador (Rodrigo, or Ruy Diaz de Vivar), who died at Valencia in 1099. Ibn Alfange wrote in Arabic a biography of his master, Spanish translations of which were made by the Spanish historian Pero Anton Beuter and by the Spanish poets.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i., No. 34; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 65; Steinschneider, *Die Arabische Literatur der Juden*, § 90b.

G. I. Br.

IBN BAL‘AM, ABU ZAKARYA YAḤYA (R. JUDAH): Hebrew grammarian of Toledo, Spain, about 1070–90. In the introduction to his "Moznayim" Abraham ibn Ezra mentions Ibn Bal‘am among the early masters of Hebrew grammar, and Moses ibn Ezra, in his "Kitab al-Muḥaḍarah," gives the following data:

> "Ibn Bal‘am came from a respected family in Toledo, and settled later in Seville. In his old age he devoted himself to the study of law [that is, to theology]. He possessed a quick comprehension and an excellent memory. His style was direct and terse, so that he could present comprehensive subjects in a few words. His literary work extended especially to compendious treatises, in which he availed himself of the thorough and comprehensive studies of his predecessors, but from which he extracted with care only their most essential and valuable contents. . . . Against his otherwise noble character and sedate nature his irritable temperament stood in marked contrast. Nobody escaped his criticism, which consisted not merely in the pointing out of faulty passages, but in a trenchant and ruthless analysis of their errors."

This characterization is fully borne out by Ibn Bal‘am's writings.

Ibn Bal‘am wrote altogether in Arabic. Some of his works are known only from quotations or references, by himself or by others. Those of his writings which have been preserved are partly in Arabic, partly in Hebrew translations. The following works are known to be his: (1) "Ta’lif fi al-Muṭabiḳ wal-Mujanis" (in Hebrew, "Sefer ha-Tagnis"), on Hebrew homonyms, still unpublished. Only a fragment of the original Arabic has been preserved (see Poznanski in "R. E. J." xxxvi. 298). (2) "Ḥuruf al-Ma‘ani" (in Hebrew, "Otiyyot ha-‘Inyanim"), on Hebrew particles. Its publication was commenced by S. Fuchs in "Ha-Ḥoḳer" (i. 113 *et seq.*), but was not finished. Fragments of the original Arabic are to be found in the notes to Ibn Janaḥ's "Kitab al-Uṣul," published by Neubauer. (3) "Al-Af‘al al-Mushtaḳḳah min al-Asma’" (in Hebrew, "Ha-Pe‘alim Shehem mi-Gizrat ha-Shemot"), on verbs; published by G. Polak in "Ha-Karmel" (iii. 321 *et seq.*), and republished by B. Goldberg and Adelman in "Ḥayye ‘Olam" (Paris, 1879). A third edition was begun in "Ha-Misderonah" (i. 21 *et seq.*), but remained unfinished. (4) "Al-Irshad," a lost grammatical treatise mentioned by Ibn Barun ("Kitab al-Muwazanah," p. 21). (5) "Ta‘did Mu‘jizat al-Taurat wal-Nubuwwat," an enumeration of the miracles in the Pentateuch and in the Prophets. It is mentioned by Moses ibn Ezra, but is otherwise unknown. (6) "Kitab al-Tarjiḥ," a commentary to the Pentateuch; unpublished; only Numbers and Deuteronomy are extant. (7) "Nuḳaṭ al-Miḳra," a short Biblical commentary. The greater part of this work is still in existence. The commentary on the Book of Isaiah has been published by Derenbourg ("R. E. J." xvii. 172 *et seq.*). (8) Two liturgical hymns; Hebrew translations (see Landshuth, "‘Ammude ha-‘Abodah," i. 66).

In addition to the above, a work on Masoretic rules and accents, "Hidayat al-Ḳari" (in Hebrew, "Horayat ha-Ḳore"), an extract from which, under the title "Ṭa‘ame ha-Miḳra," was published by Mercier (Paris, 1565), who also published the second part, containing the accentuation of the books of Psalms, Proverbs, and Job (*ib.* 1556), has usually been attributed to Ibn Bal‘am. Wickes, however, who published the Arabic original on the poetic accents, has questioned this authorship.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* § 548; *Zeit. für Hebr. Bibl.* i. 96, iv. 17; S. Fuchs, *Studien über Abu Zakarija Jahja (R. Jehudah) Ibn Bal‘am*, i., Berlin, 1893.

G. C. L.

IBN BARUN, ABU IBRAHIM ISḤAḲ: Spanish grammarian; lived in the eleventh and twelfth centuries, probably at Barcelona. He was a pupil of the grammarian Levi ibn Tabban of Saragossa (author of the "Mafteaḥ"), and a contemporary of Judah ha-Levi and Moses ibn Ezra, who dedicated to him several of their poems; the latter also wrote an elegy on his death (comp. "Kokebe Yiẓḥaḳ," 1858, p. 28; Neubauer, "Cat. Bodl. Hebr. MSS." No. 1972; Brody, in "Monatsschrift," xl. 33). Ibn Barun was well versed in Arabic literature, and was the first to realize the close connection existing between Hebrew grammatical and lexicographical forms and those of the Arabic. This connection was pointed out by him in a work entitled "Kitab al-Muwazanah," divided into two parts, the first treating of Hebrew grammar in comparison with Arabic, the second of lexicography. Fragments of this work, which until recently was known only from quotations, were discovered in the Imperial Library of St. Petersburg, and published, with introduction, translation, and notes in Russian, by Paul v. Kokowzow (St. Petersburg, 1894).

Ibn Barun frequently quotes the Koran, the "Mu'allaḳat," the "Kitab al-'Ain" of Khalil, and many other standard works of Arabic literature, with which he was thoroughly acquainted. His Hebrew sources were Saadia Gaon, Hai Gaon, Dunash ibn Tamim, Ḥayyuj (whose theories he frequently criticized), Ibn Janaḥ, Samuel ha-Nagid, Solomon ibn Gabirol, Ibn Jashush, Ibn Bal'am, and Moses Gikatilla. Moses ibn Ezra says that Ibn Barun also compared Hebrew with Latin and Berber, and that his dictionary is superior to that of Dunash ibn Tamim. Nevertheless, Ibn Barun's work passed almost unnoticed by the Hebrew philologists of the Middle Ages. He is mentioned by name only by Moses ibn Ezra in his treatise on Hebrew poetry and rhetoric. Several of his comparisons are cited without acknowledgment by Joseph Ḳimḥi, by Abraham ben Solomon of Yemen in his work on the Prophets, and by an anonymous fifteenth-century commentator to the "Moreh Nebukim."

Bibliography: Steinschneider, *Cat. Bodl.* col. 1060; idem, in Kobak's *Jeschurun*, ix. 66–67; idem, *Die Arabische Litteratur der Juden*, § 97; J. Derenbourg, in *R. E. J.* xxx. 156; Bacher, in Stade's *Zeitschrift*, xiv. 223 *et seq.*; Neubauer, in *J. Q. R.* vi. 567; Eppenstein, in *R. E. J.* xli. 233; idem, in *Ha-Eshkol*, ii. 198; David von Günzburg, in *Ha-Meliẓ*, 1895, Nos. 152, 176, 225, 226.

T. I. Br.

IBN BILIA, DAVID BEN YOM-ṬOB: Portuguese philosopher; lived in the thirteenth and fourteenth centuries. Steinschneider believes him to have been the father of the astronomer Jacob Poel. Ibn Bilia was the author of many works, the greater part of which, no longer in existence, are known only by quotations. Among them were: "Me'or 'Enayim," a commentary on the Pentateuch, quoted by Caspi, Levi ben Gershon, and chiefly by the author's countryman Samuel Zarza, who often criticized Ibn Bilia's interpretations as being too mystical; "Yesodot ha-Maskil," published, with a French translation by S. Klein, in the collection "Dibre Ḥakamim," Metz, 1849. In the "Yesodot" Ibn Bilia propounded thirteen articles of belief in addition to those of Maimonides. These are: (1) The existence of incorporeal intellects; (2) The creation of the world; (3) The existence of a future life; (4) Emanation of the soul from God; (5) The soul's existence through its own substance and its self-consciousness; (6) Its existence independent of the body it subsequently occupies; (7) Retribution of the soul; (8) Perdition of the souls of the wicked; (9) Superiority of the Mosaic law over philosophy; (10) The presence of an esoteric as well as an exoteric meaning in Holy Scripture; (11) Inadmissibility of emendations of the Torah; (12) The reward of the fulfilment of the divine precepts implied in the precepts themselves; (13) The inadequacy of ceremonial laws alone for the realization of human perfection. These, together with the thirteen articles of Maimonides, make twenty-six, the numerical value of the Tetragrammaton.

Ibn Bilia also wrote "Ẓiyyurim," an ethical work; "Kilale ha-Higgayon," a work on logic, of which only a fragment has been preserved (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2168); "Ma'amar bi-Segullot 'Or ha-Naḥash," a treatise on the medicinal virtues of the skin of the serpent, translated from Johannes Paulinus' Latin translation "Salus Vitæ" (Munich, No. 228); a treatise on astrology and its connection with medicine.

Bibliography: Zunz, *Additamenta zu Delitzsch's Katalog der Leipziger Bibliothek*, p. 326; Dukes, in *Literaturblatt des Orients*, viii. 116, 456; idem, *Naḥal Ḳedumim*, p. 48; Senior Sachs, *Ha-Paliṭ*, pp. 31–33; Steinschneider, *Cat. Bodl.* col. 857; Kayserling, *Gesch. der Juden in Portugal*, p. 68; Steinschneider, *Hebr. Uebers.* pp. 499, 806.

K. I. Br.

IBN DANAN, SAADIA BEN MAIMUN BEN MOSES: Lexicographer, philosopher, and poet; flourished at Granada in the second half of the fifteenth century. He exercised the function of dayyan at Granada and enjoyed a great reputation as Talmudist. When the Jews were banished from Spain, Saadia and his father, Maimun, settled at Oran, where they remained until their deaths (compare Neubauer, "Cat. Bodl. Hebr. MSS." No. 1492).

Ibn Danan was the author of the following works: (1) "Al-Ḍaruri fi al-Lughah al-'Ibraniyyah" (The Necessary [Rule] of the Hebrew Language), a Hebrew grammar with a chapter on Hebrew prosody (this chapter, translated by the author into Hebrew at the request of his pupils not acquainted with Arabic, was published by A. Neubauer in his "Meleket ha-Shir," Frankfort, 1865); (2) a Hebrew dictionary in Arabic; (3) commentary on ch. liii. of Isaiah, published by Neubauer in "The Fifty-third Chapter of Isaiah According to the Jewish Interpreters," Oxford, 1877; (4) a philosophical treatise on the shape of the letters of the alphabet, still extant in a manuscript in the Bodleian Library which contains many other small treatises by Danan on various subjects; (5) "Sefer he-'Aruḳ," a Talmudical lexicon, still extant in manuscript (compare Neubauer, "Cat. Bodl. Hebr. MSS." No. 1492); (6) responsa, printed at the end of the collection of responsa entitled "Pe'er ha-Dor," by Maimonides (§§ 225–230); (7) "Ma'amar 'al Seder ha-Dorot" (Treatise on the Order of the Generations), giving the chronology of the Jewish kings, published by Edelmann in "Ḥemdah Genuzah," Königsberg, 1856; (8) "Ḳaṣidah," a poem in honor of Maimonides' "Moreh Nebukim," inserted in the collection "Dibre Ḥakamim" published by Eliezer Ashkenazi of Tunis (Metz, 1849).

Bibliography: Dukes, *Naḥal Ḳedumim*, p. 1, note; Neubauer, in *Journal Asiatique*, 1862, ii. 256 *et seq.*; idem, *Cat. Bodl. Hebr. MSS.* Nos. 1492, 2061 (3), 2233; Carmoly, in the Life of Azulai, at the beginning of the *Shem ha-Gedolim*; idem, *Itinéraires*, p. 330; Steinschneider, *Cat. Bodl.* col. 2156; Blumgrund, *Life and Works of Saadia ibn Danan* (in Hungarian), Presburg, 1900; Bacher, *Rev. Ét. Juives*, xli. 268 *et seq.*; Steinschneider, *Die Arabische Litteratur der Juden*, p. 142.

G. I. Br.

IBN DAUD HA-LEVI. See Abraham ibn Daud.

IBN EZRA, ABRAHAM BEN MEÏR (ABEN EZRA): Scholar and writer; born 1092–1093; died Jan. 28 (according to Rosin, Reime und Gedichte, p. 82, n. 6, 1167 (see his application of Gen.

xii. 4 to himself). His father's name was Meïr and his family was probably a branch of the Ibn Ezra family to which Moses ibn Ezra belonged. Moses in his poems mentions Abraham by his Arabic name, Abu Isḥaḳ (Ibrahim) ibn al-Majid ibn Ezra (Steinschneider, "Cat. Bodl." col. 1801), together with Judah ha-Levi. Both were, according to Moses, from Toledo, and afterward settled in Cordova. Ibn Ezra himself once—in an acrostic—names Toledo as his native place ("Monatsschrift," xlii. 19) and at another time Cordova (beginning of the Ḥayyuj translation). According to Albrecht ("Studien zu den Dichtungen Abraham ben Ezra," in "Z. D. M. G." *l.c.* p. 422), it is certain that he was born in Toledo. Through his emigration from Spain his life was divided into two periods. In the first and longer of these, which extended almost to the year 1140, he won for himself in his native land a name as a poet and thinker. Moses ibn Ezra, who was an intimate friend of his, extols him as a religious philosopher ("mutakallim") and as a man of great eloquence; and a younger contemporary, Abraham ibn Daud, at the end of his history ("Sefer ha-Ḳabbalah," ed. Neubauer, p. 81), calls him the last of the great men who formed the pride of Spanish Judaism and who "strengthened the hands of Israel with songs and with words of comfort." In this first period of his life Ibn Ezra's creative activity was chiefly occupied with poetry; and the greater number of his religious and other poems were probably produced during that time. He likes to call himself "the poet" ("ha-shar," introduction to Pentateuch commentary) or "father of poems" (end of the versified calendar regulations); and in a long poem of lamentation (Rosin, "Reime und Gedichte des Abraham ibn Ezra," p. 88) he says: "Once in my youth I used to compose songs with which I decorated the Hebrew scholars as with a necklace." The fact, however, that Ibn Ezra had pursued serious studies in all branches of knowledge during his life in Spain, is shown by the writings of the second period of his life. The wealth and variety of their contents can be explained only by the compass and many-sidedness of his earlier studies.

First Period: to 1140.

His Friends.

The most prominent scholars among the Jews of Spain were Ibn Ezra's personal friends: in Cordova itself, which was his permanent residence, Joseph ibn Ẓaddiḳ and especially Judah ha-Levi. The latter was only a few years older than Ibn Ezra; and on one occasion addressed a very witty saying to Ibn Ezra's father-in-law (see Geiger, "Nachgelassene Schriften," iv. 332). In his Bible commentary Ibn Ezra afterward reported many text interpretations from his talks with Judah ha-Levi (see Bacher, "Die Bibelexegese der Jüdischen Religionsphilosophen," etc., pp. 132 *et seq.*). That he associated and debated with the representatives of Karaism, which was so widely spread in Spain in his time, and that he was well acquainted with their literature, is shown by many passages in his commentary on the Bible.

Ibn Ezra nowhere says anything about his family connections; but from a remark in a long comment on Ex. ii. 2 it may be concluded that his marriage had been blessed with five children. They probably died early, however, except his son Isaac, who left Spain at the same time as his father, and who in 1143 composed in Bagdad songs in honor of the Arab Hibat Allah (Nathanael). According to Albrecht, however, Abraham left Spain after Isaac, perhaps because of the conversion of the last-named to Islam, and with the purpose of bringing him back to Judaism. Isaac's conversion was a severe blow to his father; and the latter expressed his grief in two moving poems ("Diwan," Nos. 203 and 205; Rosin, *l.c.* pp. 84 *et seq.*). Albrecht says Ibn Ezra left Spain in 1137. Unable to bring his son back to Judaism, he went to Rome (1140), where after many troubles he found a period of rest.

His Son Isaac.

Second Period: After 1140.

In the second half of his life one must imagine Ibn Ezra a lonely man, who, bound by no family ties, led the unsettled life of a wanderer. Nevertheless he resided for periods of several years in various places each. The year 1140 is given as the definite date with which this second period begins. In that year he composed several works in Rome. This date, as well as those following, is furnished by Ibn Ezra in some of his works. He says of himself in the introductory poem to his Kohelet commentary: "He departed from his native place, which is in Spain, and came to Rome." But this proves nothing against the supposition that some at least of his journeys in northern Africa and Egypt, concerning which there is definite information, were made between his departure from Spain and his arrival at Rome. Ibn Ezra was perhaps in Africa at the same time with Judah ha-Levi. A statement of Solomon ibn Parḥon's ("Maḥberet he-'Aruk," 4b) seems to speak of their joint stay there, although his remark may have another meaning. But it is possible that Ibn Ezra's travels in the East, which, as many suppose, took him to Palestine and even to Bagdad (tradition states that he went even as far as India), interrupted his stay in Italy, or occurred between that time and his sojourn in Provence.

In Provence.

A whole series of works on Bible exegesis and grammar was the fruit of his stay in Italy. He is known to have been in the following cities: Rome (1140), Lucca (1145), Mantua (1145–46), Verona (1146–1147). In Rome he had for a pupil Benjamin b. Joab, for whose benefit he composed his commentary on Job. Ibn Ezra went to Provence before 1155, stopping in the town of Béziers, where he wrote a book on the names of God, dedicated to his patrons Abraham b. Ḥayyim and Isaac b. Judah. A native of that city, Jedaiah Bedersi, speaks enthusiastically, more than a hundred and fifty years afterward, of Ibn Ezra's stay in Provence (Solomon ibn Adret, Responsa, No. 418). Judah ibn Tibbon of Lunel, a contemporary of Ibn Ezra, speaks of the epoch-making importance of the latter's stay in southern France (preface to "Riḳmah"). Ibn Ezra was in Narbonne in, or shortly before, 1139, and answered certain questions for David b. Joseph. He made a stay of several years in northern France, in the town of Dreux (department of Eure). On account of a corruption (רדום) of the Hebrew name of this town (דרום), it was for a long time thought that Ibn Ezra wrote his works on the Island of Rhodes, and later (since Grätz) that he wrote them in the town of Rodez (Rhodez) in southern France ("R. E. J." xvii. 301; "Monatsschrift," xlii. 22).

In Northern France.

In Dreux Ibn Ezra completed several of his exegetical works, and, after recovering from an illness, began a new commentary on the Pentateuch ("Monatsschrift," xlii. 23). In 1158 Ibn Ezra was in London, where he wrote his religio-philosophic work "Yesod Mora" for his pupil Joseph b. Jacob, also his letter on the Sabbath. In northern France Ibn Ezra came into personal contact with the celebrated grandson of Rashi, R. Jacob Tam, and a poem in praise of his brother R. Samuel b. Meïr written there by Ibn Ezra has been preserved (Rosin, *l.c.* p. 225).

In 1160 he was again in Provence, and at Narbonne he translated an astronomical work from the Arabic. If the dates given in a poem concluding his commentary on the Pentateuch are correct (comp. Rosin, *l.c.* p. 81), Ibn Ezra's life ended at the place where the second period of his activity began, namely, Rome, where he put the finishing touches to his commentary and probably also began his last grammatical work ("Safah Berurah"). In the introductory verse of this uncompleted work, which he wrote for his pupil Solomon, Ibn Ezra expresses the hope that "it will be a legacy of Abraham the son of Meïr, and will preserve his memory from generation to generation." These are the farewell words of a writer who at the same time feels his end approaching and reckons on lasting fame. If Abraham Zacuto's statement ("Yuḥasin," ed. London, p. 218)—which, however, is not substantiated—be accepted, that Ibn Ezra died in Calahorra (in northern Spain on the boundary between Navarre and Old Castile), it must be supposed that a longing to see his old Spanish home made him leave Rome and that he died on the way on Spanish soil.

In one of his best-known poems ("Nedod Hesir Oni") Ibn Ezra has characterized the second period of his life in the words: "I resided in that place as a stranger, wrote books, and revealed the secrets of knowledge." He is the only example of a wandering scholar who developed an unusually rich literary activity in his roaming existence under the stress of circumstances, and who wrote works of lasting importance.

A Roving Scholar.

Ibn Ezra himself regarded his life as that of an exile. He always called himself a Spaniard ("Sefardi"), and gives a touching expression of his love for his fatherland in an elegy on the persecution by the Almohades which began in 1142. In this poem ("Diwan," No. 169) he enumerates the Spanish and the North-African towns in which the communities fell victims to the persecution. His remark on the commandment concerning the festal bunch of greens (Lev. xxiii. 40) gives a glimpse into his longing for his beautiful native land: "Whoever is exiled from Arabian lands to the lands of Edom [Christian Europe] will understand, if he has eyes, the deep meaning of this commandment."

The wandering life of an exile, such as Ibn Ezra led for nearly three decades, gave him the opportunity to carry out a mission which was to an eminent degree historical. He became a propagator

His Mission.

among the Jews of Christian Europe, who were unacquainted with Arabic, of the science of Judaism, a science which had been founded long before with that language as its literary medium. He was fitted for this mission, as no one else, through the versatility of his learning and through his clear and charming Hebrew style. The great compass of his literary activity will be seen from the following résumé of his works:

Biblical Exegesis: Ibn Ezra's importance in this field has already been mentioned (see JEW. ENCYC. iii. 169, *s.v.* BIBLE EXEGESIS). His chief work is the commentary on the Pentateuch, which, like that of Rashi, has called forth a host of supercommentaries, and which has done more than any other work to establish his reputation. It is extant both in numerous manuscripts and in printed editions (1st ed., Naples, 1488). The commentary on Exodus published in the printed editions is a work by itself, which he finished in 1153 in southern France. A shorter commentary on Exodus, more like the commentaries on the remaining books of the Pentateuch, was first published in 1840 at Prague (ed. I. Reggio). A combination of these two

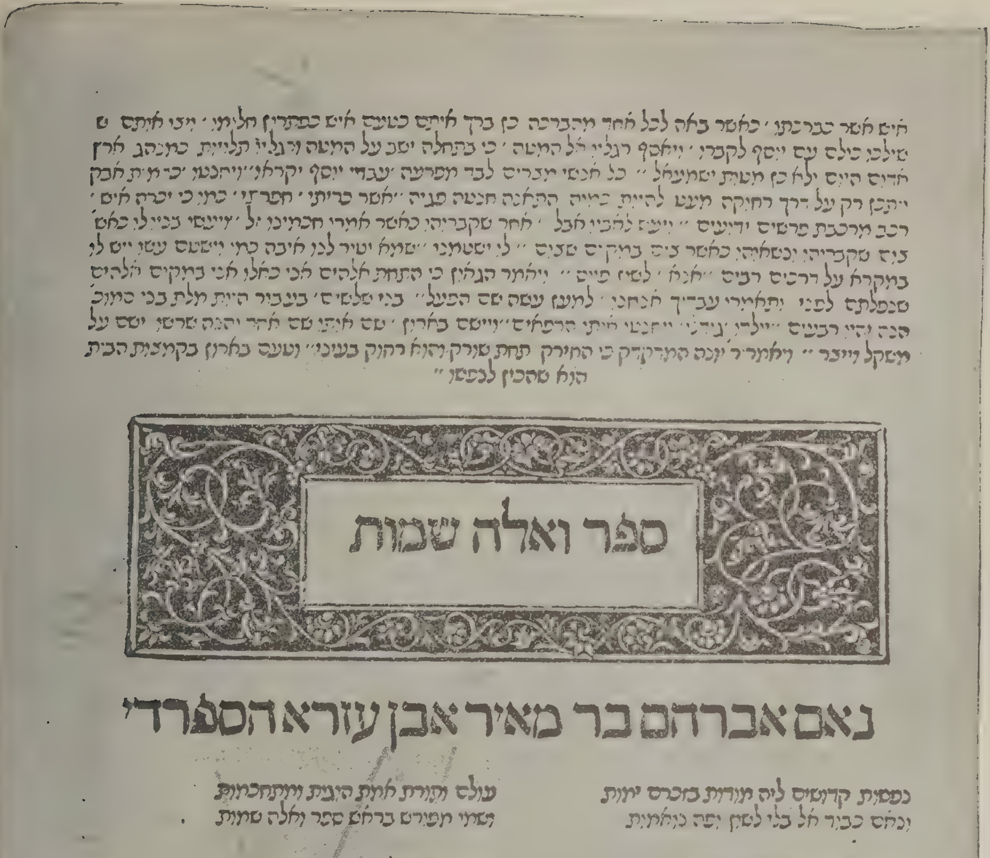
Commentaries.

commentaries is found in an old and important Cambridge MS. (Bacher, "Varianten zu Abraham ibn Ezra's Pentateuchcommentar, aus dem Cod. in Cambridge No. 46," Strasburg, 1894). M. Friedländer has published the beginning of a second commentary on Genesis ("Essays," 1877). The complete commentary on the Pentateuch, which, as has already been mentioned, was finished by Ibn Ezra shortly before his death, was called "Sefer ha-Yashar." In the rabbinical editions of the Bible the following commentaries of Ibn Ezra on Biblical books are likewise printed: Isaiah (1874; separate ed. with English translation by M. Friedländer); the Twelve Minor Prophets; Psalms; Job; the Megillot; Daniel. The commentaries on Proverbs and Ezra (with Nehemiah) which bear Ibn Ezra's name are by Moses Ḳimḥi. Another commentary on Proverbs, published in 1881 by Driver and in 1884 by Horowitz, is also erroneously ascribed to Ibn Ezra. Additional commentaries by Ibn Ezra to the following books are extant: Song of Solomon (ed. Mathews, 1874); Esther (ed. Zedner, 1850); Daniel (ed. Mathews, 1877). He also probably wrote commentaries to a part of the remaining books, as may be concluded from his own references (see Ludwig Levy, "Reconstruction des Commentars Ibn Ezra's zu den Ersten Propheten," Berlin, 1903).

Hebrew Grammar: (1) "Moznayim" (1140), chiefly an explanation of the terms used in Hebrew grammar; as early as 1148 it was incorporated by Judah Hadassi in his "Eshkol ha-Kofer," with no mention of Ibn Ezra (see "Monatsschrift," xl. 74), first ed. in 1546. (2) Translation of the work of Ḥayyuj into Hebrew (ed. Onken, 1844). (3) "Sefer ha-Yesod," or "Yesod Diḳduḳ," still unedited (see Bacher, "Abraham ibn Ezra als Grammatiker," pp. 8-17). (4) "Ẓaḥot" (1145), on linguistic correctness, his best grammatical work, which also contains a brief outline of modern Hebrew meter; first ed. 1546. (5) "Safah Berurah" (see above), first ed. 1830. (6) A short outline of grammar at the beginning of the unfinished commentary on Genesis. The importance of Ibn Ezra's grammatical writings has already been treated in GRAMMAR, HEBREW.

Smaller Works, Partly Grammatical, Partly Exegetical: (1) "Sefat Yeter," in defense of Saadia Gaon against Dunash ben Labraṭ, whose criticism of Saadia, Ibn Ezra had brought with him from Egypt; published by Bislichs 1838 and Lippmann 1843. (2) "Sefer ha-Shem," ed. Lippmann, 1834. (3) "Yesod Mispar," a small monograph on numerals, ed. Pinsker, 1863, at the end of his book on the Babylonian-Hebrew system of punctuation. (4) "Iggeret Shabbat," a responsum on the Sabbath, dated 1158, ed. Luzzatto, in "Kerem Ḥemed," iv. 158 *et seq.*

Religious Philosophy: "Yesod Mora" (1158), on the division of and reasons for the Biblical commandments; 1st ed. 1529. For Ibn Ezra's religious philosophy, in which Neoplatonic ideas predominate, see Rosin in "Monatsschrift," xlii., xliii. Rosin has not noticed the metaphysical works "'Aruggat ha-Ḥokmah" and "Pardes ha-Mezimmah" (see "Kerem Ḥemed," iv. 1-5), written in rimed prose, the authenticity of which is



חיים אשר עברתי · כאשר באה לכל אחד מהברכה כן ברך אותם כטעם איש כפתרון חלומו · ויצו אותם שילכו כולם עם יוסף לקברו · ויאסף רגליו אל המטה · כי בתחלה ישב על המטה ורגליו תלויות כמנהג ארץ אדום היום ולא כן מטות ישמעאל ·· כל אנשי מצרים לבד מפרעה · עבדי יוסף יקראו ·· ויחנטו · כי מית אבק יתכן רק על דרך רחוקה מעט להיות כמו התאנה חנטה פגיה ·· אשר כריתי · חפרתי · כמו כי יכרה איש · רכב מרכבת פרשים ידועים ·· ויעש לאביו אבל · אחר שקברוהו כאשר אחרי חכמינו ז״ל · ויעשו בניו לו כאשר צום שקברוהו ונשאוהו כאשר צום במקום שנים ·· לו ישטמנו · ישמח יותר לבן איבה כמו וישטם עשו · ויש לו במקרא על דרכים רבים ·· אנא · לשון פיוס ·· ויאמר הגאון כי התחת אלהים אני כאלו אני במקום האלהים שנפלתם לפני ותאמרו עבדיך אנחנו · למען עשה שם הפעל ·· בני שלשים · בעבור היות אלת בני בתוך הבה והיו רבעים ·· ילדו גדלו · ויחנטו אותו הרפאים ·· ויישם בארון · שם אותו שם אחר ויהגה שרשו ישם על משקל וייבר ·· ואמר ר׳ יונה המדקדק כי החירק תחת שורק והוא רחוק בעיני ·· וטעם בארון בקמצות הבית הוא שהכין לנפשו ··

ספר ואלה שמות

נאם אברהם בר מאיר אבן עזרא הספרדי

נפשות קדושים ליה מודות במכרס יעות
ונאם כביר אל בלי לשון ושפה נואמות

ברוך השם אלהי תעצומות
והוא הכותן תבונות לנשמות
ובספר הזה מהומות ואימות
ואלה התחדשו אחרי מות
ונולד אבי הנבואות והחכמות
ויוציא את אבותינו מידיהם רמות
ויעש לעיניהם בבריאה נקמות
והן בכתב אמת רשומות
דבר משכן כעשה מתרומות.

עולם והורות אמת היצות ומתחכמות
ושתי תפירש בראש ספר ואלה שמות

אשר בימיני לנגח נעיות
להוכיח לאחר כל תעלומות
שמכלאו הוריני כריב כלמות
כזיר אחים בעל החלומות
וקנא השם בעל חמות
ברב כסף וזהב ושלמות
ויאר לבותם בתורות תמימות
וגם סודות ופליאות סתומות
בסוף ספר ואלה שמות

ואלה · טעם הוי״ו בעבור שהזכיר בסוף הספר הראשון כי יוסף ראה לבניו בני שלשים · הזכיר כי אחיו ברדתם היו מעטים · ופרו ורבו · ואלה אלה · גם בארון ההוא שוה לזכרים ולנקבות · וכתיב את כל התועבות האל׳ · ואחרי מכל התועבות האלה · לאנשים האל׳ ואלה יולדו להרפה · מה אעשה לאלה · וככה אלת לא׳ הסכמות הלא׳ הנער הלז · ובעבור היות אלת אלה אלעיל · היה ההא כיוסף · כהא לאלה נחלה מצרים ·· ושם · לשון זכר · ושמות · לשון רבי׳

PAGE FROM THE FIRST EDITION OF ABRAHAM IBN EZRA'S COMMENTARY TO THE PENTATEUCH, NAPLES, 1488.
(In the Columbia University Library, New York.)

maintained by Schreiner ("Der Kalam in der Jüdischen Litteratur," p. 35).

Mathematics, Astronomy, Astrology: (1) "Sefer ha-Eḥad," on the peculiarities of the numbers 1-9 (ed. Pinsker and Goldhardt, Odessa, 1867). (2) "Sefer ha-Mispar" or "Yesod Mispar," arithmetic. Steinschneider, on the basis of twenty manuscripts, describes its contents in "Abraham ibn Ezra," pp. 103-118. (3) "Luḥot," astronomical tables. (4) "Sefer ha-'Ibbur," on the calendar (ed. Halberstam, 1874). (5) "Keli ha-Neḥoshet," on the astrolabe (ed. Edelmann, 1845). (6) "Shalosh She'elot," answer to three chronological questions of David Narboni (ed. Steinschneider, 1847). (7) Translation of two works by the astrologer Mashallah: "She'elot" and "Ḳadrut" (Steinschneider, "Hebr. Uebers." pp. 600-603). The second work was edited by M. Grossberg in an appendix to Dunash b. Tamim's "Yeẓirah" commentary, London, 1902. Various astrological writings in two versions (written in 1146 and 1198; see Steinschneider, "Abraham ibn Ezra," pp. 126 *et seq.*; idem, "Cat. Bodl." col. 687).

Pseudepigraphic: The two commentaries on Biblical books which are falsely ascribed to Ibn Ezra mentioned above. In addition: (1) "Sefer ha-'Aẓamim" (Steinschneider, "Hebr. Uebers." p. 448). (2) "Sha'ar ha-Shamayim," the introduction to which has been published by Luzzatto in "Betulat Bat Yehudah," pp. v.-xi. See, further, Steinschneider, "Abraham ibn Ezra," pp. 71-75; *idem*, "Die Arabische Litteratur der Juden," p. 156.

As Poet.

Some of Ibn Ezra's poems are contained in the "Diwan" (260 numbers), which was edited by I. Egers from the only manuscript in existence. This also contains the religio-philosophical poem "Ḥai b. Meḳiẓ," in rimed prose, the contents of which are based on an Arabic prose work of Avicenna (Ibn Sina). Besides those contained in the "Diwan," there are a great many other poems by Ibn Ezra, some of them religious (the editor of the "Diwan" in an appended list mentions nearly 200 numbers) and some secular. Rosin has critically edited and translated a considerable number of these in several yearly reports of the Breslau Seminary (1885 to 1894). They have also been edited, together with an introduction and notes, by David Kahana, 2 vols., Warsaw, 1894.

Al-Ḥarizi ("Taḥkemoni," iv.) says of Ibn Ezra's poetry: "The poems of Ibn Ezra provide help in time of need, and cause refreshing rain in time of drought. All of his poetry is lofty and admirable in its contents." Zunz ("Literaturgesch." p. 207) says: "Through him the gap between piyyuṭ [synagogal poetry] and classic style came clearly to be recognized. Yet poetry was not his special line of activity. Number and measure lurk in his verses, and flashes of thought spring from his words—but not pictures of the imagination."

It should also be noticed that no work by Ibn Ezra in Arabic has been preserved, although he was perfectly familiar with that language.

Bibliography: Grätz, *Gesch.* vi., especially note 8; Steinschneider, *Cat. Bodl.* cols. 680-689; idem, *Abraham ibn Ezra*, in *Zeitschrift für Mathematik und Physik*, xxv., Supplement, pp. 28, 59; D. Rosin, *Reime und Gedichte des Abraham ibn Ezra*, Breslau, 1885-94; *idem*, in *Monatsschrift*, xlii. 18-26; M. Friedländer, *Essays on the Writings of Ibn Ezra*, London, 1877; W. Bacher, *Abraham ibn Ezras Einleitung zu Seinem Pentateuchcommentar*, Vienna, 1876; idem, *Abraham ibn Ezra als Grammatiker*, Strasburg, 1882; *idem*, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 185-190, 289-306; Albrecht, *Studien zu den Dichtungen Abrahams ben Ezra*, in *Z. D. M. G.* lvii. 421 *et seq.*

G. W. B.

IBN EZRA, ISAAC (ABU SA'D): Spanish poet of the twelfth century; son of Abraham ibn Ezra. He won fame as a poet at an early age, probably while still in his Spanish home. Al-Ḥarizi ("Taḥkemoni," iii.) says of him: "Like his father, Isaac also drew from the springs of poetry; and some of the father's brilliancy flashes in the songs of the son." He probably left Spain with his father, before 1140. In 1143 Isaac was in Bagdad as a protégé of the Arab Abu al-Barakat Hibat Allah (Nathanael). The poem in which he extols his patron and his commentary on Ecclesiastes has been preserved (ed. by Dukes in "Kokebe Yiẓḥaḳ," xxiv.; comp. Steinschneider, "Hebr. Bibl." i. 91). When Hibat Allah became converted to Islam, Isaac ibn Ezra followed his example. Al-Ḥarizi says (*ib.*): "But when he came into Eastern lands the glory of God no longer shone over him; he threw away the costly garments of Judaism, and put on strange ones." Abraham ibn Ezra mourned in two elegies over the apostasy of his son. One of these poems was composed three years after Isaac's abandonment of Judaism, as appears from the second strophe. Abraham ibn Ezra, therefore, could not have heard of the sad event until a long time afterward. Regarding the possible identity of Isaac ibn Ezra and an Isaac b. Abraham ha-Sefaradi, for whom a copy of the Hebrew translation of Ḥayyuj's works and of the Mustalḥiḳ was made by Abu al-Walid, see "R. E. J." xx. 140.

Bibliography: Grätz, *Gesch.* 3d ed., vi. 255; Steinschneider, *Abraham ibn Ezra*, p. 68; idem, *Die Arabische Literatur der Juden*, p. 184; Brody, *Hebr. Bibl.* iii. 124-126.

G. W. B.

IBN EZRA, JOSEPH BEN ISAAC: Oriental rabbi of the sixteenth and seventeenth centuries; descendant of the Ibn Ezra family of Spain. Brought up in Salonica, he studied under the direction of Samuel di Modena, and became head of the Talmudic school there; among his pupils were Aaron Ḥazzan, Meïr Melammed, and Shabbethai Jonah. Late in life Ibn Ezra was compelled to seek refuge in Constantinople, whence he was called to the rabbinate of Sofia, in which city he died. Ibn Ezra was a learned Talmudist, and his works were highly esteemed. He wrote: "Rosh Yosef," a commentary on the Ṭurim, of which the part treating of communal taxes and contributions was published at Salonica (1601), under the title "Massa' Melek"; "'Aẓamot Yosef," commentary on Ḳiddushin (*ib.* 1601; Berlin, 1699; Fürth, 1767). In the preface to the latter the author states that the object of the commentary is to give, in addition to the ordinary exposition of the text ("peshaṭ"), a clear insight into the methodology of the Talmud. He states further that the responsa of Joseph ibn Leb (1576), which reached him after he had finished his commentary, compelled him to make some changes therein. Appended to the work are the halakic decisions of the treatise in question with explanations of some difficult passages in various other treatises. Ibn Ezra also wrote: a commentary on Baba Meẓi'a, mentioned in the "'Aẓamot Yosef"; rules for the interpretation of the Talmud; responsa, some of which are found in the "'Aẓamot Yosef," the responsa of Salomon ha-Kohen, Samuel di Modena's "Beno Shemuel," and the "Shai la-Mora" of Shabbethai Jonah.

Bibliography: Introduction to the *'Aẓamot Yosef*; Conforte, *Ḳore ha-Dorot*, p. 43b; Azulai, *Shem ha-Gedolim*, i. 77, ii. 108; Cassel, in Ersch and Gruber, *Encyc.* section ii., part 31, p. 74; Steinschneider, *Cat. Bodl.* col. 1460.

S. I. Br.

IBN EZRA, JUDAH: Son of Joseph ibn Ezra of Granada; Spanish state official of the twelfth century. He was raised by Alfonso VII. of Castile to the position of commander of the frontier fort of Calatrava, to the dignity of "nasi" (prince), and, a few years later, to the post of majordomo of the royal household. Judah used his position and wealth to benefit his coreligionists, who were persecuted by the victorious Almohades. With the permission of Alfonso, Judah also vigorously combated Karaism, which was gaining ground in Castile, and wrote in refutation of its arguments.

BIBLIOGRAPHY: Ibn Daud, *Sefer ha-Ḳabbalah*, in Neubauer, *M. J. C.* pp. 80 *et seq.*; Grätz, *Gesch.* vii. 187 *et seq.*

G. M. K.

IBN EZRA, MOSES BEN JACOB HA-SALLAḤ (ABU HARUN MUSA): Spanish philosopher, linguist, and poet; born at Granada about 1070; died after 1138; relative of Abraham ibn Ezra and pupil of Isaac ibn Ghayyat. The surname "ha-Sallaḥ" is generally believed to have been given him on account of the numerous "seliḥot" written by him. Ibn Ezra belonged to one of the most prominent families of Spain. According to Isaac Israeli ("Yesod 'Olam," part iv., ch. xviii., end), he had three brothers, Isaac, Joseph, and Zerahiah, all of whom were distinguished scholars. From his correspondence with his junior and friend Judah ha-Levi, who dedicated to him many poems, it is known that Ibn Ezra suffered a great disappointment in the rejection of his addresses by a niece, who died shortly after her marriage to one of his brothers. To this affair of the heart, doubtless the cause of his leaving his native city, is probably due the note of melancholy and resignation which distinguishes his poetry.

Many-Sided Activity.

Ibn Ezra's activity was extensive and many-sided. He was a distinguished philosopher, an able linguist, and, above all, a powerful poet, of whom Judah al-Ḥarizi said: "Moses ibn Ezra draws pearls from the well of thought" ("Taḥkemoni," ch. iii.). To the domain of philosophy belongs Ibn Ezra's "Al-Ḥadiḳah fi Ma'ani al-Mujaz wal-Ḥaḳiḳah," anonymously translated into Hebrew under the title "'Arugat ha-Bosem." The Arabic original and a fragment of the translation are still extant in manuscript, the former in the Imperial Library of St. Petersburg, the latter in the libraries of Hamburg and Oxford (Steinschneider, "Hamburg Cat." No. 256; Neubauer, "Cat. Bodl. Hebr. MSS." No. 1180, 20). The "'Arugat ha-Bosem" is divided into seven chapters: (i.) general remarks on God, man, and philosophy; (ii.) the unity of God; (iii.) the inadmissibility of applying attributes to God; (iv.) the impropriety of giving names to God; (v.) motion; (vi.) nature; (vii.) the intellect. The authorities quoted in this work are Hermes (identified by Ibn Ezra with Enoch), Pythagoras, Socrates, Aristotle, Plato, (pseudo-) Empedocles, Alfarabi, Saadia Gaon, and Solomon ibn Gabirol. However, the brilliancy of Ibn Ezra's achievements in other directions was prejudicial to his philosophical reputation, and although his "'Arugat ha-Bosem" betrays profound knowledge of the Greco-Arabic philosophy, it was somewhat neglected; the only known instance of its quotation is in a letter of Jedaiah Bedersi to Solomon ben Adret.

His Rhetoric.

Far more successful was the "Kitab al-Muḥaḍarah wal-Mudhakarah," a treatise on rhetoric and poetry, which was composed on the lines of the "Adab" writings of the Arabs, and is the only work of its kind in Hebrew literature. It was written at the request of a friend who had addressed to him eight questions on Hebrew poetry, and is divided into a corresponding number of chapters. In the first four the author treats generally of prose and prose-writers, of poetry and poets, and of the natural poetic gift of the Arabs, which he attributes to the climate of Arabia. He concludes the fourth chapter with the statement that, with very rare exceptions, the poetical parts of the Bible have neither meter nor rime. The fifth chapter is the most important. It begins with the history of the settlement of the Jews in Spain, which, according to the author, began during the Exile, the word "Sepharad" used by the prophet Obadiah (verse 20) meaning "Spain." Then comes a full description of the literary activity of the Spanish Jews, giving the most important authors and their works. In the sixth chapter the author quotes various maxims and describes the general intellectual condition of his time, which seems not to have been very brilliant. He deplores the indifference shown by the public to scholars. This indifference, he declares, does not affect him personally; for he can not count himself among those who have been ill-treated by fate; he has experienced both good and bad fortune. Moreover, he possesses a virtue which permits him to renounce any pretension to public recognition—the virtue of contentment and moderation. In the seventh chapter the author discusses the question whether it is possible to compose poetry in dreams, as some trustworthy writers claim to have done. The eighth chapter is divided into two parts, the first dealing with poetry and poems, and the second (in twenty paragraphs) with tropes, figures, and other poetic forms.

The "Kitab al-Muḥaḍarah" is still extant in manuscript in the libraries of Berlin, Oxford, and St. Petersburg. A part of the work, including the first four chapters, was published by Paul Kokowzow, St. Petersburg, 1895; the second chapter was published by H. Hirschfeld in his Judæo-Arabic chrestomathy. An estimate and analysis of the work have been given by Schreiner ("R. E. J." xxi., xxii.); an index of the authors and works referred to therein was made by Steinschneider ("Berlin Cat." ii. 30 *et seq.*). A fragment of a Hebrew translation (entitled "Eshkol ha-Kofer") of the "Kitab al-Muḥaḍarah" is cited by Zacuto ("Yuḥasin," p. 220, ed. London). In this work Ibn Ezra mentions another work of his, "Fi Faḍa'il Ahl al-Adab," which is no longer in existence.

His Poetry.

Ibn Ezra was an unrivaled master of the Hebrew language. His poetical productions, both sacred and secular, are distinguished by their beauty of form and style, and were, according to Al-Ḥarizi ("Taḥkemoni," iii.), preferred by poets even to those of Judah ha-Levi and Abraham ibn Ezra. Ibn Ezra's secular poems are contained in two works: in the "Tarshish" (so called on account of the 1,210 lines it comprised), or "'Anaḳ" (Arabic title "Zahr al-

Riyaḍ"), and in the first part of his "Diwan." The "Tarshish" is divided into ten chapters, each of which contains in order the twenty-two letters of the alphabet. It is written in the Arabic style of poetry termed "tajnis," which consists in the repetition of words in every stanza, but with a different meaning in each repetition. The first chapter is dedicated to a certain Abraham (certainly not Abraham ibn Ezra), whose merits he exalts in Oriental fashion. In the nine remaining chapters are discussed: (ch. ii.) wine, love, and song; (iii.) the beauty of country life; (iv., v.) love-sickness and the separation of lovers; (vi.) unfaithful friends; (vii.) old age; (viii.) vicissitudes of fortune, and death; (ix.) confidence in God; (x.) the glory of poetry.

Ibn Ezra's earnestness is reflected even in the most frivolous parts of the "Tarshish." It would seem that even when he sings of love and wine and of kindred subjects his mind is still occupied with the grave problems of life. He is a great lover of nature, and interprets it in vivid language. Especially striking is the seventh chapter, in which he bewails the loss of youth. His gray hair renders him sad and morose; "O that the night [blackness] still crowned my hair instead of the day!" he exclaims. His only consolation is that old age will free him from passions and enable him to lead a decorous life. The "Tarshish" was published by David Günzburg, Berlin, 1886. In the manuscript copies found in various European libraries (Munich, Oxford, Paris, etc.) the "Tarshish" is accompanied by a commentary explaining the signification of the homonyms used. It is possible that the elements of this commentary come from the author himself.

The "Diwan," still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1792), contains three hundred secular poems, consisting in part of praises of friends and elegies on the death of scholars.

Sacred Poems.

The greater part of Ibn Ezra's 220 sacred compositions, which are scattered in nearly all the Maḥzorim (that of the Ashkenazim excepted) and in the "Diwan," are penitential poems ("seliḥot") for the New-Year and the Day of Atonement. Their aim is to invite man to look within himself; they depict the emptiness of life, the vanity of worldly glory, the bitter disillusion which must be experienced at last by the pleasure-seeker, and the inevitableness of divine judgment. A skilfully elaborated piece of work is the "'Abodah," the introduction to which is a part of the Portuguese Maḥzor. Unlike his predecessors, Ibn Ezra begins his review of Biblical history not with Adam, but with the giving of the Law. The piyyuṭim which follow the mishnaic text of the Temple service, especially the piyyuṭ "Happy is the eye that beheld it," are of remarkable beauty.

Bibliography: Luzzatto, in *Kerem Ḥemed*, iv. 85 *et seq.*; Dukes, in *Ẓiyyon*, ii. 117; idem, *Moses ibn Ezra aus Granada*, Hamburg, 1839; Edelmann and Dukes, *Treasures of Oxford*, pp. 63 *et seq.*, London, 1851; Sachs, *Die Religiöse Poesie*, pp. 276 *et seq.*; Zunz, *Literaturgesch.* p. 202, and Index; Landshuth, *'Ammude ha-'Abodah*, pp. 239 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1801; idem, *Verzeichniss der Königlichen Bibliothek zu Berlin*, ii. 30, 128; idem, *Die Arabische Literatur der Juden*, p. 101; Grätz, *Gesch.* vi. 392; Schreiner, in *R. E. J.* xxi., xxii.; Brody, in *Monatsschrift*, xl.

J. I. Br.

IBN EZRA, SOLOMON BEN MOSES: Rabbi of Venice; flourished in the second half of the seventeenth century. He was a disciple of Joseph Escapa and wrote a preface to, and edited the second part of, the latter's "Rosh Yosef" (Smyrna, 1659). He also edited: Solomon Algazi's "Me'ullefet Sappirim," to which he wrote a preface (*ib.* 1665); R. Jacob Berab's responsa (Venice, 1663, with many of his own); and "Meḳor Baruk," the responsa of Baruch Kalai (Smyrna, 1660).

Bibliography: Wolf, *Bibl. Hebr.* i., No. 1079; ii., No. 1064; Fürst, *Bibl. Jud.* i. 258; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 307, 727.

D. M. Sel.

IBN GABIROL, SOLOMON BEN JUDAH (ABU AYYUB SULAIMAN IBN YAḤYA IBN JABIRUL), known also as **Avicebron:** Spanish poet, philosopher, and moralist; born in Malaga about 1021; died about 1058 in Valencia. He is called by Grätz "the Jewish Plato," and by Steinschneider "the most original philosophical writer among the Jews and Arabs." The name "Avicebron" is a corruption of "Ibn Gabirol" ("Ibngebirol," "Avengebirol," "Avengebrol," "Avencebrol," "Avicebrol," "Avicebron"). Little is known of Gabirol's life. His parents died while he was a child. At seventeen years of age he became the friend and protégé of Jekuthiel Hassan. Upon the assassination of the latter as the result of a political conspiracy, Gabirol composed an elegy of more than 200 verses. The death of Hai Gaon also called forth a similar poem. When barely twenty Gabirol wrote "'Anaḳ," a versified Hebrew grammar, alphabetical and acrostic, consisting of 400 verses divided into ten parts. Of this grammar, which Ibn Ezra characterizes as of incalculable value, ninety-five lines have been preserved by Solomon Parḥon. In these Gabirol reproaches his townsmen with their neglect of the holy tongue.

Gabirol's residence in Saragossa, in which city he passed his early days, was embittered by strife. Envy and ill-will pursued him, which accounts for the pessimistic strain underlying his work. Life finally became unbearable in Saragossa, and he fled. He thought of leaving Spain, but remained and wandered about. He gained another friend and patron in the person of Samuel ibn Nagdela, whose praises he sang. Later an estrangement arose between them, and Nagdela became for a time the butt of Gabirol's bitterest irony. All testimonies agree that Gabirol was comparatively young at the time of his death, which followed years of wandering. The year of his death was probably 1058 or 1059, the former date being accepted by Steinschneider ("Hebr. Uebers." p. 379, note 76) and Neubauer ("Monatsschrift," xxxvi. 498 *et seq.*). The erroneous supposition that Gabirol died before reaching his thirtieth year is due to a misunderstanding of some words of Sa'id by Moses ibn Ezra and by Al-Ḥarizi (comp. Kaufmann, "Studien," pp. 79–80, note 2; Kämpf, "Beiträge," p. 189; Wise, "Improvement of Moral Qualities," p. 6, note 3, New York, 1901). The incorrect date (1070) of Gabirol's death given in the "Yuḥasin" was accepted by many medieval and modern writers, among the latter being Munk, Dukes, Grätz, and Guttmann.

A strange legend concerning the manner of Gabirol's death is related by Ibn Yaḥya in "Shalshelet ha-Ḳabbalah." A Mohammedan, jealous of Gabirol's poetic gifts, slew him, and buried him beneath the roots of a fig-tree. The tree bore fruit abundantly; and the fruit was of extraordinary sweetness. This strange circumstance excited attention; a search was instituted, the remains of the murdered Gabirol were brought to light, and the murderer expiated his crime with his life.

Restorer of Neo-platonism.

Gabirol was the first teacher of Neoplatonism in Europe. He essayed again the part played by Philo. Philo had served as the intermediary between Hellenic, especially Platonic, philosophy and the Oriental world. He had Orientalized European philosophy and prepared the way for its Christianization. A thousand years later Gabirol Occidentalized Greco-Arabic philosophy and restored it to Europe. Strangely enough, the philosophical teachings of Philo and Gabirol were alike ignored by their fellow Jews; and the parallel may be extended by adding that Philo and Gabirol alike exercised a very considerable influence in extra-Jewish circles: Philo upon primitive Christianity, and Gabirol upon the scholasticism of medieval Christianity. Gabirol's service, in common with that of other Arabic and Jewish philosophers, in bringing the philosophy of Greece under the shelter of the Christian Church, was but a return for the service of the earlier Christian scholars, who had translated the chief works of Greek philosophy into Syriac and Arabic.

Seyerlen ("Beziehungen," pp. 24-25) adduces a further parallel between Gabirol and Spinoza, who respectively introduced medieval and modern philosophy, and holds that each kept his philosophical speculation free from theological bias.

"Fons Vitæ" (*i.e.*, מקור חיים; Ps. xxxvi. 10) is a philosophical dialogue between master and disciple. The book derives its name from the fact that it considers matter and form as the basis of existence and the source of life in every created thing (Kaufmann, "Gesch. der Attributenlehre aus der Jüdischen Religionsphilosophie des Mittelalters," p. 95, note 1). It was translated from the Arabic—the original title having probably been "Yanbu' al-Ḥayat"—into Latin in the year 1150 under the patronage of Archbishop Raymond of Toledo, who had founded a veritable bureau of translation (Löwenthal, "Pseudo-Aristoteles," p. 5, note 2) consisting of the Archdeacon of Segovia, Dominicus Gundisalvi or Gundisallimus, assisted by a Jewish physician who had been converted to Christianity, John Hispanus or Hispalensis, better known as "Ibn Daud" (corrupted into "Avendehut," or "Avendeath"). Jourdain called attention in 1843 to the important place of Avicebron in the history of philosophy. Haureau, in his "History of Scholastic Philosophy" (1850), dwelt on the philosophy of Avicebron as known through the citations in the "De Substantiis Separatis" of Aquinas. He was followed by Seyerlen, who, having discovered in 1855 a manuscript copy of the "Fons Vitæ" in the Mazarine Library in Paris, gave a synopsis of Gabirolean philosophy in Baur and Zeller's "Theologische Jahrbücher," xv.-xvi.

Identity with Avicebron.

In 1846 Solomon Munk discovered among the Hebrew manuscripts in the Bibliothèque Nationale, Paris, a work by Shem-Ṭob Palquera, which, upon comparison with a Latin manuscript of the "Fons Vitæ" of Avicebron (likewise found by Munk in the Bibliothèque Nationale), proved to be a collection of excerpts from an Arabic original of which the "Fons Vitæ" was evidently a translation. Munk concluded that Avicebron or Avencebrol, who had for centuries been believed to be a Christian scholastic philosopher, was identical with the Jew Ibn Gabirol ("Orient, Lit." 1846, No. 46). In 1859 Munk published his "Mélanges," containing the Hebrew text of Palquera's "Liḳḳuṭim min Sefer Meḳor Ḥayyim" with a French translation, an analysis of the contents, and some chapters on the life and writings of Gabirol, his sources, and the fate of his doctrine. In recent years the "Fons Vitæ" has received ample and scholarly treatment in the works of Seyerlen, Guttmann, Wittmann, Kaufmann, and Bäumker.

The "Fons Vitæ" consists of five tractates, treating respectively of (1) matter and form in general and their relation in physical substances ("substantiæ corporeæ sive compositæ"); (2) the substance which underlies the corporeality of the world ("de substantia quæ sustinet corporeitatem mundi"); (3) proofs of the existence of "substantiæ simplices," of intermediaries between God and the physical world; (4) proofs that these "substantiæ simplices," or "intelligibiles," are likewise constituted of matter and form; (5) universal matter and universal form.

The chief doctrines of the "Fons Vitæ" may be summarized as follows: (1) All created beings are constituted of form and matter. (2) This holds true of the physical world, of the "substantiis corporeis sive compositis," and is not less true of the spiritual world, of the "substantiis spiritualibus sive simplicibus," which latter are the connecting-link between the first substance, "essentia prima," that is, the Godhead, and the "substantia quæ sustinet novem prædicamenta," that is, the substance divided into nine categories—in other words, the physical world. (3) Matter and form are always and everywhere in the relation of "sustinens" and "sustentatum," "propriatum" and "proprietas," substratum and property or attribute.

Gabirol in the "Fons Vitæ" aims to outline but one part of his philosophical system, the doctrine of matter and form; hence the "Fons Vitæ" also bore the title "De Materia et Forma." The manuscript in the Mazarine Library is entitled "De Materia Universali." The main thesis of the "Fons Vitæ" is that all that exists is constituted of matter and form; one and the same matter runs through the whole universe from the highest limits of the spiritual down to the lowest limits of the physical, excepting that matter the farther it is removed from its first source becomes less and less spiritual. Gabirol insists over and over again that the "materia universalis" is the substratum of all that exists. Wittmann ("Thomas von Aquin," p. 13) considers Gabirol's many arguments in proof of the universality of matter as among his most original contributions to philosophy.

Stated differently, Gabirol's position is that everything that exists may be reduced to three categories: the first substance, God; matter and form, the world; the will as intermediary.

The "Fons Vitæ."

Gabirol derives matter and form from absolute being. In the Godhead he seems to differentiate "essentia," being, from "proprietas," attribute, designating by "proprietas" the will, wisdom, creative word ("voluntas, sapientia, verbum agens"). In reality he thinks of the Godhead as being, and as will or wisdom, regarding the will as identical with the divine nature. This position is implicit in the doctrine of Gabirol, who teaches that God's existence is knowable, but not His being or constitution, no attribute being predicable of God save that of existence.

Kaufmann holds that Gabirol was an opponent of the doctrine of divine attributes. While there are passages in the "Fons Vitæ," in the "Ethics," and even in the "Keter Malkut" (whence Sachs deduces Gabirol's acceptance of the theory of the doctrine of divine attributes) which seem to support this assumption, a minute examination of the questions bearing on this, such as has been made by Kaufmann (in "Gesch. der Attributenlehre"), proves very clearly that will and wisdom are spoken of not as attributes of the divine, but with reference to an aspect of the divine, the creative aspect; so that the will is not to be looked upon as intermediary between God and substance and form. Matter or substance proceeds from the being of God, and form from God as will, matter corresponding to the first substance and form to the will; but there is no thought in the mind of Gabirol of substance and will as separate entities, or of will as an attribute of substance. Will is neither attribute nor substance, Gabirol being so pure a monotheist that he can not brook the thought of any attribute of God lest it mar the purity of monotheism. In this Gabirol follows strictly in the line of Hebrew tradition.

Relations to Plotinus.

Joël and Guttmann hold that the "Fons Vitæ" is merely a text-book of Neoplatonism; but Kaufmann objects that it contains not only certain teachings not to be found in Plotinus, but others irreconcilable with Neoplatonism. Plotinus speaks of a twofold matter; Gabirol, of a single or universal matter. According to Plotinus the whole question is one of minor importance; it is the corner-stone of Gabirol's system. Despite some differences, Gabirol is, however, in many of his essential teachings dependent upon Plotinus; not directly, since the "Enneads" were not translated into Arabic, but rather through secondary sources. This is notably the case, in the so-called Theology of Aristotle, with the commentary of Porphyry, which V. Rose has shown to be a paraphrase of the last three "Enneads" of Plotinus, possibly in part the work of Porphyry.

Another source was the pseudo-Empedoclean writings. In connection with pseudo-Empedocles, it must not be overlooked that the book of Gabirol which might have given clearer evidence of this is lost—"Origo Largitatis et Causa Essendi" (Kaufmann, "Studien," pp. 56–57)—if it was ever written. In the introduction to the "Liḳḳuṭim" Palquera suggests such dependence of Gabirol upon the "Five Substances" of pseudo-Empedocles. Whereas the influence of Empedocles on the Cabala is a fantastic supposition, the work of pseudo-Empedocles exercised a real influence on the Jewish religious philosophy and the Cabala of the Middle Ages. Kaufmann gives three versions of the excerpts from the "Five Substances." These fragments do not adequately show the debt of Gabirol to pseudo-Empedocles, except that they aim to prove that all spiritual substances are constituted of a spiritual matter. Moreover, the place of matter in the system of Gabirol reminds one of the "Five Substances," the teaching of Gabirol concerning the intermediaries that bind together all degrees of creation being illustrated by pseudo-Empedocles' picture of the air between the seer and the seen, partaking of the properties of both.

That Gabirol was influenced by "The Encyclopedia of the Brethren of Sincerity" has been clearly demonstrated by Haneberg. Saadia is the only Jewish author whose influence upon Gabirol is distinctly perceptible; and Sa'id, the Mohammedan, is the only Arabic writer cited in the "Fons Vitæ."

Independent Position.

It has been argued with some show of plausibility that Gabirol deliberately set out to reconcile Neoplatonism with the monotheistic conception of Judaism. Geiger finds complete harmony between Gabirol's conception of the Deity and the historical Jewish conception; and Guttmann and Eisler hold that in Gabirol's doctrine of the will there is a departure from the pantheistic emanation doctrine of Neoplatonism and an attempted approach to the Biblical doctrine of creation. It is undeniable that a suggestion of Judaic monotheism is to be found in Gabirol's doctrine of the oneness of the "materia universalis." Moreover, the Neoplatonic doctrine that the Godhead is unknowable naturally appealed to a Jewish rationalist, who, while positing the existence of God, studiously refrained from ascribing definite qualities or positive attributes to Him. But this theory is contradicted by the fact that Gabirol, unlike other medieval Jewish philosophers who regarded philosophy as the "handmaid of theology," pursued his philosophical studies regardless of the claims of religion, keeping "his philosophical speculation free from every theological admixture."

In this respect Gabirol is unique. The "Fons Vitæ" shows a total and absolute independence of Jewish religious dogma; not a verse of the Bible nor a line from the Rabbis is cited. For this reason Gabirol exercised comparatively little influence upon his Jewish successors—though this may be accounted for on the ground of the predominance of Aristotelianism from the twelfth century—and was accepted by the scholastics as a non-Jew, as an Arab or a Christian. The odor of heresy which clung to him prevented Gabirol from exercising a great influence upon Jewish thought: his theory of emanation was irreconcilable with the Jewish doctrine of creation; and the tide of Aristotelianism turned back the slight current of Gabirol's Neoplatonism.

Moses ibn Ezra is the first to mention Gabirol as a philosopher. He speaks of Gabirol's character and attainments in terms of highest praise, and in his "'Aruggat ha-Bosem" quotes several passages from the "Fons Vitæ." Abraham ibn Ezra, who gives several specimens of Gabirol's philosophico-allegorical Bible interpretation, borrows from the "Fons Vitæ" both in his prose and in his poetry without giving due credit. Joseph ibn Ẓaddiḳ, in his "Mikrokosmos," borrows very largely from the "Fons Vitæ" at every point of his system.

Treatment by Successors.

Abraham ibn Daud of Toledo, in the twelfth century, was the first to take exception to Gabirol's teachings. In the "Sefer ha-Ḳabbalah" he refers to Gabirol as a poet in complimentary phrase. But in order to counteract the influence of Gabirol the philosopher, he wrote an Arabic book, translated into Hebrew under the title "Emunah Ramah," in which he reproaches Gabirol with having philosophized without any regard to the requirements of the Jewish religious position, and bitterly accuses him of mistaking a number of poor reasons for one good one. Guttmann suspects that Ibn Daud may have entered the lists against Gabirol because he detected in Gabirol's theory of the will and its identification with the word of God an approach to the Christian Logos-doctrine. Schmiedel ("Monatsschrift," 1860, p. 311) holds, curiously enough, that the "Fons Vitæ" fell into disrepute because there are suggestions in it of belief in the Trinity; but Eisler ("Vorlesungen,"

.80, note 2) correctly says that such allusions are also to be found in the "Sefer Yeẓirah," and that they did not suffice to bring that book into disrepute. On the other hand, it is possible that, instead of banishing Gabirol from the remembrance of the Jews, his criticism only made him more widely known. Two hundred years after the writing of the "Fons Vitæ" and one hundred years after the appearance of "Emunah Ramah," Palquera made a compilation of extracts from the former work.

After Maimonides the inconsiderable influence of Gabirol was further lessened, though occasional traces of it are to be detected in the cabalistic literature of the thirteenth century and, especially after Palquera had compiled the extracts from the "Fons Vitæ," in the works of some post-Maimonidean authors, such as Aaron b. Joseph, Isaac ibn Laṭif, Abraham ibn Ḥisdai, Samuel ibn Ẓarẓa, Moses Solomon of Salerno. Later references to Gabirol, such as those of Eli Ḥabillo, Isaac Abarbanel, Judah Abarbanel, Moses Almosnino, and Joseph Solomon Delmedigo, are based upon an acquaintance with the scholastic philosophy, especially the works of Aquinas. Ḥabillo, as late as 1472, in a translation of the "Quæstio de Anima" of Aquinas, recognized in Avicebron "Ben Gabriol, the author of 'Fons Vitæ'"; and Abravanel the Younger refers to Gabirol as "il nostro Albenzubrón."

Though Gabirol the philosopher was forgotten in Israel, Gabirol the poet kept alive the remembrance of the ideas of the philosopher; for his best-known poem, "Keter Malkut," is a religio-philosophical treatise in poetical form, the "double" of the "Fons Vitæ." Thus the eighty-third line of the poem points very clearly to one of the teachings of the "Fons Vitæ"; viz., that all the attributes predicated of God exist apart in thought alone and not in reality.

Influence on Scholasticism.

If Gabirol the philosopher was forgotten by the Jews, or deliberately ignored, abundant compensation awaited him in the treatment accorded him by the Christian world. Jourdain held, without exaggeration, that a knowledge of the philosophy of the thirteenth century was impossible without an understanding of the "Fons Vitæ" and its influence. Regarded as the work of a Christian philosopher, it became a bone of contention between the Platonist Franciscans led by Duns Scotus, who supported Gabirol, and the Aristotelian Dominicans led by Albertus Magnus and Thomas Aquinas, the latter holding in special horror the possible influence of Arabic-Jewish philosophy on Christian doctrine.

The first sure sign of a direct influence exercised by Gabirol is to be found in the works of Dominicus Gundisallimus, who not merely translated the "Fons Vitæ" into Latin, but incorporated the ideas of Gabirol into his own teaching. William of Auvergne refers to the work of Gabirol under the title "Fons Sapientiæ." He speaks of Gabirol as a Christian, and praises him as "unicus omnium philosophantium nobilissimus." Alexander of Hales and his disciple Bonaventura accept the teaching of Gabirol that spiritual substances consist of matter and form. William of Lamarre is likewise a defender of Gabirolean doctrine.

The most zealous of the champions of Gabirol's theory of the universality of matter is Duns Scotus, through whose influence the basal thought of the "Fons Vitæ," the materiality of spiritual substances, was perpetuated in Christian philosophy, influencing later philosophers even down to Giordano Bruno, who refers to "the Moor, Avicebron." The main points at issue between Gabirol and Aquinas were three: (1) the universality of matter, Aquinas holding that spiritual substances are immaterial; (2) the plurality of forms in a physical entity, which Aquinas denied; and (3) the power of activity of physical beings, which Gabirol affirmed. Aquinas held that Gabirol made the mistake of transferring to real existence the theoretical combination of genus and species, and that he thus came to the erroneous conclusion that in reality all things are constituted of matter and form as genus and species respectively.

Munk and Löwenthal have supposed that the "Liber de Anima" of Gundisallimus is a work of Gabirol or of his school, because of certain resemblances to the doctrines of Gabirol. They ignore the many contradictions of Neoplatonic teachings scattered throughout the book, as well as Gabirol's failure to refer to any such work on the soul in the introduction to the "Fons Vitæ," in the course of which he refers to other books of his which have not been preserved. Löwenthal holds that Gabirol probably wrote an Arabic book on the soul in ten chapters, which was translated into Hebrew and cited by Gershon b. Solomon about 1250, and into Latin about 1130 by Hispalensis, and used in a compilation by Gundisallimus; that this included a large part of Gabirol's hypothetical work, extracts from a psychological work of Avicenna; and that the translator dropped the name of Gabirol and attached to the book the charmed name of Aristotle.

Ethical Treatise.

"The Improvement of the Moral Qualities" is an ethical treatise which has been called by Munk "a popular manual of morals." It was composed by Gabirol at Saragossa in 1045, at the request of some friends who wished to possess a book treating of the qualities of man and the methods of effecting their improvement. In two respects the "Ethics" (by which abbreviation the work may be cited) is highly original. In the first place, as compared with Saadia, his predecessor, and Baḥya and Maimonides, his successors, Gabirol took a new stand, in so far as he set out to systematize the principles of ethics independently of religious belief or dogma. Further, his treatise is original in its emphasis on the physio-psychological aspect of ethics, Gabirol's fundamental thesis being the correlation and interdependence of the physical and the psychical in respect of ethical conduct. Gabirol's theses may be summed up as follows:

> The qualities of the soul are made manifest through the senses; and these senses in turn are constituted of the four humors. Even as the humors may be modified one by the other, so can the senses be controlled and the qualities of the soul be trained unto good or evil. Though Gabirol attributes the virtues to the senses, he would have it distinctly understood that he treats only of the five physical senses, not of the "concealed" senses, such as perception and understanding, which partake of the nature of the soul. In order to cultivate his soul, man must necessarily know its peculiarities, study himself as he is, closely examine his character and inclination, habituate

himself to the abandonment of whatever is mean, *i.e.*, whatsoever draws him into close contact with the physical and temporal, and aim at the spiritual and the abiding. This effort in itself is blessedness. A man's ability to make such an effort is proof of divine benevolence.

Next follows the most original feature of Gabirol's ethical system, the arrangement of the virtues and vices in relation to the senses; every sense becoming the instrument, not the agent, of two virtues and two corresponding vices. To illustrate the branching forth of the twenty qualities from the five senses, Gabirol gives the following tabular diagram:

SIGHT.	HEARING.	SMELL.	TASTE.	TOUCH.
Pride.	Love.	Wrath.	Joy (cheerfulness).	Liberality.
Meekness.	Hate.	Good-will (suavity).	Grief (apprehensiveness).	Niggardliness.
Pudency.	Mercy.	Jealousy.	Tranquillity.	Valor.
Impudence.	Hard-heartedness (cruelty).	Wide-awakeness.	Penitence (remorse).	Cowardice.

Quaintness of Analogy.

While the underlying thought is both original and ingenious, Gabirol finds it necessary to resort to far-fetched and fanciful arguments in the working out of his plan. Thus he says, "Meekness is caused by a clear perception of the insignificance of the individual man as compared with the greatness and grandeur of the world." Pride is related to the sense of sight; for the proud man raises his eyebrows haughtily, superciliously. Gabirol's far-fetched attribution of love to the sense of hearing is in the highest degree absurd: "Hear, O Israel" (Deut. vi. 4) is followed by the command, "Thou shalt love the Lord thy God." The qualities attributed to the sense of smell, such as good-will and wrath, are revealed or expressed in the act of breathing. Other qualities, such as joy and tranquillity, are attributed to the sense of taste because they imply enjoyment and gratification, or the reverse, privation and care. Qualities such as liberality and niggardliness are attributed to the sense of touch on the slenderest grounds: the liberal man is called open-handed, and the niggardly man is designated as close-fisted.

The chief aim of the author was to guide his readers to the improvement of the moral qualities; and this he expected to do by citing the simplest and commonest facts of physical life. The organs of perception are not alone the instruments, but also the emblems, of the various manifestations of physical life. Having attributed to each of them a number of impulses, which are designated as virtues or vices, he develops a general conception of life as it is in this world (the animal life in man, as he distinctly wishes one to understand), which should and must be guided and governed by reason. Man must always see to it that his "animal soul" be in perfect submission to his "rational soul," *i.e.*, his intelligence must control his natural impulses. The consciousness of holding the animal impulses under control is felicity. The very effort that a man puts forth to make his animal soul subject to his rational soul affords him happiness. The principal agent in
the exercise of this control is reason or intelligen
This intelligence is the mediator between the div
and the animal in man; and any human being
makes his intelligence master over his natural
clinations may enjoy the bliss to which Gab
points. For an extended survey of the "Ethi
comp. "J. Q. R." iii. 159–181; Guttmann, "Tho
von Aquino," pp. 16–18; Horovitz, "Die Psycholo
Ibn Gabirols," pp. 138–142; and Wise, *l.c.* pp. 9–

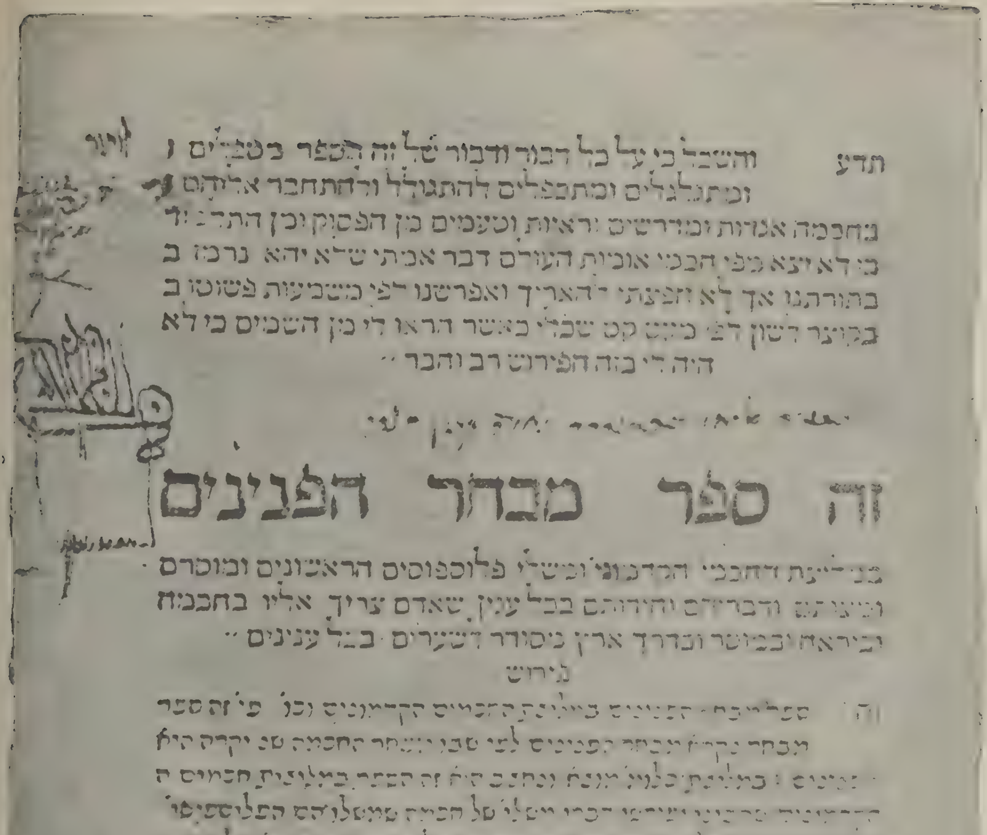
Gabirol cites some Bible verses and some
mudic passages, and quotes Saadia, Galen, Socra
Diogenes, Aristotle, Ardashir, Buzurg-Mihr, Alk
etc. The Arabic text contains some verses left
translated by Ibn Tibbon. The "Ethics" is in
esting as a collection of terse and pregnant eth
maxims, many of which seem to have been borro
from the Arabic original of the מוסרי הפילוסופים
Ḥunain ibn Isḥaḳ (comp. Löwenthal, "Sinnsprü
der Philosophen," pp. 33–34).

The "Ethics" is cited less often than the "Ch
of Pearls," and even less often than the "F
Vitæ." Still it is mentioned by Ḥisdai, Bede
Berachiah ha-Naḳdan, and others. Although d
nite proofs of the acquaintance of Maimonides
the "Ethics" are not at hand, it is highly prob
that he was familiar with it, and that under its
fluence he stated the object of ethics to be "the
provement of the qualities," *i.e.*, character.
influence of Gabirol upon Baḥya, as attested by
many points of resemblance between the "Ethi
and the "Ḥobot ha-Lebabot," was very considera
This has been demonstrated by Brüll ("Jahrb.
71–79; comp. Jew. Encyc. ii. 447–448, and Wise,
p. 17, note 3).

A unique manuscript of the original Arabic
is in the Bodleian Library at Oxford (Neuba
"Cat. Bodl. Hebr. MSS." No. 1422, 2), and has
published together with an English translation
S. S. Wise (New York, 1901). The Hebrew tr
lation is the work of Judah ibn Tibbon (1167)
Asher b. Meshullam of Lunel. The following
the printed editions: (*a*) Constantinople, 1550,
gether with Baḥya's "Ḥobot ha-Lebabot"; (*b*)
di Trento, 1562, together with Ḥunain's "Mu
ha-Pilusufim" and "Sefer ha-Tapuaḥ," under
general title "Goren Nakon"; (*c*) Lunéville,
(same title and contents as the Riva di Trento
tion); (*d*) Lyck, 1859 (same general title, "G
Nakon," but containing only the "Ethics");
Warsaw, 1886; (*f*) Budapest, 1896. The Heb
poem in acrostic form, אריה, on the four eleme
which is to be found in some editions after the
ular diagram of the virtues and vices, is not inclu
in the old manuscripts nor in the Constantin
edition, and is probably unauthentic.

"Choice of Pearls."

The "Mibḥar ha-Peninim" (Choice of Pearls) is
its name implies, a collection, in sixty-four chapt
of maxims, proverbs, and moral reflections, man
them of Arabic origin. It has often been cited
philosophers, exegetes, Talmudists, and moral
It is very similar to the "Florilegiu
of Ḥunain and other Arabic and
brew collections of ethical sayi
which were highly prized by
proverb-loving Arabs and Jews. Many manusc
copies of the text exist, as well as a large numbe



תדע והשכל כי על כל דבור ודבור של זה הספר [illegible]
מתגלגלים ומתפלפלים להתגולל ולהתחבר אליהם
בחכמה אגדות ומדרשים וראיות וטעמים מן הפסוק וכן התלמוד
כי לא יצא מפי חכמי אומות העולם דבר אמתי שלא יהא נרמז ב
בתורתנו אך לא רציתי להאריך ואפרשנו לפי משמעות פשוטו ב
בקוצר לשון לפי מיעוט קט שכלי כאשר הראו לי מן השמים כי לא
היה לי בזה הפירוש רב וחבר ״

זה ספר מבחר הפנינים

מבליצת וחכמי הקדמונים ומשלי פלוסופוס הראשונים ומוסרם
ומצותם והבדלתם וחידותם בכל ענין שאדם צריך אליו בחכמה
וביראה ובמוסר ובדרך ארץ מסודר לשערים בכל ענינים ״
פירוש

א ב

PAGE FROM THE FIRST EDITION OF SOLOMON IBN GABIROL'S "MIBḤAR HA-PENINIM," PRINTED BY SONCINO, 1484.
(In the collection of the Hon. Mayer Sulzberger.)

printed editions, some of the latter together with translation and commentary.

The editio princeps was published, together with a short commentary, in Soncino, Italy, in 1484. Among the more important editions enumerated by Steinschneider are those of the Hebrew text with Judæo-German translation, 1739 and 1767, and that with German translation, 1842. Drusius gave a Latin version of 299 sentences in the third part of his "Apothegmata" (1591, 1612). Jacob Ebertus and his son Theodore published 750 maxims in vocalized text with Latin translation, in Frankfort-on-the-Main, 1630. Filipowski edited the Hebrew text (London, 1851); and Asher collated five manuscripts in London and Oxford libraries, and published 652 maxims together with an English translation, an introduction, and valuable notes. Steinschneider ("Manna," Berlin, 1847) gave a versified German rendering of a number of maxims together with notes.

The "Choice of Pearls" is not to be ascribed to Gabirol unconditionally. No old manuscripts and no editions published prior to the nineteenth century refer to Gabirol as the author or compiler. Joseph Ḳimḥi versified the work under the title "Sheḳel ha-Ḳodesh," and only two of the five manuscripts of this versification give Gabirol as the name of the author of the original. Steinschneider finds it difficult to answer the question whether the versified paraphrase of Ḳimḥi is based upon a Hebrew translation or upon the Arabic original, but concludes that Ḳimḥi's version does not represent his own translation of the Arabic original, but rather a versified paraphrase of the translation of another. The Hebrew translator of the "Choice of Pearls" is mentioned in two manuscripts as Judah ibn Tibbon of Seville; and Ḳimḥi apparently made use of the translation attributed to him.

The mention of the name of Gabirol as the author by Ḳimḥi seems to have remained unnoticed among Jewish scholars. Ibn Tibbon mentions and cites the work without any reference to author or translator. Palquera refers to the book, but does not mention the author. Some contradictions exist between the "Ethics" and the "Choice of Pearls"; and the careless arrangement of the latter work is hardly in keeping with the systematic method of Gabirol. Steinschneider thinks it quite possible that the reference to Ibn Tibbon as translator is an interpolation, based upon his mention of the book and the circumstance that he was the translator of Arabic religious and philosophical works (comp. "Hebr. Uebers." pp. 382–388).

His Exegesis.

Some specimens of Gabirol's skill as an exegete are preserved in the commentaries of Abraham ibn Ezra (comp Bacher, "Bibelexegese," pp. 45–55; *idem,* "Ibn Ezra als Grammatiker," p. 183; and Bárány, "Salamon ibn Gabirol mint Exegeta," 1885, pp. 10–17). It is not known whether Ibn Ezra cited these exegetical passages from a Biblical commentary of Gabirol, to which work there is no extant reference, or from a special work devoted to Biblical exegesis. Most striking among these selections of Ibn Ezra is a carefully and curiously elaborated interpretation of the story of paradise, "a classical example of the introduction of philosophical ideas into a Biblical text."

Another specimen, which is a remarkably far-fetched interpretation of Eccl. ix. 11, is to be found in the "Ethics" (comp. Bacher, *l.c.* p. 52, and Wise, *l.c.* p. 13, note 4). Solomon Parḥon and David Ḳimḥi (both of the twelfth century) likewise give specimens of Gabirol's exegesis. Two of the citations of Ibn Ezra prove Gabirol to have been a supporter of the rationalistic Bible interpretation of Saadia, as opposed to Samuel ibn Ḥofni; Gabirol defending the Saadian interpretation, which explained away the miracles connected with the speech of the serpent (Gen. iii. 1) and of the ass of Balaam (Num. xxii. 28).

Bibliography: H. Adler, *Ibn Gabirol and His Influence upon Scholastic Philosophy*, London, 1865; Ascher, *A Choice of Pearls*, London, 1859; Bacher, *Bibelexegese der Jüdischen Religionsphilosophen des Mittelalters*, pp. 45–55, Budapest, 1892; Bäumker, *Avencebrolis Fons Vitæ*, Münster, 1895; Beer, *Philosophie und Philosophische Schriftsteller der Juden*, Leipsic, 1852; Bloch, *Die Jüdische Religionsphilosophie*, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 699–793, 723–729; Dukes, *Ehrensäulen und Denksteine*, pp. 9–25, Vienna, 1837; idem, *Salomo ben Gabirol aus Malaga und die Ethischen Werke Desselben*, Hanover, 1860; Eisler, *Vorlesungen über die Jüdischen Philosophen des Mittelalters*, i. 57–81, Vienna, 1876; Geiger, *Salomo Gabirol und Seine Dichtungen*, Leipsic, 1867; Graetz, *History of the Jews*, iii. 9; Guttmann, *Die Philosophie des Salomon ibn Gabirol*, Göttingen, 1889; Guttmann, *Das Verhältniss des Thomas von Aquino zum Judenthum und zur Jüdischen Litteratur*, especially ii. 16–30, Göttingen, 1891; Horovitz, *Die Psychologie Ibn Gabirols*, Breslau, 1900; Joël, *Ibn Gebirol's Bedeutung für die Gesch. der Philosophie*, *Beiträge zur Gesch. der Philosophie*, i., Breslau, 1876; Kämpf, *Nichtandalusische Poesie Andalusischer Dichter*, pp. 167–191, Prague, 1858; Karpeles, *Gesch. der Jüdischen Litteratur*, i. 465–483, Berlin, 1886; Kaufmann, *Studien über Salomon ibn Gabirol*, Budapest, 1899; Kaufmann, *Gesch. der Attributenlehre in der Jüd. Religionsphilosophie des Mittelalters*, pp. 95–115, Gotha, 1877; Löwenthal, *Pseudo-Aristoteles über die Seele*, Berlin, 1891; Müller, *De Godsleer der Middeleeuwsche Joden*, pp. 90–107, Groningen, 1898; Munk, *Mélanges de Philosophie Juive et Arabe*, Paris, 1859; Myer, *Qabbalah, The Philosophical Writings of . . . Avicebron*, Philadelphia, 1888; Rosin, in *J. Q. R.* iii. 159–181; Sachs, *Die Religiöse Poesie der Juden in Spanien*, pp. 213–248, Berlin, 1845; Seyerlen, *Die Gegenseitigen Beziehungen Zwischen Abendländischer und Morgenländischer Wissenschaft mit Besonderer Rücksicht auf Solomon ibn Gebirol und Seine Philosophische Bedeutung*, Jena, 1899; Stössel, *Salomo ben Gabirol als Philosoph und Förderer der Kabbala*, Leipsic, 1881; Steinschneider, *Hebr. Uebers.* pp. 379–388, Berlin, 1893; Wise, *The Improvement of the Moral Qualities*, New York, 1901; Wittmann, *Die Stellung des Heiligen Thomas von Aquin zu Avencebrol*, Münster, 1900.

G. S. S. W.

His Poetry.

Gabirol's poetical productions are characterized by Al-Ḥarizi in the following terms: "Rabbi Solomon the Little ["ha-Ḳaton"] spread such a fragrance of song as was never produced by any poet either before or after him. The poets who succeeded him strove to learn from his poems, but were unable to reach even the dust of his feet as regards the powe of his figures and the force of his words. If he had lived longer he would surely have accomplished wondrous things in poetry; but he was snatched away when still young, . . . and his light was extinguished before he had completed his thirtieth year" ("Taḥkemoni," xviii.). Gabirol was the firs of the Hebrew poets to elaborate the use of the stric Arabic meter introduced by Dunash ben Labra (comp. Jew. Encyc. v. 13); and he is therefore called by Ibn Ezra (Commentary on Gen. iii. 1) "the write of metric songs." In his grammar ("Sefer Ẓaḥot" Ibn Ezra illustrates his description of the variou meters by examples quoted from Ibn Gabirol' poems. Gabirol's diction is pure and his Hebrew is Biblical, and on this account he became the model for the Spanish school of Hebrew poets.

The poems of Ibn Gabirol are rimed; all the lines of a poem, whether long or short, ending with the same syllable, even the 400 lines of his "'Anaḳ." In this also he followed the Arabic poets. His poems, including the non-liturgical ones, are permeated by a strong religious feeling: they are lofty and elevating. The finest compositions are the poems which he wrote in praise of wisdom; his panegyrics on Rabbi Jekuthiel, a wealthy and influential man in Saragossa and a supporter of learning and literature; his lament (see above) on the death of this rabbi (1040), which occurred when Ibn Gabirol was about nineteen years old; his poem (see above) on the death of Hai Gaon; and his verses in praise of Samuel ibn Nagrela (Brody and Kaufmann, in "Monatsschrift," xliii. 304 *et seq.*). He frequently complains that his lot has not fallen in pleasant places; he had to listen to reproaches of friends who mocked at his lofty thoughts, and advised him to turn his mind to more profitable matters. His comfort was that though his body was on earth his mind dwelt in heaven. When his distinction as a poet was attacked either by opponents or by rival poets, he pointed to the excellence of his poems and to their perfection in form and contents. That he occasionally had lighter moments is proved by his excellent satire upon a man named Moses who had invited him to dine, but had not been liberal with his wine ("Shir ha-Mayim"). A new and critical edition of his secular poems is in course of publication by H. Brody ("Shir ha-Shirim," Berlin, 1897 *et seq.*).

Liturgical Poems.

Far nobler and loftier, however, are his liturgical compositions. "The liturgic poetry of the Spanish-Arabic Jews attained its perfection with Ibn Gabirol," says Zunz ("Literaturgesch." p. 187). Gabirol has almost entirely liberated Hebrew religious poetry from the fetters of payyeṭanic form and involved expression. In his "Keter Malkut" or "Royal Crown," a philosophical and ethical hymn in rimed prose, he describes the universe as composed of spheres one within the other. It is a detailed panegyric of the glory of God both in the material and in the spiritual world, permeated with the loftiest ethical and religious thoughts, and has in part been imitated by subsequent writers, Judah ha-Levi, Al-Ḥarizi, and Samuel Ẓarẓa. In many liturgies it occurs as part of the Day of Atonement service. A German translation is given in Dukes, "Ehrensäulen," pp. 58 *et seq.*; in Sachs, "Festgebete der Israeliten," iii.; *idem*, "Die Religiöse Poesie," p. 3; and a versified English translation of extracts, by Alice Lucas, in "J. Q. R." viii. 239 *et seq.* He wrote also more than 100 piyyuṭim and seliḥot for the Sabbath, festivals, and fast-days, most of which have been received into the Maḥzor not only of the Spanish rite, but also of the Rumanian, German, and even Karaitic rites. German translations of some of his poems will be found in Geiger's and Sachs' works mentioned in the bibliography; in Kämpf's "Nichtandalusische Poesie," pp. 167 *et seq.*; also in Karpeles' "Zionsharfe" (Leipsic, 1889). For English specimens see Mrs. Henry Lucas, "Songs of Zion," London, 1894.

There are two lengthy poems of Gabirol's which, on account of the subjects treated, do not give opportunity for a display of poetical beauty. These are: (1) "Azharot," a rimed enumeration of the 613 precepts of the Torah, and (2) "'Anaḳ," mentioned above, and evidently based on Saadia's "Agron." Solomon Parḥon prefixed to his "Maḥberet" a fragment of the "'Anaḳ" containing 98 lines, reedited by J. Egers in the "Zunz Jubelschrift," Hebrew part, p. 192 (comp. Kaufmann, in "Göttingische Gelehrte Anzeiger," 1885, No. 11, p. 460).

Bibliography: Geiger, *Salomo Gabirol und Seine Dichtungen*, Leipsic, 1867; Senior Sachs, *Cantiques de Salomon ibn Gabirole*, Paris, 1868; *idem*, in *Ha-Teḥiyyah*, p. 185, Berlin, 1850; Dukes, *Schire Shelomo*, Hanover, 1858; idem, *Ehrensaülen*, Vienna, 1837; Edelmann and Dukes, *Treasures of Oxford*, London, 1851; M. Sachs, *Die Religiöse Poesie der Juden in Spanien*, Berlin, 1845; Zunz, *Literaturgesch.* pp. 187–194, 411, 588; Kämpf, *Nichtandalusische Poesie Andalusischer Dichter*, pp. 167 *et seq.*; Brody, *Kuntras ha-Pijutim nach dem Machsor Vitry*, Berlin, 1894, Index.

M. F.—G.

IBN GHAYYAT, ISAAC BEN JUDAH:

Spanish rabbi, Biblical commentator, philosopher, and liturgical poet; born at Lucena in 1038 (Graetz cites 1030); died at Cordova in 1089; buried at Lucena. According to some authorities he was the teacher of Isaac Alfasi; according to others, his fellow pupil. The best known of his pupils were his son Judah ibn Ghayyat, Joseph ibn Sahl, and Moses ibn Ezra. He was held in great esteem by Samuel ha-Nagid and his son Joseph, and after the latter's death (1066), Ibn Ghayyat was elected to succeed him as rabbi of Lucena, where he officiated until his death. He was the author of a compendium of ritual laws concerning the festivals, published by Bamberger under the title of "Sha'are Simḥah" (Fürth, 1862; the laws concerning the Passover were republished by Zamber under the title "Hilkot Pesaḥim," Berlin, 1864); and a philosophical commentary on Ecclesiastes, known only through quotations in the works of later authors (Dukes, in "Orient, Lit." x. 667–668). The greatest activity of Ibn Ghayyat was in liturgical poetry; his hymns are found in the Maḥzor of Tripoli under the title of "Sifte Renanot."

Bibliography: Joseph Derenbourg, in Geiger's *Wiss. Zeit. Jüd. Theol.* v. 396–412; Michael Sachs, *Religiöse Poesie*, pp. 259 262; Grätz, *Gesch.* 3d ed., vi. 61, 77; Zunz, *Literaturgesch.* pp. 194–200; *idem*, in *Allg. Zeit. des Jud.* 1839, p. 480; L. Dukes, in *Orient, Lit.* ix. 536–540; x. 667, 668; Landshuth, *'Ammude ha-'Abodah*, pp. 111–116; De Rossi, *Dizionario*, pp. 173–174; Steinschneider, *Cat. Bodl.* cols. 1110–1111.

D. M. Sel.

IBN GHAYYAT, JUDAH BEN ISAAC:

Spanish Talmudist and Hebrew poet of the twelfth century. He was the author of a Hebrew translation, from the Arabic, of a casuistic dissertation of Isaac Alfasi on a passage of Shebu'ot. As a poet Judah ibn Ghayyat was held in great esteem by Judah ha-Levi, who composed four poems in his honor (see L. Dukes in "Kokbe Yiẓḥaḳ," xxvi. 16–19). Ibn Ghayyat is also mentioned as a poet by Shem-Ṭob Palquera and by Al-Ḥarizi ("Taḥkemoni," iii.).

Bibliography: Gross, *Gallia Judaica*, p. 412; Fuenn, *Keneset Yisrael*, p. 393.

D. M. Sel.

IBN ḤAYYIM, AARON.

See Ḥayyim, Aaron ibn.

IBN ḤAYYIM, AARON B. ABRAHAM. See Aaron (ben Abraham ben Samuel) ibn Ḥayyim.

IBN HUACAR. See Ibn Waḳar.

IBN ḤUSAIN (ABU SULAIMAN) DAUD: Karaite liturgical poet; flourished in the first half of the tenth century. He compiled a prayer-book for the Karaites, entitled "Tefillat Bene Miḳra," in which he inserted many poems and prayers composed by himself. The prayers were interwoven with homilies, Biblical explanations, arguments in favor of the Karaite dogmas, and polemics against the Rabbinites. According to Jephet ben Ali (in "'Inyan Tefillah") and his son Levi (in "Sefer ha-Miẓwot," 97a), Ibn Ḥusain, in his ritual, which is no longer extant, criticized the Rabbinites for their belief that the recitation in the morning and in the evening of the Eighteen Benedictions is obligatory. Ibn Ḥusain was a bitter adversary of Saadia Gaon, whom he severely attacked in various writings which are no longer in existence.

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 170, Appendix, note 10; Fürst, *Gesch. des Karäertums*, ii. 110; Gottlober, *Biḳḳoret le-Toledot ha-Ḳaraim*, p. 147.
K. I. Br.

IBN JANAḤ, ABU AL-WALID MERWAN (also known as **R. Marinus**; his Hebrew name was **Jonah** [lit. "dove"]; hence "Ibn Janaḥ" = "the winged"): Greatest Hebrew philologist of the Middle Ages; born at Cordova between 985 and 990; died at Saragossa in the first half of the eleventh century. He studied at Lucena, Isaac ibn Saul and Isaac ibn Gikatilla being his principal teachers. He studied poetry with the former and essayed poetry himself as a youth, although he recognized later that the gift of poetry had been denied him. Isaac ibn Gikatilla, an accomplished Arabic scholar, seems to have exercised a powerful influence over Ibn Janaḥ, who early attained an intimate acquaintance with the Arabic language and literature, and acquired an easy and graceful Arabic style. Ibn Janaḥ adopted the profession of medicine, and became a skilful physician ("the physician" is often added to his name).

Ibn Abi Uṣaibi'a, the biographer of Arabic physicians, says that Ibn Janaḥ wrote a book on simple remedies and their weights and measures ("Kitab al-Talkhiṣ"), which acquired some reputation. He also studied logic with especial interest, but was an opponent of metaphysical speculation. His principal pursuit, however, was the study of the Holy Scriptures and the Hebrew language, in which he was aided by other masters in Lucena besides the two already mentioned. Judah Ḥayyuj was reverenced by Ibn Janaḥ as his chief master in the field of Hebrew philology, although he can hardly have been personally his teacher, for when Ibn Janaḥ returned to Cordova, Ḥayyuj was dead. In 1012 Ibn Janaḥ, with some of his fellow citizens, was obliged to leave Cordova. After a long period of wandering he settled in Saragossa, where all his works were written. In regard to his external circumstances it is known only that at Saragossa he was the center of a circle occupied with scientific questions, and that he had young pupils, for whose benefit he wrote some of his works. The Talmudic scholars of Saragossa were hostile to him and opposed his scientific studies. In the introduction to his chief work Ibn Janaḥ severely criticizes their ignorance, which, he says, they hid under a mantle of piety, and defends his own efforts by appealing to the example of the Geonim and of the teachers of the Talmud. He knew and quoted the Vulgate.

His Opponents.

In Saragossa Ibn Janaḥ gradually drifted into polemical relations with both Mohammedan and Christian teachers. The great event of his life was his dispute with Samuel ha-Levi ibn Nagdela, his celebrated compatriot, who had left Cordova at the same time as himself, and had acquired high repute in southern Spain. The dispute arose from Ibn Nagdela's wish to defend his teacher Ḥayyuj against the criticism to which Ibn Janaḥ had subjected his writings. The dispute was a very acrimonious one, but only a few fragments have been preserved. The "Epistles of the Companions" ("Rasa'il al-Rifaḳ"), as Ibn Nagdela calls the pamphlets which he and his friends launched against Ibn Janaḥ, as well as Ibn Janaḥ's "The Book of Shaming," or "The Book of Confounding" ("Kitab al-Tashwir" Hebr. "Sefer ha-Haklamah"), which appeared in four consecutive parts, has been lost. But the substance of the lost pamphlets is to be found in Ibn Janaḥ's "Kitab al-Tanḳiḥ," in which the author often refers to these polemical writings, which he valued highly.

His Chief Work.

The "Kitab al-Tanḳiḥ" (Book of Minute Research) is Ibn Janaḥ's chief work, on which he was engaged during his dispute with Ibn Nagdela. It is devoted to the study of the Bible and its language, and was the first complete exposition of the Hebrew vocabulary and grammar. The book is divided into two parts, grammatical and lexicographical. Each of these parts has a separate name and appears as a separate book. The first part is called "Kitab al-Luma'" (Book of Many-Colored Flower-Beds). It is preceded by a very interesting grammatical introduction to the entire work. The Arabic original of the "Luma'" was published by Joseph Derenbourg in association with W. Bacher (Paris, 1886). The Hebrew translation by Judah ibn Tibbon (who translated "Luma'" by "Riḳmah") was edited in 1855 (Frankfort-on-the-Main) by B. Goldberg and R. Kirchheim. The second, lexicographical part of the work, "Kitab al-Uṣul," is provided with a special introduction. The Arabic original was edited by Neubauer (Oxford, 1875); the Hebrew translation by Judah ibn Tibbon ("Sefer ha-Shorashim") was edited by W. Bacher (Berlin, 1897). A French translation of the "Luma'" was made by Metzger, with the title "Le Livre des Parterres Fleuris" (Paris, 1889).

Since Ibn Janaḥ excludes, as the established results of research, everything found in Ḥayyuj's fundamental works and much found in his own earlier writings, and since he does not discuss vowels and accents, on the ground that their treatment belongs properly to Masoretic works, both the grammar and the dictionary contain serious gaps, which, however, are balanced by a mass of other material outside the province of a purely grammatical and lexicographical work. The "Kitab al-Tanḳiḥ" is indeed a rich mine of information on Biblical syntax, rhetoric, hermeneutics, and exegesis. Its historical and scientific value is discussed under BIBLE EXEGESIS; DICTIONARIES, HEBREW; GRAMMAR, HEBREW. The other writings of Ibn Janaḥ are as follows:

Other Works.

Kitab al-Mustalḥaḳ (not "Mustalḥik"; see "R. E. J." xxx. 299; Hebr. "Hassagot," or "Tosefot"); this was Ibn Janaḥ's first work, and was begun in Cordova. It is a criticism of, and "supplement" to, the two works of Ḥayyuj on the verbs with weak and double consonants. Ibn Janaḥ states that he read the Scriptures eight times to collect material for this book.

Kitab al-Tanbih (Book of Excitation [Hebrew, "Ha'arah"]), a polemic against a pamphlet written by his enemies in Saragossa. It is in the form of a letter to a friend at Cordova, and discusses at length several questions of grammar.

Kitab al-Taḳrib wal-Tashil (Book of Bringing Near and Making Easy: "Sefer ha-Ḳerub weha-Yishshur"), a commentary on some passages in Ḥayyuj's writings, with an independent grammatical excursus.

Kitab al-Taswiyah (Book of Retribution: Hebr. "Hashwa'ah," or "Tokaḥat"), an account of a dispute which took place at Saragossa in the house of a friend, Abu Sulaiman ibn Taraḳa. In this dispute a stranger from Granada, who belonged to Ibn Nagdela's circle, gave the first information of the attacks on Ibn Janaḥ in course of preparation. Ibn Janaḥ enumerates the criticisms advanced by the stranger against single points of the "Mustalḥaḳ," and then proceeds to refute them. This inaugurated the great controversy. The four books enumerated here have been published, with Arabic texts and French translations, by Joseph and Hartwig Derenbourg ("Opuscules et Traités d'Aboû l-Walîd Merwan ibn Djanâh de Cordoue," Paris, 1880).

His Motive.

Although Ibn Janaḥ is careful to exclude his personal affairs from his works, his personality can be plainly seen. He regarded the study of the Scriptures as his life-work, and considered as indispensable thereto an exhaustive and exact knowledge of the Hebrew language. The study of Hebrew philology was in his eyes a religious duty. In the introduction to his principal work ("Luma'," p. 1; "Riḳmah" iv.) he makes this statement: "Since the revealed Scriptures can be understood only by the aid of the science of language, the endeavor to comprehend them from all sides becomes a more imperative duty the higher the end aimed at and the more our reason recognizes the greatness and majesty of Him who has revealed these books."

The consciousness of the value of the results of his tireless research, and his indignation at the petty disparagements and injustices he had to endure, made him at times refer with pride to the work he had accomplished. Once he says ("Kitab al-Uṣul," col. 552): "This explanation belongs to the sum of what I have produced of unusual thoughts and noteworthy opinions which no one else has expressed or noticed. I was enabled to do so much through God's grace and goodness manifested toward me, together with great endurance and a zeal for study and research by day and by night; so that I have expended twice as much on oil as another on wine." With this proud self-consciousness Ibn Janaḥ united respect for the achievements of others. He characterizes the opinions of earlier authorities with great precision, whereby his writings have become an excellent source of information concerning the literary history of linguistic science and Biblical exegesis. His relation to Ḥayyuj should especially be mentioned. Although he criticized him and corrected his errors, he vigorously upheld his grammatical system, even against the prejudices of the followers of the old school. In his criticisms he never forgets the respect and gratitude due the man to whom he owes his knowledge of science. In the introduction to his first work Ibn Janaḥ says: "If we can criticize him, we owe our ability to do so to his teaching and to the good we have received from his writings." Ibn Janaḥ's own estimate of himself coincided with the estimate of him held by the Spanish historian of Judaism, Abraham ibn Daud ("Sefer ha-Ḳabbalah," end): it fell to him to complete that which Ḥayyuj had begun. The annals of Hebrew philology and Bible exegesis bear witness to the effects of Ibn Janaḥ's writings. They, indeed, fell into comparative oblivion after David Ḳimḥi; but they were brought again into notice during the nineteenth century, and became once more a source of inspiration and suggestion.

BIBLIOGRAPHY: S. Munk, *Notice sur Abou'l Walid Merwan*, Paris, 1851; J. Derenbourg, *Opuscules et Traités d'Aboû l-Walîd Merwan ibn Djanâh de Cordoue*, Introduction, Paris, 1880; W. Bacher, *Leben und Werke des Abulwalîd Merwân ibn Ḡanāḥ und die Quellen Seiner Schrifterklärung*, Leipsic, 1885; idem, *Aus der Schrifterklärung des Abulwalîd Merwan ibn Ḡanāḥ*, ib. 1889; idem, *Sefer ha-Shorashim*, etc., Introduction, Berlin, 1897; idem, *Die Hebräisch-Arabische Sprachvergleichung des Abulwalîd Merwân ibn Ḡanâḥ*, Vienna, 1884; idem, *Die Hebräisch-Neuhebräische und Hebräisch-Aramäische Sprachvergleichung des Abulwalîd*, ib. 1885; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 170-180, 259 *et seq.*

T. W. B.

IBN JAU, JACOB: Silk-manufacturer at Cordova, occupying a high position at the court of the calif Hisham; died about 1000. Amador de los Rios calls him "Ibn Gan." Jacob and his brother Joseph, finding in the court of the palace a large sum of money which had been lost by some Moors from the province during an assault upon them, resolved to use the money for presents for the calif and the "ḥajib" Al-Manṣur ibn Abi Amir, to gain favor thereby. They accordingly manufactured precious silks for garments, and flags with artistically woven Arabic mottos and emblems, the like of which had never been seen in Spain, and presented them to the calif and the powerful ḥajib. Al-Manṣur thereupon made Jacob prince and chief judge of all the Jewish communities of the Andalusian califate, investing him with the right of appointing judges and rabbis, and of determining the taxes which the Jews were to pay to the state.

Jacob was also invested with princely splendors; eighteen pages in gold-brocaded garments formed his guard of honor, and a state carriage was always at his disposal. The community of Cordova unanimously recognized him as its chief and granted him the right of entailing his dignities upon his descendants. In the dispute regarding the rabbinate of Cordova, Jacob and his family were on the side of Joseph ibn Abitur. Jacob deposed R. Enoch, and called in his place Ibn Abitur, who was then staying in Africa. Ibn Abitur, however, refused the rabbinate out of respect for the learned and pious Enoch. Jacob ibn Jau retained his position only a short time, for Al-Manṣur, disappointed because Jacob would not extort large sums of money from his coreligionists as presents for him, cast Jacob into prison. After languishing there for a year Jacob was liberated through the intervention of the calif himself, and reinstated, without, however, re-gaining his former prestige. Isaac ibn Saul, and Isaac b. Gikatilla of Elisana (Lucena) praised him in enthusiastic verses.

BIBLIOGRAPHY: Abraham ibn Daud, *Sefer ha-Ḳabbalah* (ed. Neubauer), pp. 69 *et seq.*; Grätz, *Gesch.* v. 396 *et seq.*; Rios, *Hist.* i. 160, 205 *et seq.*; Munk, *Notice sur Abou'l Walid*, p. 79.
G. M. K.

IBN KILLIS, YA'ḲUB BEN YUSUF (ABU AL-FARAJ): Vizier to the calif of Egypt, Al-'Aziz Nizar; born at Bagdad 930; died at Cairo 990–991. His parents were Jews; and he himself professed the Jewish religion during the first half of his life. His biographers relate that he claimed descent from Aaron, or, according to another statement, from the poet Samuel ibn Adiyah. Having been instructed in writing and arithmetic, Ya'ḳub was sent by his father to Egypt. There he made the acquaintance of an officer on whose recommendation he was appointed by the calif of Egypt, Kafur al-Ikshidi, to supervise the furnishing of his palace. Having satisfactorily discharged this duty, Ya'ḳub was entrusted with more important public offices, in which he displayed such ability and probity that he soon became Kafur's confidential minister (960), and all the public expenditures were placed under his control.

The difficulties surrounding this high position, which must have excited much jealousy, probably urged Ya'ḳub to embrace Islam, which he did in 967. His power continued to increase till the death of Kafur, when he was arrested by the vizier, Ibn al-Furat, whose jealousy he had excited. The intervention of his friends, and still more effectively his bribes, soon set him at liberty. He then secretly betook himself to Maghreb, where he entered into the service of Al-Mu'izz al-'Ubaidi. Ya'ḳub soon won the confidence of his new master; and when the latter conquered Egypt and established the Fatimite dynasty, he appointed Ya'ḳub director of the civil administration (978). In 979, at the death of Al-Mu'izz, his son and successor, Al-'Aziz Nizar, appointed Ya'ḳub vizier, which position he continued to hold throughout the remainder of his life.

The historians of that time represent Ya'ḳub as one of the most able and upright of Egyptian viziers. He was fond of learning; and his palace was open to scholars, especially to poets. Ya'ḳub composed a work on jurisprudence, "Kitab fi al-Fikh," treating of the Shiitic doctrines which he had learned from Al-Mu'izz and Al-'Aziz. At Ya'ḳub's death 'Aziz himself attended the funeral, and kept no table and received no guests for three days. For eighteen days the government offices remained closed, and no business was transacted; and for a month Ya'ḳub's grave was a place of pilgrimage, where poets recited the virtues of the departed at the calif's expense and a legion chanted the Koran day and night.

BIBLIOGRAPHY: Al-Maḳrizi, *Al-Ḥiṭaṭ*, ii. 5; Ibn Sa'id, *Kitab al-Mughrib*, ed. Talquist, p. 76, Leyden, 1899; *Ibn Khallikan*, ed. Slane, iv. 359 *et seq.*; Abu al-Fida, *Annales*, ii. 540; Hammer-Purgstall, *Literaturgesch.* iv. 125; F. Wüstenfeld, *Gesch. der Fatimiden-Chalifen*, p. 104; De Goeje, in *Z. D. M. G.* lii. 77; Stanley Lane-Poole, *A History of Egypt in the Middle Ages*, Index; Steinschneider, *Hebr. Bibl.* viii. 118 *et seq.*; idem, *Die Arabische Litteratur der Juden*, § 60.
G. I. Br.

IBN LAṬIF, ISAAC B. ABRAHAM: Spanish physician and cabalist; probably born at Toledo; died at Jerusalem, whither he had gone in indigent circumstances, about 1290. He was the natural philosopher among the cabalists of his period. Cabalistic terms had not become fixed at that time, and Ibn Laṭif attempted to give them a more scientific character, and to base the doctrine of the Sefirot upon natural philosophy; in this, however, he was not successful, although his works were otherwise highly valued. He wrote the following: (1) "Sha'ar ha-Shamayim," his chief work, still in manuscript, part of which has been published by Jellinek in "Ha-Shaḥar"; said to have been written about 1244; it is in four parts and follows the style of Maimonides' "Moreh"; the introduction contains a historical sketch of Jewish science up to the time of Maimonides; (2) "Ginze ha-Melek," published by Jellinek in "Kokebe Yiẓḥaḳ," 1847, p. 28; (3) "Ẓeror ha-Mor," dedicated to Todros Abulafia, the Mæcenas of the cabalists; printed in "Kerem Ḥemed," 1833, ix. 154; (4) "Iggeret ha-Teshubah," a letter from Jerusalem addressed to Abulafia in regard to various scientific matters; it contains thirty-nine questions and answers, twenty-six of which have been published in the "Teḥiyyah" (1857, ii. 50) by Senior Sachs; (5) "Ẓurat ha-'Olam," printed by S. Stern in "Ḳebuẓat Ḥakamim," 1860; (6) "Rab Pe'alim," on metaphysics and natural philosophy, edited by Schönblum in 1885; (7) Letter from Jerusalem, still in manuscript (Parma, De Rossi, MS. No. 402). He also wrote a commentary to Job, not yet edited, and a commentary to Ecclesiastes, probably printed at Constantinople in the sixteenth century. All the editions of his works are too imperfect to convey a clear impression of his cabalistic ideas. Isaac b. Sheshet's criticism of Ibn Laṭif in his Responsa, No. 197, is noteworthy.

BIBLIOGRAPHY: Jellinek, in *Kerem Ḥemed*, ix.; idem, in *Kokebe Yiẓḥaḳ*, xxv., xxvii.–xxx.; Schönblum, Introduction to *Rab Pe'alim*; Steinschneider, *Hebr. Bibl.* 1874, xv. 83.
K. P. B.

IBN MALKAH, JUDAH BEN NISSIM: Spanish philosopher; flourished either in Spain or in Africa in the middle of the fourteenth century. He was imbued with Neoplatonic ideas, and he wrote from that standpoint an important philosophical work in Arabic in three parts. Of these the first, entitled "Uns al-Gharib," is an introduction to the "Sefer Yeẓirah," arranged in the form of dialogues between the author and his soul and between a pupil and his master. Appended are ten chapters on man's acquirement of perfect bliss. The second part, "Tafsir Yeẓirah," is a philosophical commentary on the same work; and the third part, "Tafsir Pirḳe R. Eli'ezer," is a commentary on the Pirḳe R. Eli'ezer, finished Feb. 8, 1365. He also cites a work, "Al-Miftaḥ," and a commentary on the prayers, "Tafsir al-Ṣalawat," written by himself, but now lost.

Ibn Malkah's commentary on the "Sefer Yeẓirah" is quoted by Samuel Motot in his commentary on Ibn Ezra (according to Dukes, the commentator who quotes Ibn Malkah is Joseph ha-Sefardi). Ibn Malkah's theory of the "active intellect" ("sekel ha-po'el") is similar to that of Ibn Gabirol; but there is no evidence of his having known the latter's "Fons Vitæ."

Bibliography: Wolf, *Bibl. Hebr.* iii. 753b, iv. 762c; Munk, *Mélanges*, pp. 301, 302; idem, in Geiger's *Wiss. Zeit. Jüd. Theol.* ii. 158, v. 442; Steinschneider, *Hebr. Uebers.* pp. 405–406; idem, *Cat. Bodl.* cols. 1244, 2455; idem, *Die Arabische Litteratur der Juden*, § 134; Dukes, *Philosophisches aus dem Zehnten Jahrhundert*, p. 96; idem, in *Orient, Lit.* ix. 572, note 15; Fuenn, *Keneset Yisrael*, pp. 412–413; *R. E. J.* xl. 69.

G. M. Sel.

IBN MATḲAH, JUDAH BEN SOLOMON HA-KOHEN: Spanish philosopher, astronomer, and mathematician; born at Toledo in 1215. On his mother's side he was the grandson of Ziza ibn Shushan. Although Ibn Matḳah was a pupil of Meïr Abulafia, an anti-Maimonist, and was greatly inclined to mysticism, yet the "Moreh" of Maimonides induced him to occupy himself with philosophical studies. In fact, Ibn Matḳah was the intermediary between philosophy and mystic doctrines. While a youth of eighteen he corresponded with Johannes Palermitanus and Theodorus of Antioch, the philosophers of the Roman emperor Frederick II. The emperor himself consulted him about scientific matters, and his answers proved so satisfactory that he was invited to settle in Tuscany (1247), where he had free access to the imperial court.

Ibn Matḳah became known as a philosopher by the encyclopedic work which he wrote in 1247 in Arabic and himself translated into Hebrew under the title "Midrash ha-Ḥokmah." It is divided into two parts. The first treats of logic, physics, and metaphysics, adapted from Aristotle, and contains, besides, a treatise on certain passages in Genesis, Psalms, and Proverbs. The second treats of mathematics, and contains, also, two treatises: the first, a mystical one on the letters of the alphabet; the other, a collection of Biblical passages to be interpreted philosophically. Ibn Matḳah divides all creatures into three categories, spiritual, celestial, and terrestrial, *i.e.*, mortal. He therefore divides the sciences also into three branches, physics, mathematics, and metaphysics. In the introduction to this work he gives an anthology of Aristotle's sentences.

Ibn Matḳah made an adaptation of Ptolemy's "Almagest," which he arranged in eight chapters, and of his "Quadripartitum" under the Hebrew title "Mishpeṭe ha-Kokabim," a treatise on astrology. He also made an adaptation of Al-Biṭruji's astronomy, under the title "Miklal Yofi."

Bibliography: Wolf, *Bibl. Hebr.* i., note 736; iii., notes 736, 777; Steinschneider, *Hebr. Uebers.* pp. 1-4, 164, 507, 858; idem, *Cat. Leyden*, pp. 53–60; idem, *Jewish Literature*, pp. 294, 10; 305, 20; 357, 49; idem, *Die Arabische Litteratur der Juden*, § 117; *Oẓar Neḥmad*, ii. 234; De Rossi, *Codices*, No. 421; *Ha-Yonah*, p. 32; Grätz, *Gesch.* 3d ed., vii. 85; Michael, *Oẓerot Ḥayyim*, note 414; Fuenn, *Keneset Yisrael*, pp. 413, 414.

G. M. Sel.

IBN MIGAS, ABRAHAM BEN ISAAC HA-LEVI: Spanish physician and rabbinical scholar; lived at Constantinople in the sixteenth century. He was court physician to Sulaiman the Great, and followed the latter's army into Syria. Several years after his return to Constantinople the Jews of Damascus requested him to settle in their city. He was also known as a Talmudist, and he consulted Joseph Caro on rabbinical matters. A responsum of his is to be found in Caro's "Abḳat Rokel" (No. 27). In his only published work, "Kebod Elohim" (Constantinople, 1585), he gives an account of his travels and of the customs of the Kurds and Druses. Another work of his is entitled "'Emeḳ ha-Siddim."

Bibliography: Michael, *Or ha-Ḥayyim*, No. 134; Zunz, *G. S.* i. 184; Carmoly, *Revue Orientale*, ii. 198; Fürst, *Bibl. Jud.* ii. 378.

G. M. Sel.

IBN MIGAS, JOSEPH: Spanish Jew of the eleventh century; ancestor of an important family of scholars. Joseph ibn Migas, greatly respected among the Jews of Granada, where he was probably born, became involved in Granada politics when, after the death of Ḥabus, King of Granada (1037), quarrels broke out between his two sons, Badis and Balḳin. The Moorish nobles and the Jews, especially Joseph ibn Migas, Isaac de Leon, and Nehemiah Isḳaffa, took the part of Balḳin, the younger, and desired to elect him king, while the rest of the population sided with Badis, whom they made king in Oct., 1037. Balḳin submitted; but Badis, fearing his brother would regret his submission and seek vengeance, caused him to be killed. Joseph ibn Migas and the other Jewish adherents of Balḳin were compelled to flee. They were, however, kindly received by the King of Seville, an opponent of Badis, and Joseph ibn Migas was employed by him in the public service.

Bibliography: Abraham ibn Daud, *Sefer ha-Ḳabbalah*, in Neubauer, *M. J. C.* i. 72, 76; Grätz, *Gesch.* vi. 14, 15, 48.

G. M. Sc.

IBN MIGAS, JOSEPH (JEHOSEF) BEN MEÏR HA-LEVI: Spanish rabbi and head of a school in Lucena; born 1077; died in Lucena 1141. His birthplace was probably Seville, where his father, Meïr ha-Levi ibn Migas, and his grandfather, Joseph ha-Levi ibn Migas, had lived after the departure of the latter from Granada (Saadia ibn Danan, in Edelmann's "Ḥemdah Genuzah," p. 30a; De Rossi, "Dizionario," *s.v.*; D. Cassel, in Ersch and Gruber, "Encyc." section ii., pt. 31, p. 85; Weiss, "Dor," iv. 289; Neubauer, "M. J. C." i. 76). Abraham ibn Daud says (see "M. J. C." i. 76) that after the removal to Lucena (1089) of the Talmudist Isaac Alfasi, Joseph also went there, from Seville, he being then twelve years old. Steinschneider, however, because of a citation in Moses ibn Ezra, supposes Joseph to have been born in Granada, which was the home of his father's bosom friend R. Isaac ben Baruch Albalia. Joseph studied under Isaac Alfasi at Lucena for fourteen years. Alfasi shortly before his death (1103) ordained Joseph as a rabbi, and wrote a testimonial for him. Passing over his own son, he appointed Joseph, then twenty-six years of age, to be his successor as director of the academy.

Head of Academy at Lucena.

This position Joseph held for thirty-eight years. His "accession to the throne" was commemorated by his contemporary Judah ha-Levi (Grätz, "Blumenlese," p. 76; Brody, "Diwan des Abu-l-Hasan Jehuda ha-Levi," p. 141). On the occasion of his marriage, which occurred soon after, the same poet wrote an epithalamium (Luzzatto, "Betulat Bat Yehudah," p. 38; partly translated into German in Geiger's "Nachgelassene Schriften,"

ii. 113; see also Edelmann and Dukes, "Ginze Oxford," p. xiii.).

To R. Baruch ben Isaac ben Baruch Albalia, who was of the same age as himself and had been his fellow student under Isaac Alfasi, he was bound by ties of intimate friendship (Conforte, "Ḳore ha-Dorot," p. 10a). His external life passed quietly. He himself mentions (Responsa, No. 75) that he was once in Fez. It is narrated that on the eve of a Day of Atonement, which was also the Sabbath, he caused the execution of a Jew in Lucena who had turned informer in the wars between the Spanish Arabs and the Almoravid Berbers (Judah ben Asher, Responsa, No. 75).

An elegy in manuscript at Oxford, mentioned by Dukes in his "Naḥal Ḳedumim" (p. 11), is taken by Grätz ("Blumenlese," p. 112) to have been written by Jekuthiel on the death of Ibn Migas. Dukes, on the contrary, considers Jekuthiel to have been the subject of the poem, and Ibn Migas—about whom nothing further is said—to have been the author (על מות ר׳ יקותיאל מר׳ ן׳ מיגאש).

Among the pupils of Ibn Migas may be mentioned his son, R. Meïr, whose son Isaac is mentioned by Judah al-Ḥarizi ("Taḥkemoni," xliv.; see also D. Cassel in "Zunz Jubelschrift," p. 126); a nephew of the same name (Edelmann, *l.c.* p. 30); and Maimun, the father of Maimonides. That Joseph ibn Migas was a teacher of Maimonides—who was only six years old at the time of Joseph's death—is an old error (see Menahem Meïri, "Bet ha-Beḥirah," in Neubauer, "M. J. C." ii. 228; Edelmann, *l.c.* p. 30; Sambari, in Neubauer, "M. J. C." i. 127; Ibn Yaḥya, "Shalshelet ha-Ḳabbalah," p. 32a; Weiss, "Dor," iv. 290; JEW. ENCYC. i. 375, *s.v.* ALFASI) which has already been refuted by Zacuto ("Yuḥasin," p. 131a). It rests upon a gloss in Abraham ibn Daud's "Sefer ha-Ḳabbalah" (Neubauer, *l.c.* i. 76) and upon a misunderstood passage in Maimonides' writings.

His Works.

Of Joseph ibn Migas' works may be mentioned: (1) Responsa (Salonica, 1791; Warsaw, 1870), two hundred and fourteen of which were collected by Joseph Elijah ha-Levi, partly translated from the Arabic, and published from a poor manuscript. Many of his responsa are given in Bezaleel Ashkenazi's "Shiṭṭah Meḳubbeẓet" and in Azulai's "Birke Yosef"; and a few appear in the Maimonidean collection of letters "Pe'er ha-Dor" (Nos. 211 *et seq.*). Azulai claimed to have possessed a volume of Joseph's responsa in manuscript ("Shem ha-Gedolim," i. 81). Joseph's responsa were cited also by older Jewish law teachers, as those of an esteemed authority, under the abbreviation הריא"ם. (2) Talmud commentaries (Menahem Meïri, "Bet ha-Beḥirah," in Neubauer, "M. J. C." ii. 228), of which there have been preserved, (*a*) Novellæ on Baba Batra, quoted by Zerahiah ha-Levi (see Reifmann, "Toledot Rabbenu Zeraḥyah ha-Levi," p. 41, Prague, 1853), by Solomon ben Adret (Responsa, No. 180), and by others (first printed in Amsterdam, 1702; with Eleazar ben Aryeh's commentary "Zer Zahab," 1809); (*b*) Ḥiddushim on Shebu'ot, mentioned in the "Pe'er ha-Dor," No. 145 (first printed in Prague, 1809, in "Uryan Telitai"; together with other novellæ, *ib.* 1826). His novellæ contain no explanations of words; but, conformably to the character of the halakic ḤIDDUSHIM, he lays emphasis on the clearness and intelligibility of the whole context, sometimes giving two or more explanations of one passage. He names Hananeel and Alfasi as his authorities. He is of the opinion that it would be impossible to obtain religious decisions directly from the Talmud (Responsa, No. 114) without utilizing those of the Geonim ("Teshubot").

A work entitled "Megillat Setarim," which Zerahiah ha-Levi mentions as having been written by Joseph ibn Migas (Reifmann, *l.c.* p. 41), has not been preserved; nor can it be determined whether, as Grätz ("Gesch." vi. 108) supposes, "Megillat Setarim" was the title of his Talmud commentary.

In view of the few, poorly edited fragments of his works, an independent criticism of his importance as a scholar is hardly possible. Maimonides says of him in the introduction to his Mishnah commentary (Pococke, "Porta Mosis," p. 108): "The Talmudic learning of this man amazes every one who understands his words and the depth of his speculative spirit; so that it might almost be said of him that his equal has never existed." Judah ha-Levi eulogizes him in six poems (see, besides those already cited, Brody, *l.c.* pp. 87, 191), and is full of his praise (*ib.* p. 173).

BIBLIOGRAPHY: D. Cassel, in Ersch and Gruber, *Encyc.* section ii., pt. 31, p. 85; Grätz, *Gesch.* vi. 107 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1512; idem, *Jewish Literature*, p. 73; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 374, 381.

G. M. Sc.

IBN MIGAS, MEÏR: Spanish rabbi, and president of the bet ha-midrash of Seville; flourished in the eleventh century. He was the son of Joseph ibn Migas and the father of Joseph ibn Migas ben Meïr ha Levi. Late in life he was compelled to leave Seville and retire to Toledo.

BIBLIOGRAPHY: Abraham ibn Daud, *Sefer ha-Ḳabbalah*, in Neubauer, *M. J. C.* i. 76; Grätz, *Gesch.* vi. 157.

G. M. Sc.

IBN MUHAJAR, AHUB BEN MEÏR HA-NASI IBN שרתמיקש: Spanish-Arabian poet of the twelfth century; probably a brother of the poet Joseph ben Meïr and of Abraham b. Meïr ibn Muhajar. In the earlier sources he is called either "Ahub" or "Oheb"; and it is difficult to say which is correct. If "Oheb," then he is probably the author of the poems signed "Oheb," and beginning respectively: (1) "Eloah ḥai asher yaẓar" (Luzzatto, "Naḥlat," p. 13); (2) "Asher libbi we-kilyotai," "reshut" for the Torah festival (Zunz, "Literaturgesch." p. 587). Judah ha-Levi dedicates a song of praise ("Mi ya'abor lanu le-'eber yam") to a certain Ahub, but the latter's surname is אלמהדוי; and although the name "Ahub" is a rare one, it is improbable that the poem was addressed to the subject of this article.

The designation שרתמיקש, found in various other forms, has not yet been explained.

BIBLIOGRAPHY: Abraham b. David, in Neubauer, *M. J. C.* i. 81; Joseph b. Ẓaddiḳ, *ib.* p. 93 (where "Oheb" or "Ahub" should be read instead of "Abraham"); Conforte, *Ḳore ha-Dorot*, p. 8a. On "Oheb" and "Ahub" see Steinschneider in *J. Q. R.* x. 131, 529; on "Muhajar," xi. 137.

G. H. B.

IBN NUÑEZ, JACOB: Physician to King Henry IV. of Castile and his chief judge ("juez mayor"); also rabbi, as he calls himself. In 1474 he was commissioned by the king to apportion at Segovia the taxes which the "aljamas" of the Jews in all the king's dominions had to pay annually. These taxes were not collected by Ibn Nuñez, but by the royal tax-collectors to whom Ibn Nuñez applied for that purpose.

Bibliography: Rios, *Estudios*, p. 140; following him, Lindo, *History of the Jews in Spain*, p. 242, and Grätz, *Gesch.* viii. 233; Rios, *Hist.* iii. 590–602, where the tax-lists of the several communities were for the first time published, from a manuscript in the National Library at Madrid.

G. M. K.

IBN PALQUERA. See Falaquera (Palaquera), Shem-Ṭob b. Joseph.

IBN PULGAR (PULKAR, or POLKAR), ISAAC BEN JOSEPH: Spanish philosopher, poet, and controversialist; flourished in the first half of the fourteenth century. Where he lived is not known, for though "Avilla" is given at the end of his translation of Al-Ghazali's "Maḳaṣid," the town-name as well as the date is probably the copyist's (Grätz, "Gesch." vii. 446). He was a warm defender of Isaac Albalag, and continued his translation of Al-Ghazali's work. It seems from his "'Ezer ha-Dat" that he had been a friend of Abner of Burgos; but when the latter, after conversion, sent him one of his anti-Jewish writings, he replied in a stinging satirical poem.

Ibn Pulgar wrote the following: (1) Hebrew translation of the third book of Al-Ghazali's "Maḳaṣid" (completed in 1307); (2) "'Ezer ha-Dat," the most important of his writings (see below), a polemical work in five books, in the form of dialogues, and interspersed with verse; (3) "Iggeret ha-Ḥarfit," a refutation of Abner of Burgos' "Minḥat Ḳena'ot"; (4) a refutation in Spanish of astrology; (5) verse (see De Rossi, "Codices," No. 861, 3).

Ibn Pulgar defended the Halakah, but said that the Haggadah did not belong to the Talmud. One of the points in dispute between Ibn Pulgar and Abner of Burgos was in regard to the immortality of the individual soul, which Ibn Pulgar denied, believing only in the immortality of the universal soul (Ibn Shaprut, "Eben Boḥan," xv., § 3). Ibn Pulgar's theory was that laws were not instituted for the sake of God, who has no need of them, but for the sake of man. Therefore he who observes these laws must not expect any future reward, as he is rewarded in the observance of them. Thus the question, "Why are sinners often happy and the pious unhappy?" has no meaning, for virtue and wisdom contain happiness in themselves, while sin and folly contain unhappiness.

Of the "'Ezer ha-Dat," the first book, in eight chapters ("she'arim"), is a demonstration of the superiority of the Jewish religion, in which Ibn Pulgar attacks both apostates and Christians; the second attacks infidels and skeptics; the third, astrologers; the fourth, those who explain the Bible in a strictly literal sense and those who, like the Christians, interpret it in a figurative and allegorical sense; the fifth, those who do not believe in the immortality of the soul. The second book, a dialogue between an aged partizan of Talmudic Judaism ("Torani") and a youthful philosopher, has been printed in Eliezer Ashkenazi's "Ṭa'am Zeḳenim" (Frankfort-on-the-Main, 1855). Ibn Pulgar's object here was to prove the superiority of philosophical Judaism; but his arguments are more clearly expressed in the fourth book, in which he attacks cabalists, sorcerers, and false philosophers. His diatribes against the first two classes have been published by Isidore Loeb ("R. E. J." xviii. 66–70).

Bibliography: Grätz, *Gesch.* 3d ed., vii. 291, 292, 305–308, 446; Steinschneider, *Hebr. Uebers.* pp. 299, 300; idem, *Jewish Literature*, pp. 97, 171, 296; *He-Ḥaluẓ*, iv. 83; Isidore Loeb, in *R. E. J.* xviii. 63–70.

G. M. Sel.

IBN ROSHD. See Averroes.

IBN SAHL, ABU AL-HASAN. See Ali ibn Sahl ibn Rabban al-Tabari.

IBN SAHL, ABU OMAR JOSEPH BEN JACOB: Poet and scientist; died at Cordova 1124. He was a pupil of Isaac ibn Ghayyat, was rabbi at Cordova for nine years, and was distinguished for both learning and piety. Joseph ibn Sahl, who must not be confounded with the poet Joseph ibn Suli, is counted by Al-Ḥarizi among the foremost poets of his time; though his verse is without any peculiar elegance, it is easy and fluent. He was intimately acquainted with Moses ibn Ezra, who addressed several poems to him.

Bibliography: Abraham ibn Daud, *Sefer ha-Ḳabbalah*, in Neubauer, *M. J. C.* i. 75; L. Dukes, *Moses ibn Esra*, pp. 101 *et seq.*; Sachs, *Die Religiöse Poesie*, p. 256; Grätz, *Gesch.* vi. 123; Steinschneider, *Hebr. Uebers.* pp. 912, 1024.

G. M. K.

IBN SENEH. See Zarzah, Samuel ibn Seneh.

IBN SHAPRUT, ḤASDAI. See Ḥasdai Abu Yusuf ibn Shaprut.

IBN SHAPRUT (SHAFRUT, not Sport or Sporta), SHEM-ṬOB BEN ISAAC: Spanish philosopher, physician, and polemic; born at Tudela in the middle of the fourteenth century; often confused with the physician Shem-Ṭob ben Isaac of Tortosa, who lived one hundred and fifty years later. While still a young man he was compelled to debate in public, on original sin and redemption, with Cardinal Pedro de Luna, afterward Pope Benedict XIII. This disputation took place in Pamplona, Dec. 26, 1375, in the presence of bishops and learned theologians (see his "Eben Boḥan"; an extract, entitled "Wikkuaḥ," in manuscript, is in the Bibliothèque Nationale, Paris, No. 831). A devastating war which raged in Navarre between the Castilians and the English obliged Ibn Shaprut, with many others, to leave the country. He settled at Tarazona, in Aragon, where he practised his profession of physician among both Jews and Christians. As a Talmudic scholar he carried on a correspondence with Sheshet. At Tarazona he completed his "Eben Boḥan" (May, 1380 or 1385), a polemical work against baptized Jews. As a model and guide for this work, which consists of fourteen chapters, or "gates," and is written in the form of a dialogue, he took the polemical "Milḥamot Adonai" of Jacob ben Reuben, falsely attributed to David Ḳimḥi.

Ibn Shaprut's work, however, is not a partial reproduction of the "Milḥamot," as has been incorrectly stated ("Oẓar Neḥmad," ii. 32); it is rather an extension or continuation of it, since it goes into details which are either not mentioned, or are mentioned only briefly, in the other. In the fifteenth chapter, which Ibn Shaprut added later, he criticizes a work written by Alfonso de Valladolid against Jacob ben Reuben. The thirteenth chapter contains a very interesting fragment by a fourteenth-century Schopenhauer, who wrote under the pseudonym "Lamas" ("Samael"). The "Eben Boḥan" has been preserved in several manuscripts. In order to assist the Jews in their polemical writings, Ibn Shaprut translated portions of the Four Gospels into Hebrew, accompanying them with pointed observations; answers to the latter, written by a neophyte named Jona, also exist in manuscript.

Ibn Shaprut wrote a commentary to the first book of Avicenna's canon entitled "'En Kol," for which he probably made use of the Hebrew translation of Sulaiman ibn Yaish and that of Allorqui, which latter he criticizes severely. He also wrote a supercommentary, entitled "Ẓafnat Pa'aneaḥ," to Ibn Ezra's commentary on the Pentateuch (see M. Friedländer in the "Publications of the Society of Hebrew Literature," series ii., vol. iv., p. 221, where "Shem-Ṭob ben Joseph Shaprut of Toledo" should read "Shem-Ṭob ben Isaac of Tudela"). The following works of Ibn Shaprut have been printed: "Pardes Rimmonim," explanations of difficult Talmudic haggadot (Sabbionetta, 1554); "Besorat Mattai," Hebrew translation of the gospel of Matthew according to the editions of Seb. Münster and I. de Tillet Mercier, reedited by Ad. Herbst (Göttingen, 1879).

Bibliography: Steinschneider, *Cat. Bodl.* cols. 2548-2557; idem, *Hebr. Bibl.* xv. 82, xix. 43; idem, *Hebr. Uebers.* pp. 689 *et seq.*; Carmoly, *Histoire des Médecins Juifs*, p. 101; De Rossi-Hamberger, *Hist. Wörterb.* p. 301; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 352; Grätz, *Gesch.* viii. 23 *et seq.*; Isidore Loeb, *La Controverse Religieuse*, in *Revue de l'Histoire des Religions*, xviii. 145 *et seq.*; idem, in *R. E. J.* xviii. 219 *et seq.* (with several extracts according to the Breslau MS.); Fürst, *Bibl. Jud.* iii. 259 *et seq.* (where Ibn Shaprut is confounded with Shem-Ṭob b. Isaac of Tortosa).

G. M. K.

IBN SHEM-ṬOB, ISAAC: Philosophical commentator of the fifteenth century; younger brother of Joseph ibn Shem-Ṭob, and a follower of Maimonides. Isaac sided with his brother against their father, Shem-Ṭob ibn Shem-Ṭob, who, in his "Sefer ha-Emunot," had attacked Maimonides. Isaac's commentary on Maimonides' "Moreh" is known only through a quotation by Moses Alashkar ("Hassagot," p. 6, ed. Ferrara, 1556). According to Steinschneider, he is probably identical with the Isaac ibn Shem-Ṭob who wrote, at Aguilar de Campo in 1459, a commentary on Ghazali's "Metaphysics" (Paris MS. No. 906).

Bibliography: Grätz, *Gesch.* viii. 180; Steinschneider, *Hebr. Uebers.* p. 320.

G. M. Sc.

IBN SHEM-ṬOB, JOSEPH BEN SHEM-ṬOB: One of the most prolific Judæo-Spanish writers of the fifteenth century; born in Castile; died 1480. He lived in various cities of Spain: Medina del Campo de Leon (1441); Alcala di Henares (1451); Segovia (1454). Though it is not known precisely what office he held at court, he occupied a position which brought him in contact with distinguished Christian scholars. According to the custom of the time, he held public disputations with them in the presence of the court; this probably led him to study the polemical literature of the Jews. In the preface to his commentary on Profiat Duran's "Al-Tehi ka-Aboteka," he recounts a disputation with a Christian scholar concerning the doctrine of the Trinity. He seems to have elaborated this disputation and to have used it later in various anti-Christian writings. In 1452 he was sent by the Prince of Asturia, Don Enrique, to Segovia to prevent an outbreak of popular rage at Easter against the Jews. He speaks occasionally in his writings of great sufferings which drove him from place to place, and of passing through a severe illness. Grätz ("Gesch." viii. 422) has discovered, from a quotation in Joseph Jabez's "Or ha-Ḥayyim," that Ibn Shem-Ṭob died a martyr.

Ibn Shem-Ṭob's numerous writings, a list of which was compiled by Munk and supplemented by Beer and Steinschneider, are divisible into (*a*) independent works and (*b*) commentaries. Among the former are:

Original Works.

"Hanhagat ha-Bayit," treatise on economics, written in his youth (see his "'En ha-Ḳore"); nothing further is known concerning it. According to Steinschneider, it may be a revision of Aristotle's "Economics."

"'En ha-Ḳore," the only medieval scientific Hebrew homiletical work extant (Zotenberg, "Cat. Hebr. MSS. Paris," No. 325, 2; Neubauer, "Cat. Bodl. Hebr. MSS." No. 2052, 2). The book is very rich in quotations from Christian and from Mohammedan authors. It treats systematically of the science of homiletics, defines the limitations of exegesis, and expresses itself in regard to the fundamental aim of Jewish preaching. It contains frequent references to Aristotle's "Ethics," Ibn Shem-Ṭob's favorite work.

"Kebod Elohim," on the summum bonum and the aim of life; written in 1442, printed at Ferrara in 1555.

"Da'at 'Elyon," a refutation of a fatalistic writing of the baptized Jew Abner of Burgos (Wolf, "Bibl. Hebr." iii. 428; the Oppenheim MS. cited by Wolf is no longer to be found in the collection at Oxford).

The following are his commentaries:

Commentary on Jedaiah ha-Penini's "Beḥinat 'Olam."

His Commentaries.

Commentary on his father's "Sefer ha-Yesodot," known only through a citation in "'En ha-Ḳore." Just as "Sefer ha-Yesodot" is, probably, only another title of his father's "Sefer ha-Emunot," so is this commentary, according to Steinschneider, probably identical with the "Sefer Kebod Elohim."

Commentary on the anti-Christian letter of Profiat Duran, "Al-Tehi ka-Aboteka," edited and printed together for the first time at Constantinople, 1577; reprinted by A. Geiger in "Ḳobez Wikkuḥim," Breslau, 1844.

"Biṭṭul 'Iḳḳere ha-Noẓerim," a Hebrew translation of and commentary on Ḥasdai Crescas' refutation, in Spanish, of the chief dogmas of Christianity. It was written at Alcala di Henares in 1451, and published anonymously at Salonica (?) in 1860. The original work by Crescas and its title have been lost (Steinschneider, "Hebr. Uebers." p. 462). These last two commentaries were in accord with the anti-

Christian polemical spirit prevailing in the Jewish religio-philosophic literature of the time.

Commentary on Lamentations, written at Medina del Campo in 1441, after the author had recovered from an illness (Parma, De Rossi MSS. No. 177).

Commentary on the "Isagoge" of Porphyry, after Averroes, of which no manuscript has yet been found (see Steinschneider, "Cat. der Hebr. Handschriften in der Stadtbibliothek zu Hamburg," p. 106; *idem*, "Hebr. Uebers." p. 86).

Commentary on Averroes' treatise on the possibility of union with the active intellect ("Sekel ha-Po'el"), after Moses Narboni's translation, with a long introduction (Steinschneider, "Cat. der Hebr. Handschriften Berlin," No. 216; Zotenberg, *l.c.* No. 885). Ibn Shem-Ṭob made a short extract from this voluminous commentary, which he finished at Segovia in 1454 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1253; see Steinschneider in "Monatsschrift," xxxii. 459 *et seq.*; *idem*, "Hebr. Uebers." pp. 194 *et seq.*).

Commentary on part of Averroes' "large commentary" on the "De Anima" of Aristotle, cited in Ibn Shem-Ṭob's commentary on Aristotle's "Ethics" (Steinschneider, *l.c.* p. 150).

Short commentary on Maimonides' "Moreh," ii. 68, cited in his son's commentary on the same work. Nothing further concerning it is known.

Commentary on the Sidra Bereshit, cited by him in the "'En ha-Ḳore," and a commentary on Deut. xv. 11, cited in his commentary on the "Nicomachean Ethics" (according to Steinschneider these two may be only sermons).

Commentary, containing minute and diffuse explanations of words and subject-matter, on the Hebrew translation of the "Nicomachean Ethics" of Aristotle ("Sefer ha-Middot"). Finished at Segovia in 1455, this was probably the last and most extensive of his works; he worked upon it for one hundred days continuously in order that no interruption might hinder him from an understanding of the text. The commentary exists in many manuscripts and was widely circulated in the Middle Ages. It has been made use of in Satanow's edition of the "Sefer ha-Middot" (Berlin, 1784; Steinschneider, *l.c.* pp. 212 *et seq.*).

Ethical Views.

The "Kebod Elohim" is Joseph's chief work. His leading ideas and principles, scattered throughout his other writings, are here brought together. In it he compares the ethical opinions of the Greeks, especially of Aristotle, with those of Judaism, a thing which had not before been earnestly or thoroughly done. For this purpose he gives many extracts ("peraḳim") from the "Ethics" of Aristotle, and translates chapters ix. and x., though from a Latin version. In answer to the question as to man's summum bonum he concludes it to be the Torah, which teaches and promises immortality, whereas the Greeks only speculate as to man's final goal. That the Torah and the philosophy of the Greeks have one and the same end, as some maintain, he denies, declaring the claim to be incompatible with the essence of positive religion; the Torah ordains the fulfilment of the 613 commandments, not the ethical teachings of Aristotle. Speculation within the bounds of the Torah is permitted, even commanded; and its province should be "the secret meanings of the Torah and of its rules, and the teachings of the Prophets." By this he probably indicates cabalistic dogmas. The divine commands are reasonable, although explanations based on reason, without the help of tradition often fail to explain the foundations of the commands.

Characterization.

Joseph ibn Shem-Ṭob was one of the most learned writers of his time. His knowledge of science and philosophy was intimate, and he had a very thorough acquaintance with Aristotle, his chief commentator Averroes, and the prominent Jewish, Mohammedan, and Christian writers. At the same time he was an independent and outspoken critic. He not only passed judgment upon Christianity and Islam, but he criticized Maimonides, with whose fundamental ideas he was not in sympathy, and maintained that the claim made by the cabalists that Simeon ben Yoḥai was the author of the Zohar was baseless. Nevertheless, in a discussion as to the proofs of the unity of God, he prefers the arguments of the cabalists to those of the philosophers. His attitude might be termed "positive Jewish," with a remarkable mixture of rationalism and dogmatism. He would allow no obscurity or confusion of ideas, and emphatically asserted that religion and philosophy are not identical in their final aim: "The Aristotelian laws make men; Jewish laws make Jews."

In the strife then raging over the study of rationalistic sciences Ibn Shem-Ṭob took the following position: The Jew in possession of the divine revelation could dispense with the sciences, although their study was useful to him, since they perfected him as a human being; but their study should be deferred to an advanced age. In this he agreed with Solomon ben Adret. He thought it was the "sophistry" of "Greek wisdom," in which speculative knowledge was the chief end of life, which made materialists of so many prominent Jews, causing their defection from Judaism and the extinction of whole communities in Aragon and Castile. In other districts, he said, not affected by this spirit, there were thousands of Jews who would rather be killed than surrender their faith.

Bibliography: Grätz, *Gesch.* viii. 141, 163 *et seq.*, 178 *et seq.*, 421 *et seq.*; Fuenn, *Keneset Yisrael*, pp. 512 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 1529 *et seq.*; idem, *Jewish Literature*, pp. 97, 100, 104, 127, 309, 317; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 31, pp. 87 *et seq.*; M. Straschon, in *Pirḳe Ẓafon*, pp. 84 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 790, iii. 671; Munk, *Mélanges*, pp. 508 *et seq.*; Munk-Beer, *Die Philosophischen Schriftsteller der Juden*, pp. 118 *et seq.*

J. M. Sc.

IBN SHEM-ṬOB, SHEM-ṬOB (BEN JOSEPH?): Spanish cabalist; a fanatical opponent of rationalistic philosophy; president of a yeshibah in Spain; lived about 1390–1440 (Gedaliah ibn Yaḥya, "Shalshelet ha-Ḳabbalah," ed. Venice, p. 62b). He was the father of Joseph and Isaac ibn Shem-Ṭob. He wrote: "Sefer ha-Emunot," on religious dogmas (Ferrara, 1556); "Sefer Yesodot" (perhaps only another title for the preceding); a commentary on the Pesaḥ Haggadah (Steinschneider, "Cat. Munich," 264, 3; *idem*, "Cat. Bodl." col. 99). The "Sefer ha-Emunot" is an attack on the Aristotelian philosophy and on the rationalistic and speculative conception of Judaism in vogue in the author's day. It is also a eulogy of the Cabala, "the true teaching, which has lived on through tradition and which alone can help Israel." Shem-Ṭob endeavors to prove that, from the standpoint of positive Judaism, there is not the agreement between religion and philosophy that is claimed by many Jewish philosophers. In the introduction he makes the philosophical investigators and the "enlightenment" brought about by them responsible for the defection from Judaism and for the political persecutions of the times. He renders especially severe judgments upon Maimonides (who withheld belief in resurrection), upon Abraham ibn Ezra, upon Levi ben Gershon, and upon other men of liberal views.

In his survey of the historical development of the Cabala Ibn Shem-Ṭob cites a number of older cabalistic writers, whose existence, however, is not thereby proved. This reference to them is appended to a short passage from the Zohar. Moses Alashkar violently opposed Shem-Ṭob's dogmatic system in his "Hassagot 'Al Mah She-Katab R. Shem-Ṭob Neged ha-RaMbaM" (Ferrara, 1556). The "Sefer ha-Emunot" has been much cited by both old and modern authors, and is valuable for the history of the Cabala. To judge from a remark on page 31b it would seem that Ibn Shem-Ṭob wrote other works, but nothing is known concerning them.

Bibliography: Grätz, *Gesch.* Hebr. ed. of Rabbinowitz, vi. 99–100; Kaufmann, *Die Attributenlehre*, Index; Steinschneider, *Cat. Bodl.* cols. 2558 *et seq.*; idem, *Jewish Literature*, pp. 94, 304; idem, *Die Polemische und Apologetische Litteratur*, pp. 321, 367; idem, *Hebr. Uebers.* p. 120; M. Straschon, in *Pirḥe Ẓafon*, ii. 77 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 281, 365.

J. M. Sc.

IBN SHEM-ṬOB, SHEM-ṬOB BEN JOSEPH BEN SHEM-ṬOB: Spanish writer and philosopher; flourished about 1461–89; lived in Segovia and Almazan. He was a follower of Maimonides, even though his grandfather Shem-Ṭob ibn Shem-Ṭob was one of Maimonides' most uncompromising opponents, and though his father did not agree with Maimonides on essential points in his philosophy. Ibn Shem-Ṭob was the author of the following works: (1) Treatise on matter and its relation to form, according to the opinions of the ancient philosophers, especially Aristotle and his commentators; written in Segovia, 1461 (Paris MS. No. 898, 4). (2) Commentary to book iii., ch. 4–7 of Averroes' "middle commentary" on Aristotle's "De Anima," on the ratiocinative power of the soul; finished in Almazan, in 1478, under the title "Bi'ur ha-Koaḥ ha-Debari" (Paris MS. No. 3). The other parts of the commentary were written by one of Shem-Ṭob's pupils in the same year (1478), and probably were either based upon the teacher's lectures or dictated by him (Paris MS. No. 967, 2). (3) Commentary on Averroes' "middle commentary" on Aristotle's "Physics"; finished in Almazan in 1480 (Paris MS. No. 967, 4). (4) "Ha-Ma'amar ba-Sibbah ha-Taklitit," treatise on the final cause or purpose of the creation of the world (Paris MS. No. 998, 2). The author quotes and discusses several of the opinions of ancient writers on this subject, and agrees with the last one cited, that the purpose of creation is the existence of mankind. The end of all humanity, according to him, is to approximate to the image of God. (5) "Teshubot" to Eli Ḥabillo's philosophical questions (De Rossi, MS. Parma No. 457, 2). (6) Commentary on Pirḳe Abot (Wolf, "Bibl. Hebr." iii. 1135). (7) Commentary on Maimonides' "Moreh" (Venice, 1551). This commentary, his chief work, was written with the purpose of reconciling "reason" (philosophy) and "law" (religion). He frequently quotes the commentary of Profiat Duran, to which his remarks are sometimes only supplementary. In the preface he states his intention to be merely to reproduce explanations and comments already given and in his opinion correct. A compendium, therefore, rather than a commentary, the work is very prolix (see Friedländer, "The Guide of the Perplexed," vol. iii., p. xxii.). (8) "Derashot ha-Torah," homilies on the Pentateuch, written in 1489 and printed three times during the sixteenth century (Salonica, 1525 or 1530; Venice, 1547; Padua, 1567). It soon, however, fell into comparative oblivion.

Bibliography: Munk, *Mélanges*, pp. 508–509; Munk-Beer, *Philosophie und Philosophische Schriftsteller der Juden*, pp. 119 *et seq.*; M. Straschon, *Pirḥe Ẓafon*, ii. 86; Steinschneider, *Cat. Bodl.* cols. 2534 *et seq.*; idem, *Jewish Literature*, pp. 99, 104; idem, *Hebr. Uebers.* pp. 120, 150, 425; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 791.

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IBN SHOSHAN (Hebr. form, שושן or שושאן) or **IBN SUSAN** (Arab. form, "Susan," both forms meaning "lily"): Spanish family of Toledo, which can be traced back to the twelfth century and which is known to have existed up to the seventeenth century. Its first known representative was Solomon, called "Paṭṭish he-Ḥazaḳ" (= "the mighty hammer"). He was nasi in Toledo in the twelfth century (Graetz, "Hist." iii. 384).

Joseph ben Solomon ibn Shoshan (called also **Yazid ibn Omar ha-Nasi**): Communal worker in Toledo; died there 1205. He succeeded his father as nasi in that city, and stood high in the favor of the court. Graetz says that he was a favorite of Alfonso VIII. of Castile (1166–1214). He built a beautiful synagogue in Toledo, which is mentioned in "Ha-Manhig" (ed. Constantinople, p. 27a), and is also alluded to in the chronogram "1205," the year of his death, in his epitaph (see S. D. Luzzatto, "Abne Zikkaron," No. 75; Rapoport, in "Kerem Ḥemed," vii. 249–253). He gave a friendly reception at his home in Toledo to Abraham ben Nathan, the author of "Ha-Manhig." The poet Al-Ḥarizi composed two elegies on his death, one of which exists in manuscript, while the other is printed in the "Taḥkemoni" (ed. Warsaw, 1890, l. 412; comp. xlvi. 350).

Joseph's son **Solomon** was also nasi of Toledo, in succession to his father.

Bibliography: D. Cassel, in *Zunz Jubelschrift*, p. 125; A. Geiger, in *Wiss. Zeit. Jüd. Theol.* ii. 129; Grätz, *Gesch.* vi. 189, 328 *et seq.*; Zunz, *Z. G.* Index, s.v. *Schoschan.*

Among other members of the family who lived in the thirteenth century were: **Abraham,** who built houses of shelter for poor travelers in Toledo. **Judah,** known for his generosity. **Sisa,** grandfather of the writer Judah ben Moses of Toledo. **Samuel,** who provided the Talmudical high schools of Cairo and Jerusalem with oil, and who suffered in a persecution of the Jews in Toledo. **Jacob,** a Jewish judge, appointed by the government.

In the fourteenth century prominent members of the family were: **David,** a judge, son of the above-mentioned Jacob. He was associated with Asher ben Jehiel. **Meïr ben Abraham,** representative of the community, and his son ABRAHAM (see JEW. ENCYC. i. 119b). **Jacob,** who in 1340 was divorced from his wife Satbona, daughter of Judah Benveniste of Loria. **Isaac,** a physician; born 1324; died of the plague in 1399 (Graetz, *l.c.* iv. 113). **Joseph,** a thorough student of the Talmud and of theology; author of a commentary on Pirḳe Abot (Neubauer, "Cat. Bodl. Hebr. MSS." No. 385, 2; MS. Paris, No. 769, 5).

Noteworthy members in the fifteenth century were: **Meïr ben Joseph,** physician, "a helper of the poor"; died in Toledo 1415. An **Ibn Shoshan,** whose given name is not known; author of a short commentary on Ibn Gabirol's "Azharot" (Neubauer, *l.c.* No. 1177, 1b). **Samuel ben Zadok,** author of a festival prayer (De Rossi, MS. Parma No. 1377) and of a short compendium on Jacob ben Asher's "Ṭur Oraḥ Ḥayyim," under the title "Sefer 'Eẓ Ḥayyim" (MS. Paris, No. 444). **Samuel,** author of Sabbath sermons (Buxtorf, "Bibl. Rab." p. 467) and of a supercommentary on Rashi's commentary on the Pentateuch (Neubauer, *l.c.* No. 201). Another **Ibn Shoshan,** whose given name is not known; died as a martyr in Seville in 1481. **Judah ben Isaac,** rabbi in Magnesia about 1500; quoted by several halakists; author of a commentary on Ruth.

To the sixteenth century belong: **Joseph,** lived in Constantinople; publisher of Midrash Tanḥuma (1522). **David,** physician in Jerusalem (1536). **Isaac,** copyist of a cabalistic work in Safed (Neubauer, *l.c.* No. 1540). **David ben Samuel,** author of a commentary on Ecclesiastes (Geiger, "Jüd. Zeit." iii. 444). **Solomon ben Samuel** lived in Salonica.

Issachar ben Mordecai ibn Susan: Palestinian mathematician; flourished 1539–72. In early youth he removed from the Maghreb, perhaps from Fez, to Jerusalem, where he became a pupil of Levi ibn Ḥabib. From there he went to Safed, where, under great hardship, he continued his studies. But his increasing poverty induced him, in 1539, to leave Safed and seek a living elsewhere. At this time he commenced a work on the calendar, giving, among other things, tables which embraced the years 5299–6000 (1539–2240). After his return to Safed he resumed his work on the calendar, in which he was assisted by the dayyan Joshua. It was published at Salonica, in 1564, under the title "Tiḳḳun Yissakar." The second edition, under the title "'Ibbur Shanim" (Venice, 1578), is not as rare as the first. The tables in both editions begin with the year of publication.

The book also contains, in two appendixes, a treatise on rites ("minhagim") depending upon the variations in the calendar from year to year, and a treatise on the division of the weekly portions and the hafṭarot according to the ritual of the different congregations. For the latter treatise the author quotes as his source ancient manuscript commentaries, and holds that, according to the opinion of a certain scholar, the division of the weekly portions is to be traced back to Ezra. Rites, anonymously given, are, according to p. 51, 2d edition, taken from Abudarham, to whom the author attributes great authority.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, i. 704; Fürst, *Bibl. Jud.* iii. 396; Steinschneider, *Cat. Bodl.* col. 1061; *idem*, in *Abhandlungen zur Gesch. der Mathematik*, 1899, ix. 479.

David ibn Shoshan: A blind and very rich man of Salonica; died in Constantinople. Of good general education, he was intimately acquainted with the Talmud as well as with philosophy and mathematics. He was well known for his thorough knowledge of the law-books of the Mohammedans, and many Moslem scholars and judges came to him at Salonica to be taught their own law. Later he left for Constantinople, where he remained till his death and where, on account of his scholarship, he was highly respected by the Mohammedan students. One of his pupils was Asher Cohen ibn Ardot (d. 1645).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, pp. 33b, 39a, 40a, 45a; Benjamin Motal, *Tummat Yesharim*, Preface, Venice, 1622; Zunz, *Z. G.* p. 440.

Members of the family in the seventeenth century were: **Eliezer,** son of the above-mentioned David, in Constantinople (1622). It is related of him that every Friday he cleaned with his beard the place in front of the Holy Ark. **David ben David,** rabbi in Salonica about 1660.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 436 *et seq.*

J. M. SC.

IBN SHU'AIB, BISHR (BASHAR) BEN PHINEHAS: Oriental mathematician; lived at the end of the tenth century. According to Hottinger ("Promptuarium," p. 96), the Arabic works of Ibn Shu'aib are often quoted by Arabic writers. In 997 the Jacobite Abu 'Ali 'Isa ibn Zara'ah addressed to Ibn Shu'aib a pamphlet against Judaism which seemed to be an answer to a pro-Jewish work by Ibn Shu'aib (see Ibn Abi Uṣaibi'a, "'Uyun al-Anba'," ii. 236).

BIBLIOGRAPHY: Steinschneider, *Polemische Literatur*, p. 145; idem, *Die Arabische Litteratur der Juden*, § 61b.

G. M. SEL.

IBN SHU'AIB, JOEL: Rabbi, preacher, and commentator of the fifteenth century; born in Aragon; lived also at Tudela. He wrote: "'Olat Shabbat," sermons, in the order of the Sabbatical sections, written in 1469 (Venice, 1577); a commentary on Lamentations, written at Tudela in 1480, and published together with Galante's commentary on the same book (*ib.* 1483); a commentary on Job, mentioned in his "'Olat Shabbat"; a short commentary on Canticles (1556); "Nora Tehillot," a commentary on the Psalms, with a preface by his son Samuel (Salonica, 1568–69).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 28a; De Rossi-Hamberger, *Hist. Wörterb.* p. 291; Steinschneider, *Cat. Bodl.* col. 1400; Dukes, in *Orient, Lit.* ix. 302; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 162.

K. I. BR.

IBN SHU'AIB, JOSHUA: Preacher and cabalist; flourished about 1328. He was a pupil of Solomon ben Adret and the teacher of Menahem ibn Zerah. Together with Shem-Ṭob ben Abraham ibn Gaon, he was accused by Isaac the Blind of Acco of unreliability in his accounts of the utterances and explanations of his teachers.

Shu'aib was the author of "Derashot al ha-Torah," homilies on the Pentateuch.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 78; Steinschneider, *Cat. Bodl.* col. 1562.

K. P. B.

IBN TIBBON: Family of translators that lived principally in southern France in the twelfth and thirteenth centuries. On the name "Tibbon" see Steinschneider in "J. Q. R." xi. 621. The more important members of the family were:

Abraham ibn Tibbon: Translator of Aristotle's "Economics"; his exact relationship to the Tibbon family is unknown (Steinschneider, "Hebr. Uebers." p. 227).

M. Sc.

Jacob ben Machir ibn Tibbon: Provençal astronomer; born, probably at Marseilles, about 1236; died at Montpellier about 1304. He was a grandson of Samuel ben Judah ibn Tibbon. His Provençal name was **Don Profiat Tibbon;** the Latin writers called him **Profatius Judæus.** Jacob occupies a considerable place in the history of astronomy in the Middle Ages. His works, translated into Latin, were quoted by Copernicus, Reinhold, and Clavius. He was also highly reputed as a physician, and, according to Jean Astruc ("Mémoires pour Servir à l'Histoire de la Faculté de Médecine de Montpellier," p. 168), was regent of the faculty of medicine of Montpellier.

In the controversy between the Maimonists and the anti-Maimonists Jacob defended science against the attacks of Abba Mari and his party; the energetic attitude of the community of Montpellier on that occasion was due to his influence.

Jacob became known by a series of Hebrew translations of Arabic scientific and philosophical works, and above all by two original works on astronomy. His translations are: (1) the "Elements" of Euclid, divided into fifteen chapters; (2) the treatise of Kosta ben Luka on the armillary sphere, in sixty-five chapters; (3) "Sefer ha-Mattanot," the "Data" of Euclid, according to the Arabic translation of Isḥaḳ ben Ḥunain; (4) "Ma'amar Ṭalḳus," treatise of Autolycus on the sphere in movement; (5) three treatises on the sphere of Menelas of Alexandria; (6) "Ma'amar bi-Tekunah," or "Sefer 'al Tekunah," in forty-four chapters, from Abu 'Ali ibn Ḥassan ibn al-Ḥaitham; (7) treatise on the use of the astrolabe, in forty chapters, from Abu al-Kasim Aḥmad ibn al-Ṣaffar; (8) compendium of the "Almagest" of Ptolemy, from Abu Muhammed Jabar ibn Aflaḥ; (9) "Iggeret ha-Ma'aseh be-Luaḥ ha-Niḳra Sofiḥah," from Abu Isḥaḳ ben al-Zarḳalah; (10) preface to Abraham bar Ḥiyya's astronomical work; (11) an extract from the "Almagest" on the arc of a circle; (12) "Ḳiẓẓur mi-Kol Meleket Higgayon," Averroes' compendium of the "Organon" (Riva di Trento, 1559); (13) Averroes' paraphrase of books xi.–xix. of Aristotle's history of animals; (14) "Mozene ha-'Iyyunim," from Ghazali.

The two original works of Jacob are: (1) a description of the astronomical instrument called the quadrant (Bibliothèque Nationale, Paris, MS. No. 1054), in sixteen chapters, the last of which shows how to construct this instrument; it was translated several times into Latin; (2) astronomical tables, beginning with March 1, 1300 (Munich MS. No. 343, 26). These tables, also, were translated into Latin and enjoyed the greatest repute.

BIBLIOGRAPHY: Munk, *Mélanges*, p. 489; Carmoly, *Histoire des Médecins Juifs*, p. 90; Steinschneider, *Cat. Bodl.* col. 1232; idem, *Hebr. Uebers.*; Grätz, *Gesch.* vii. 246; Renan-Neubauer, *Les Rabbins Français*, pp. 599 *et seq.*; Gross, *Gallia Judaica*, p. 332.

I. Br.

Judah ben Moses ibn Tibbon: Rabbi in Montpellier; took part in the dispute between the followers and the opponents of Maimonides. He induced his relative Jacob ben Machir ibn Tibbon to support the Maimonidean party by pointing out that the anti-Maimonideans were the opponents of his grandfather Samuel ibn Tibbon and of the son-in-law of the latter, Jacob ben Abba Mari ben Samson ben Anatoli. In consequence of this, Jacob ben Machir ibn Tibbon protested against the reading of Solomon ben Adret's letter to the community of Montpellier, which nevertheless took place in the synagogue of that city on the following day, a Sabbath, in the month of Elul, 1304 ("Minḥat Ḳena'ot," Nos. 21, 22). According to Jacob ben Machir ibn Tibbon (*ib.* No. 39), Judah wrote various works, and made several translations which were praised even by Naḥmanides. None of them are extant.

BIBLIOGRAPHY: Perles, *Salomo b. Abraham b. Adereth*, pp. 30, 37; Grätz, *Gesch.* vii. 228 *et seq.*, 248; Renan-Neubauer, *Les Rabbins Français*; Zunz, *Z. G.* p. 477; Geiger, *Wiss. Zeit. Jüd. Theol.* v. 99; Gross, *Gallia Judaica*, p. 333.

Judah ben Saul ibn Tibbon: Translator; born at Granada, Spain, 1120; died after 1190. He left his native place in 1150, probably on account of persecution by the Almohades, and went to Lunel in southern France. Benjamin of Tudela mentions him as a physician there in 1160. Judah lived on terms of intimacy with Meshullam ben Jacob and with Meshullam's two sons, Asher and Aaron, whom in his will he recommends as friends to his only son, Samuel. He was also a close friend of Abraham ben David of Posquières and of Zerahiah ha-Levi, the latter of whom he freely recognized as a greater scholar than himself, and whose son he also wished to have as a friend for his own son. He had two daughters whose marriage caused him much anxiety.

Judah was very active as a translator, his works including the translation into Hebrew of the following:

Translations of Philosophic Works.

(1) Baḥya ben Joseph ibn Paḳuda's "Al-Hidayah ila Fara'iḍ al-Ḳulub," under the title "Torat Ḥobot ha-Lebabot." He was induced to undertake this work by Meshullam ben Jacob and his son Asher, at whose desire he translated the first treatise, in 1161. After its completion Joseph Ḳimḥi translated the other nine treatises and afterward the first one also. At the wish of Abraham ben David of Posquières, Judah continued his translation of the work. Judah's translation is the only one that has held its place. That of Ḳimḥi was gradually superseded and at last came to be forgotten entirely. Only a small fragment of it has been preserved (published by A. Jellinek in Benjacob's edition of "Ḥobot ha-Lebabot," Leipsic, 1846). Judah's translation of Baḥya's work was first printed at Naples in 1489 without a title.

(2) Solomon ibn Gabirol's "Kitab Iṣlaḥ al-Akhlaḳ," under the title "Tiḳḳun Middot ha-Nefesh" (printed together with the first-mentioned translation at Constantinople in 1550).

(3) Judah ha-Levi's "Kitab al-Ḥujjah," under the title "Sefer ha-Kuzari" (1167; printed at Fano in 1506 and many times

since). In this instance also Judah's translation drove that of his rival, Judah ibn Cardinal, out of the field, so that only a small portion of the latter's work has been preserved (see Cassel's ed., pp. 344 *et seq.*).

(4) Two works by Ibn Janaḥ: (*a*) His grammar, "Kitab al-Luma'," under the title "Sefer ha-Riḳmah" (1171; edited by B. Goldberg, with notes by R. Kirchheim, Frankfort-on-the-Main, 1856). The translator's preface is interesting for the history of literature, and it gives Judah's opinions on the art of Hebrew translation. (*b*) "Kitab al-Uṣul," under the title "Sefer ha-Shorashim" (edited by Bacher, Berlin, 1896). Isaac al-Barceloni and Isaac ha-Levi had already translated this dictionary as far as the letter "lamed," and Judah finished it in 1171.

(5) Saadia's "Kitab al-Amanat wal-I'tiḳadat," under the title "Sefer ha-Emunot weha-De'ot" (1186; first ed. Constantinople, 1562).

Spurious Works Attributed to Judah.

Judah is also said to have translated the collection of poems "Mibḥar ha-Peninim," usually attributed to Solomon ibn Gabirol. This translation is ascribed to Ibn Tibbon in a very doubtful note in Neubauer, "Cat. Bodl. Hebr. MSS." No. 1975, and in manuscript Parma, de Rossi, No 1394. In no other manuscript is Judah ibn Tibbon called the translator. Further, the note mentions Seville instead of Granada as his home. The translation of Aristotle's "Analytica Posteriora" is also ascribed to Judah. This translation, however, is not extant; and it is altogether improbable that Judah translated the work in question.

Judah's independent works are:

(1) Sod Ẓaḥut ha-Lashon, on rhetoric and grammar. It is doubtful if this work was ever completed; and nothing but its title has been preserved (in Ibn Tibbon's testament; see No. 2, below).

It is also doubtful whether he wrote a commentary on the last chapter of Proverbs. The remark on the subject in his will (see below), "Remember also my explanation of 'Eshet Ḥayil,' p. 9," can refer to an oral explanation.

(2) Ẓawwa'ah, his ethical will, written in 1190 or after, and addressed to his son, Samuel, who at that time already had a son of his own (published with a biographical sketch in German by M. Steinschneider, Berlin, 1852; with an English translation by H. Edelmann in "Derek Ṭobim," London, 1852).

His Ethical Will.

Judah's testament, with its homely style and frankness, is one of the most interesting in this class of literature. It gives a deep insight into the soul of the man and his relation to his indisputably greater son, Samuel. Against the latter his chief complaint is that he never initiated his father into his literary or business affairs, never asked for his advice, and, in fact, hid everything from him.

He recommends Samuel to practise writing in Arabic, since Jews like Samuel ha-Nagid, for example, attained rank and position solely through being able to write in that language. He exhorts him to morality and to the study of the Torah as well as of the profane sciences, including medicine. He is to read grammatical works on Sabbaths and festivals, and is not to neglect the reading of "Mishle" and of "Ben Mishle." In regard to his medical practise he gives his son sage advice. He further advises his son to observe rigorously the laws of diet, lest he, like others, become ill frequently in consequence of intemperate and unwholesome eating, which would not fail to engender mistrust in him as a physician on the part of the general public. Interesting are Judah's references to his library as his "best treasure," his "best companion," and to his book-shelves as "the most beautiful pleasure-gardens." He adds:

"I have collected a large library for thy sake so that thou needest never borrow a book of any one. As thou thyself seest, most students run hither and thither searching for books without being able to find them. . . . Look over thy Hebrew books every month, thy Arabic ones every two months, thy bound books every three months. Keep thy library in order, so that thou wilt not need to search for a book. Prepare a list of the books on each shelf, and place each book on its proper shelf. Take care also of the loose, separate leaves in thy books, because they contain exceedingly important things which I myself have collected and written down. Lose no writing and no letter which I leave thee. . . . Cover thy book-shelves with beautiful curtains, protect them from water from the roof, from mice, and from all harm, because they are thy best treasure."

His fine linguistic sense and his conception of the art of translating are shown by his counsels on this subject.

He advises his son to read the weekly portion in Arabic every Sabbath so as to initiate himself into the art of translating, in case he should ever feel an inclination for it. He recommends to him an easy, pregnant, elegant style, not overburdened with words; further, he is to avoid foreign words and unusual and affected constructions, and is to use words which have a harmonious sound and are easy to pronounce. He always lays great weight upon the advantages of having a beautiful, clear handwriting and of using beautiful paper, good ink, etc. The testament closes with a poem summarizing the contents of the will.

Views on Translation.

Judah ibn Tibbon well understood the difficulties of the translator's task. He says in the preface to his translation of Baḥya's "Ḥobot ha-Lebabot" that he hesitated to translate the book because he did not feel sufficiently acquainted with Hebrew, and that he undertook the task only in compliance with the wish of his friend. He knows that he is laying himself open to adverse criticism with his translation, as is the case with every innovation. He attributes the imperfect character of his predecessors' translations from Arabic into Hebrew to the fact that either they did not have a thorough knowledge of Arabic or of Hebrew or that they gave in the translation their own opinions instead of those of the author. Judah is also of the opinion that the Hebrew translation can not always reproduce the pregnancy of the Arabic original. He holds that a translator should first make a strictly literal rendering of the original, and then revise his translation as though it were an original production of his own. For his creation of new word-forms (in the use of which he was not without precedents), and for the rabbinicisms in his Hebrew style, he excuses himself to the reader by saying that they are unavoidable. It is true that he often translated the mistakes of the original without heeding the sense, or rather lack of sense, expressed therein.

His son, Samuel, in his introduction to the "Moreh Nebukim" justly calls Judah "the father of translators"; since Gedaliah ibn Yaḥya he has also had the title of "chief of translators" (Wolf, "Bibl. Hebr." i. 455). Maimonides speaks very flatteringly of Judah in a letter to Samuel.

BIBLIOGRAPHY: Abrahams, in *J. Q. R.* iii. 453 *et seq.*; Fürst. *Bibl. Jud.* iii., pp. xiii. *et seq.*; Grätz, *Gesch.* vi. 204; Munk, *Notice sur Saadia Gaon*, p. 19; De Rossi, *Dizionario*, s.v. *Tibbon*; Steinschneider, *Jewish Literature*, pp. 86 *et passim*; idem, *Hebr. Uebers.* pp. 47, 373, *et passim*; Zunz, *G. S.* iii. 135; idem, *Z. G.* p. 232; Renan-Neubauer, *Les Rabbins Français*, xxvii. 511, 588, *et passim*; idem, *Les Ecrivains Juifs Français*, pp. 355, 482, 686; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 192; Gross, *Gallia Judaica*, pp. 280, 282.

Moses ibn Tibbon: Physician and author; born in Marseilles; flourished between 1240 and 1283; son of Samuel ibn Tibbon and father of the Judah ibn Tibbon who was prominent in the Maimonidean controversy which took place at Montpellier.

Original Works.

The number of works written by Moses ibn Tibbon makes it probable that he reached a great age. With other Jewish physicians of Provence, he suffered under the order of the Council of Béziers (May, 1246) which prohibited Jewish physicians from treating Gentiles. He wrote the following works: (1) Commentary on Canticles (Lyck, 1874). Written under the influence of Maimonides, it is of a philosophical and allegorical character, and is similar to that by his brother-in-law Abba Mari ben Simson ben Anatoli, whom he quotes repeatedly. In a long preface he deals with the poetical form and the philosophical content of the book, especially discussing the three classes of poetry according to the "Organon" of Aristotle. This part of the preface, taken from Immanuel ben Solomon's commentary to Canticles, was published by Dukes in his "Naḥal Ḳedumim" (pp. 55, 56; Brüll's "Jahrb." iii. 171 *et seq.*; Steinschneider, "Hebr. Bibl." xiv 99, Salfeld, in Berliner's "Magazin," vi. 25).

(2) Commentary to the Pentateuch, according to Isaac de Lattes' "Sha'are Ẓiyyon" (see p. 42 of Buber's Yaroslav, 1885, edition of the latter work) and Gedaliah ibn Yaḥya's "Shalshelet ha-Ḳabbalah (see Wolf, "Bibl. Hebr." i. 1055). This commentary is quoted in the Commentary on Canticles (p. 24a). Azulai, in his "Shem ha-Gedolim" (i. 144), mentions that, according to an early source, Moses ibn Tibbon composed a work of this kind. But an ancient authority, Judah Mosconi (*c.* 1370), in his supercommentary on Abraham ibn Ezra, expresses some doubt as to the authenticity of this commentary on account of its often very unsatisfactory explanations. According to Steinschneider, it was merely a supercommentary on Abraham ibn Ezra (see "Cat. Bodl." col. 2004; "Hebr. Bibl." xiv. 103; Berliner's "Magazin," iii. 47, 150; comp. Neubauer, "Cat. Bodl. Hebr. MSS." No. 2282, 9).

(3) "Leḳeṭ Shikḥah," mentioned by Isaac de Lattes (*l.c.*) as contained in the foregoing work, though he does not give any further indication of its contents. Gedaliah ibn Yaḥya (*l.c.* p. 54b, ed. Venice) gives only the title.

(4) "Sefer Pe'ah," an allegorical explanation, in ninety-one chapters, of haggadic passages in the Talmud and the Midrash (Neubauer, "Cat. Bodl. Hebr. MSS." No. 939, 9). Its tendency is apologetical. After Raymund de Pennaforte had established schools, in which Arabic and Hebrew were taught, for the purpose of converting Jews and Moors, Christian clerics, in their incomplete knowledge of the rabbinical writings, attempted to cast scorn on the anthropomorphisms of the Midrashim. Moses ibn Tibbon traces this to those who took the anthropomorphic passages in a literal instead of, as Maimonides had taught, an allegorical sense (see Isaac de Lattes, *l.c.*; Zunz, "G. V." p. 400; Steinschneider and Cassel, "Jüdische Litteratur," in Ersch and Gruber, "Encyc." section ii., part 28, p. 409; "Cat. Bodl." *l.c.*).

(5) Commentary on the weights and measures of the Bible and the Talmud (Vatican MSS., No. 298, 4; see Assemani, "Catal." p. 283; Steinschneider, "Joseph ibn Aḳnin," in Ersch and Gruber, "Encyc." section ii., part 31, p. 50; "Ginze Nistarot," iii. 185 *et seq.*).

(6) "Sefer ha-Tanninim," mentioned by Isaac de Lattes (*l.c.*), but without indication of its contents; the Vatican MS. has the title "Ma'amar 'al ha-Tanninim." According to Assemani (*l.c*), it contained explanations on the creation of the Tanninim (comp. Gen. i. 21). Gedaliah ibn Yaḥya (*l.c.*) gives its title as "Sefer ha-Ḳinyanim," which has been accepted as correct by Azulai ("Shem ha-Gedolim") and Benjacob ("Oẓar ha-Sefarim," p. 531); it is, however, certainly incorrect, as the contents of the book show.

(7) "'Olam Ḳaṭon," a treatise on the immortality of the soul, several manuscripts of which exist (Vatican MSS., No. 292, 2; Paris MSS., No. 110. see Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1319, 7, 1324, 10, 1335, 2, 1600, 13; see also Carmoly in "Orient, Lit." ii. 235, 314). Moses ibn Tibbon's authorship is doubtful. According to a Bodleian manuscript, No. 1318, 7, his father, Samuel ibn Tibbon, was its author; in another passage Judah, his grandfather, is said to be its author (see Steinschneider, "Cat. Bodl." cols. 2003–2004).

(8) Letter on questions raised by his father, Samuel ibn Tibbon, in regard to Maimonides' "Moreh Nebukim" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2218, 2).

Gedaliah ibn Yaḥya (*l.c.*) erroneously ascribes to Moses ibn Tibbon a "Sefer ha-Kolel," a "Sefer ha-Melek," and a "Sefer 'Asarah Debarim" (see Zunz, "Z. G." pp. 471–472; Steinschneider, *l.c.*). Moses was also wrongly accredited with three other works: a commentary on Abot, a commentary on Ibn Gabirol's "Azharot," and notes on the "Sefer ha-Madda'" of Maimonides (Steinschneider, *l.c.*).

Moses ibn Tibbon's translations are even more important and numerous than his original works. They include versions of Arabic works on philosophy, mathematics, astronomy, and medicine. The name of the author of the work from which the translation was made precedes, in the following list, the title by which the translation is known. His most important translations are as follows:

Averroes: Commentaries, etc., on Aristotle: "Physica Auscultatio" (about 1250; Steinschneider, "Hebr. Uebers." p. 109); "Kelale ha-Shamayim weha-'Olam" ("De Cœlo et Mundo"; *l.c.* p. 126); "Sefer ha-Hawayah weha-Hefsed" (1250: "De Generatione et Corruptione"; *l.c.* p. 130); "Sefer Otot 'Elyonot" ("Meteora"; *l.c.* p. 135); "Kelale Sefer ha-Nefesh" (1244: "De Anima"; *l.c.* p. 147); "Bi'ur Sefer ha-Nefesh" (1261: "The Middle Commentary"; *l.c.* p. 148); "Ha-Ḥush weha-Muḥash" (1254: "Parva Naturalia"; *l.c.* p. 154); "Mah she-Aḥar ha-Ṭeba'" (1258: "Metaphysica"; *l.c.* p. 159); "Bi'ur Arguza" (commentary on Avicenna's "Arjuzah"; Renan, "Averroes," p. 189; Steinschneider, *l.c.* p. 699).

Avicenna: "Ha-Seder ha-Ḳaṭon" (1272: "The Small Canon" *l.c.* p. 696, comp. p. 285).

Baṭalyusi: "Ha-'Agullot ha-Ra'yoniyyot" ("Al-Ḥada'iḳ," or the "similarity of the world to an imaginary sphere"; *l.c.* p 287), edited by D. Kaufmann ("Die Spuren al-Bataljusi's in der Jüdischen Religionsphilosophie," Leipsic, 1880).

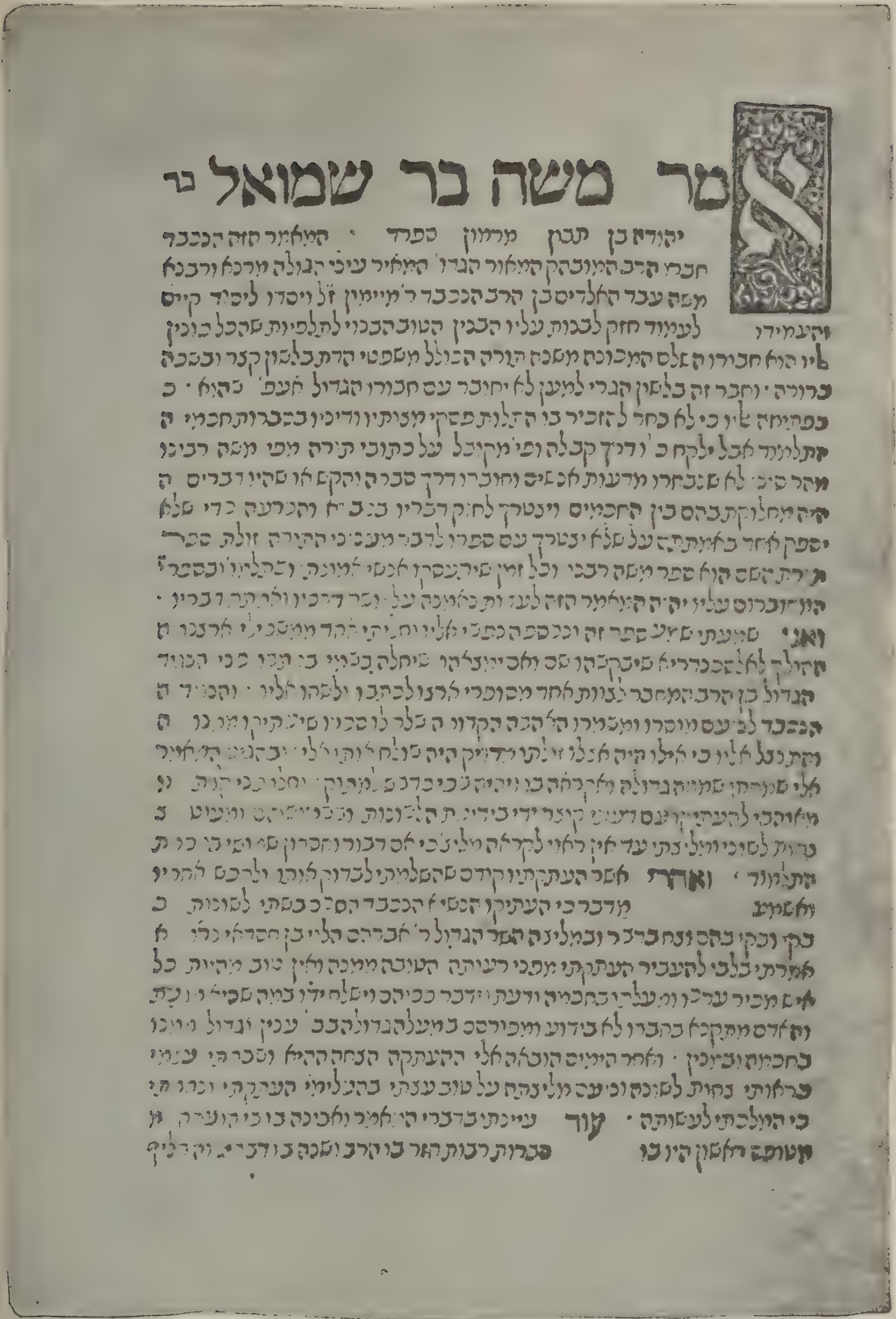
Al-Ḥaṣṣar: "Sefer ha-Ḥeshbon" (1271: Treatise on Arithmetic; Steinschneider, *l.c.* p. 558; "Isr. Letterbode," iii. 8).

Euclid: "Shorashim," or "Yesodot" (1270: "Elements" Steinschneider, *l.c.* p. 506, comp. p. 510).

Alfarabi: "Hatḥalot ha-Nimẓa'ot ha-Ṭib'iyyim" (1248: "Book of the Principles"; *l.c.* p. 291, comp. p. 47), edited by H. Filipowski, in a Hebrew almanac of 5610 (Leipsic, 1849).

Geminus: "Ḥokmat ha-Kokabim," or "Ḥokmat Tekunah" (1246, Naples: Introduction to the "Almagest" of Ptolemy; *l.c* p. 539).

Ibn al-Jazzar: "Ẓedat ha-Derakim" (1259: "Viaticum").



אמר משה בר שמואל בר

PAGE OF THE FIRST EDITION OF MOSES IBN TIBBON'S TRANSLATION OF MAIMONIDES' "SEFER HA-MIẒWOT," CONSTANTINOPLE, 1516-18.
(In the Columbia University Library, New York.)

Ḥunain: "Mabo el Meleket ha-Refu'ah" ("Introduction to Medical Science"; *l.c.* p. 711).

Razi: "Ha-Ḥilluḳ weha-Ḥilluf" ("Book of the Divisions [of Maladies]"; *l.c.* p. 730); "Al Iḳrabadhin" ("Antidotarium"; *l.c.* p. 730).

For his other translations see Steinschneider, *l.c.* pp. 177, 231, 362, 363, 416, 542, 544, 553; *idem*, "Cat. Bodl." cols. 1998 *et seq.*

True to the traditions of his family, Moses ibn Tibbon translated those of Maimonides' Arabic writings which his father had not translated:

Translations from Maimonides.

"Miktab" or "Ma'amar be-Hanhagat ha-Beri'ut," a treatise on hygiene in the form of a letter to the sultan, printed in "Kerem Ḥemed" (iii. 9 *et seq.*), in Jacob ben Moses Ẓebi's "Dibre Mosheh" (Warsaw, 1886), and by Jacob Saphir ha-Levi (Jerusalem, 1885, from his own manuscript, under the title "Sefer Hanhagat ha-Beri'ut"). This translation (1244) was one of his first, if not the first (Steinschneider, "Hebr. Uebers." pp. 770 *et seq.*).

Commentary on the Mishnah. A fragment of his translation of Pe'ah, which was published by A. Geiger 1847, makes it at least possible that he translated the whole Seder Mo'ed (*l.c.* p. 925).

"Sefer ha-Miẓwot," another of his earliest translations (Constantinople, *c.* 1516-18, also printed in various editions of Maimonides' "Yad," but without Moses ibn Tibbon's preface); in it he excuses himself for continuing his own translation, though having known of that of Abraham Ḥasdai, on the ground that the latter had obviously used the first edition of the Arabic original, while he himself used a later revision (*l.c.* p. 927).

"Millot ha-Higgayon," a treatise on logic (Venice, 1552, with two anonymous commentaries). No complete manuscript of the Arabic original is known. The terminology here used by Moses ibn Tibbon has been adopted throughout Hebrew philosophical literature (*l.c.* p. 434).

"Ha-Ma'amar ha-Nikbad," a treatise on poisons, also called "Ha-Ma'amar be-Teri'aḳ" (extant in several manuscripts; see Steinschneider, "Cat. Bodl." col. 1919, iv.; *idem*, "Hebr. Uebers." p. 764).

Commentary on Hippocrates' "Aphorisms" (1257 or 1267: *l.c.* p. 769, comp. p. 659).

Bibliography: Steinschneider, *Jewish Literature*, pp. 96, 104, 125, 167, 184, 197; Renan-Neubauer, *Les Rabbins Français*, xxvii. 593 *et seq.*, 750 *et seq.*; idem, *Les Ecrivains Juifs Français*, pp. 356, 432, 686, 759; Grätz, *Gesch.* vii. 103; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 661; Gross, *Gallia Judaica*, pp. 59, 327, 356, 373, 534.

Moses ben Isaac ibn Tibbon appears as a copyist on the island of Candia in the early part of the fifteenth century (Steinschneider, "Mose Antologia Israelitica," 1879, ii. 457; 1880, iii. 283).

Samuel ibn Tibbon: Son of Moses ibn Tibbon; first mentioned in a responsum of Solomon ben Adret (Neubauer, in "R. E. J." xii. 82 *et seq.*), which narrates a suit brought by Samuel against his rich young cousin Bionguda (ביונגודא). Bionguda was the youngest of three daughters born to Bella, the daughter of Moses ibn Tibbon. After the death of her husband, Jacob ha-Kohen (1254), Bella went to Marseilles, where Bionguda became engaged to Isaac ben Isaac. Samuel ibn Tibbon, who at that time was probably living at Marseilles, contested the legality of the marriage to Isaac ben Isaac, saying that he had made Bionguda his legal wife while she was still living at Naples. Bionguda denied this. The lawsuit connected with this dispute has been reviewed by Isidore Loeb ("Un Procès dans la Famille des Ibn Tibbon," Paris, 1886) and by Grätz ("Monatsschrift," xxxvi. 49).

Bibliography: Geiger, *Wiss. Zeit. Jüd. Theol.* v. 98; Gross, in *R. E. J.* iv. 198 *et seq.*; idem, *Gallia Judaica*, p. 373; Steinschneider, *Hebr. Uebers.* p. 539.

Samuel ben Judah ibn Tibbon: Physician and philosophical writer; born about 1150 in Lunel; died about 1230 in Marseilles. He received from his father and other able teachers in Lunel a thorough education in medicine, in Arabic, in Jewish literature, and in all the secular knowledge of his age. Later he lived in several cities of southern France (1199 in Béziers, 1204 in Arles) and traveled to Barcelona, Toledo, and even to Alexandria (1210–1213). Finally he settled in Marseilles. That he was buried in Tiberias (see Brüll in Kobak's "Jeschurun," vi. 211, Hebr. text, note) is very improbable. His father's will (see Judah ben Saul ibn Tibbon) gives a good insight into Samuel's character.

Original Works.

In comparison with his translations, the original works of Samuel are not numerous. He composed in 1213, on shipboard, when returning from Alexandria, "Bi'ur meha-Millot ha-Zarot," an explanation of the philosophical terms of Maimonides' "Moreh Nebukim," printed, together with his Hebrew translation of the "Moreh," at Venice, 1551, and often afterward (see Geiger, "Wiss. Zeit. Jüd. Theol." iii. 427; Goldenthal, "Grundzüge und Beiträge zu einem Sprachvergleichenden Rabbinisch-Philosophischen Wörterb." in "Denkschriften der Kaiserlichen Akademie der Wissenschaften," i. 424 *et seq.*, Vienna). When finishing his translation of the "Moreh" he felt the necessity of giving an alphabetical glossary of the foreign words that he had used in his translation. In the introduction to the glossary he divides these words into five classes: (1) words taken mainly from the Arabic; (2) rare words occurring in the Mishnah and in the Gemara; (3) Hebrew verbs and adjectives derived from substantives by analogy with the Arabic; (4) homonyms, used with special meanings; and (5) words to which new meanings were given by analogy with the Arabic. He gives also a list of corrections which he desired to be made in the copies of his translation of the "Moreh." The glossary gives not only a short explanation of each word and its origin, but also in many cases a scientific definition with examples (Steinschneider, "Hebr. Uebers." pp. 420 *et seq.*). According to Isaac Lattes (Renan-Neubauer, "Les Ecrivains Juifs Français," p. 686), Samuel wrote a commentary on the whole Bible, but only the following portions are known:

"Ma'amar Yiḳḳawu ha-Mayim," a philosophical treatise in twenty-two chapters on Gen. i. 9, published by M. Bisliches, Presburg, 1837 (Geiger, *l.c.* iv. 413 *et seq.*). It deals with physical and metaphysical subjects, interpreting in an allegoric-philosophical manner the Bible verses cited by the author. At the end of the treatise (p. 175) the author says that he was led to write it through the propagation of philosophy among Gentiles and the ignorance of his coreligionists in philosophical matters. The many manuscripts of the "Ma'amar" are enumerated in Steinschneider, "Hebr. Uebers." p. 199, note 671. The year of its composition is not known.

A philosophical commentary on Ecclesiastes, quoted by Samuel in the foregoing work (p. 175), and of which several manuscripts are extant (Steinschneider, "Cat. Bodl." col. 2488). It is described by Perreau in "Bollettino Italiano degli Stud. Orient." new series, 1878.

A commentary on the Song of Solomon. Quotations from this work are found in his commentary on Ecclesiastes; in Neubauer, "Cat. Bodl. Hebr. MSS." No. 1649, 2, fol. 21; and in his son's commentary on the Song of Solomon. These make it perfectly evident that he really composed this work; but its contents are entirely unknown (see Salfeld, "Das Hohelied bei den Jüdischen Erklärern des Mittelalters," in Berliner's "Magazin," vi. 24 *et seq.*).

"Ner ha-Ḥofes," a commentary on those parts of the Pentateuch which, he contends, are to be taken allegorically. The book is only quoted by himself (in his "Ma'amar Yiḳḳawu ha-Mayim," pp. 9, 13, 17, 132), and no manuscript of it has yet been found.

Samuel ibn Tibbon was an enthusiastic adherent of Maimonides and his allegorical interpretation of the Bible, and he is said to have even gone so far as to declare that the Bible narratives are to be considered simply as parables ("meshalim") and the religious laws merely as guides ("hanhagot") to a higher, spiritual life (Brüll's "Jahrb." iv. 9, x. 89). Such statements, not peculiar in his age, aroused the wrath of the adherents of the literal interpretation of the Bible, the anti-Maimonidean party.

Translations.

Samuel's reputation is based not on his original writings, however, but on his translations, especially on that of Maimonides' "Dalalat al-Ḥa'irin" (finished about 1190) into Hebrew under the title "Moreh Nebukim." This title, by which the book has always since been quoted, and which signifies "Guide of the Perplexed," his opponents satirically changed into "Nebukat ha-Morim" = "Perplexity of the Guides." Before finishing this difficult work, Samuel consulted Maimonides several times by letter regarding some difficult passages. Maimonides' answers, some of which were written in Arabic and were later on translated into Hebrew, perhaps by Samuel himself, praise the translator's ability and acknowledge his thorough command of Arabic, an acquirement very surprising in a country like France. After having given some general rules for translation from the Arabic into Hebrew, he explains the doubtful passages, which he renders into the latter language. (For some interesting remarks by Samuel on Arabic philosophical writers see Steinschneider, "Hebr. Uebers." pp. 40 *et seq.*) Some fragments of this correspondence have been printed in "Ḳobeẓ Teshubot ha-Rambam," ii. 26 *et seq.*; and in Ottensoser, "Briefe über den Moreh des Maimonides," Nos. 1 and 2; others have been discovered in a manuscript in the Bodleian Library, Oxford, by Steinschneider ("Hebr. Uebers." pp. 415 *et seq.*).

The "Moreh Nebukim."

Samuel ibn Tibbon's translation is preceded by an introduction. As the motive for his undertaking he mentions that the scholars of Lunel asked him for a translation of the "Moreh." As aids in his work he indicates the Hebrew translation by his father (whom he calls "the Father of the Translators"), works on the Arabic language, and the Arabic writings in his own library. Samuel also wrote an index to the Biblical verses quoted in the "Moreh" (see Renan-Neubauer, "Les Ecrivains Juifs Français," p. 684).

Characteristics.

The distinction of Samuel's translation is its accuracy and faithfulness to the original. Whether one approves or disapproves his introduction of a number of Arabic words into Hebrew, and the fact that, by analogy with the Arabic, he gives to certain Hebrew words meanings different from the accepted ones, the magnitude of his work can not be questioned. Especially admirable is the skill with which he reproduces in Hebrew the abstract ideas of Maimonides, which is essentially a language of a people expressing concrete ideas. Soon after Samuel (that is, after 1230) the poet Judah al-Ḥarizi also translated the "Moreh" (part i., ed. Schlossberg, London, 1857; part ii., *ib.* 1876; part iii., *ib.* 1879). He adopted Ibn Tibbon's Hebrew title, "Moreh Nebukim" (see Kaufmann, "Die Attributenlehre," p. 363), and though he said of Samuel, not without some personal animus, that the latter had intentionally obscured the meaning of the original, he was not successful in his attempt to have his own translation supersede that of Ibn Tibbon (Pococke, cited by Wolf, "Bibl. Hebr." i. 856).

That keen critic Shem-Ṭob ibn Palquera passes judgment upon both translations in an anonymous letter. "In Ibn Tibbon's translation," he writes, "are only a few errors; and if the learned translator had had time he would certainly have corrected these; but in Al-Ḥarizi's translation mistakes are numerous, and words are often given a wrong meaning" (Steinschneider, "Hebr. Uebers." pp. 428 *et seq.*).

When the struggle between the Maimonists and anti-Maimonists arose, Samuel did not escape reproach for having spread the ideas of Maimonides, his chief accuser being Judah al-Fakhkhar (Kaufmann, *l.c.* p. 493).

Samuel also translated the following works of Maimonides:

Other Translations.

(1) A treatise on Resurrection under the Hebrew title "Iggeret" or "Ma'amar Teḥiyyat ha-Metim," Constantinople, 1569, and often afterward (see Steinschneider, "Cat. Bodl." col. 1914).

(2) Mishnah commentary on Pirḳe Abot, including the psychological introduction, entitled "Shemonah Peraḳim" (Soncino, 1484 *et seq.*, and often afterward in the Mishnah and Talmud editions). The preface to his translations exists in two different versions (Steinschneider, *l.c.* col. 1890; *idem*, "Hebr. Uebers." pp. 437, 926; see also Brann in Berliner's "Magazin," v. 41 *et seq.*; Baneth, *ib.* vi. 171 *et seq.*, 237 *et seq.*; Geiger, "Moses ben Maimon," in "Nachgelassene Schriften," iii. 60, 88). (3) "The thirteen articles" under the title "Shelosh 'Esreh 'Iḳḳarim" or "Yesodot" (1505; see Steinschneider, "Hebr. Uebers." p. 925; *idem*, "Cat. Bodl." col. 1887). (4) A letter to his pupil Joseph ibn 'Aḳnin, a part of which is printed in "Ḳobeẓ Teshubot ha-RaMBaM," ii. 30 *et seq.* (see Steinschneider, "Hebr. Uebers." p. 931d; *idem*, "Cat. Bodl." col. 1901).

Samuel also translated the following writings of other Arabic authors: (1) 'Ali ibn Riḍwan's commentary on the "Ars Parva" of Galen (according to Paris MS. 1114), finished in 1199 in Béziers (Steinschneider, "Hebr. Uebers." p. 734). (2) Three smaller treatises of Averroes, under the title "Sheloshah Ma'amarim" (edited by J. Hercz, with German transl.: "Drei Abhandlungen über die Conjunction des Separaten Intellects mit den Menschen von Averroes, aus dem Arabischen Uebersetzt von Samuel ibn Tibbon," Berlin, 1869). Samuel translated these three treatises both as an appendix to his commentary on Ecclesiastes (see above) and separately (Steinschneider, *l.c.* p. 199).

(3) Yaḥya ibn Baṭriḳ's Arabic translation of Aristotle's "Meteora," under the title "Otot ha-Shamayim" (also quoted under the title "Otot 'Elyonot"), translated on a voyage from Alexandria, between the two islands Lampedosa and Pantellaria. It is extant in several manuscripts. The preface and the beginning of the text have been printed by Filipowski (*c.* 1860) as a specimen. Samuel made this translation, at the request of Joseph ben Israel of Toledo, from a single and bad Arabic translation of Baṭriḳ (Steinschneider, *l.c.* p. 132).

Some works are wrongly ascribed to Samuel by late copyists, *e.g.*, the translation of a "Biography of Alexander the Great," under the title "Sefer Aleḳsandros Maḳedon we-Ḳorotaw" (see "Ḳobeẓ 'al Yad," ii. 12 *et seq.*, Berlin, 1886; I. Lévi, in "R. E. J." iii. 248 *et seq.*; for the contrary view see Steinschneider, *l.c.* p. 899); a commentary on Avicenna's "Ḳanon" (Steinschneider, *l.c.* pp. 686, 692);

Shem-Ṭob ibn Palquera's "De'ot ha-Pilusufim" (the error in this case is due to a mistake in the introduction, where "Samuel" occurs instead of "Shem-Ṭob"; see Steinschneider, *l.c.* pp. 5, 285; *idem*, "Cat. Bodl." cols. 2483 *et seq.*).

Bibliography: Renan-Neubauer, *Les Rabbins Français*, pp. 573 *et seq.*; idem, *Les Ecrivains Juifs Français*, Index; Steinschneider, *Jewish Literature*, pp. 86 *et passim*; Grätz, *Gesch.* vi. 204; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 330, 385.

G. M. Sc.

IBN VERGA, JOSEPH: Turkish rabbi and historian; lived at Adrianople at the beginning of the sixteenth century; son of Solomon ibn Verga, author of "Shebeṭ Yehudah," who emigrated from Spain to Turkey as a Marano. Joseph was a pupil of Joseph Fasi, a contemporary of Tam ibn Yaḥya and of the physician Moses Hamon, and belonged to the college of rabbis of Adrianople. He completed his father's work by adding a record of some of the events of his own time and of the age immediately preceding. He knew Latin, and incorporated in the "Shebeṭ Yehudah" some narratives which he translated from what he calls the "Christian language." He also added a supplication ("teḥinnah") written by himself.

Joseph was the author of "She'erit Yosef" (Adrianople, 1554), a methodology of the Talmud, giving the rules that are wanting in the "Halikot 'Olam" of Joshua ha-Levi and in the "Sefer Keritut" of Samson of Chinon. Wolf ("Bibl. Hebr." i., No. 880) attributes this book to another Joseph ibn Verga, who lived at Avlona.

Bibliography: Conforte, *Kore ha-Dorot*, p. 34a; Azulai, *Shem ha-Gedolim*, i. 39; Grätz, *Gesch.* 3d ed., ix. 321, 323, 324; Steinschneider, *Cat. Bodl.* col. 1538; Fürst, *Bibl. Jud.* iii. 473.

G. M. Sel.

IBN VERGA, JUDAH: Spanish historian, cabalist, perhaps also mathematician, and astronomer, of the fifteenth century; born at Seville; martyred at Lisbon. He is supposed to have been the grandfather (by Carmoly, "Revue Orientale," ii. 98, the father) of Solomon ibn Verga, author of the "Shebeṭ Yehudah," and it is this work which furnishes some details of Ibn Verga's life. He was held in high esteem by the governor of Andalusia. Once the Jews of a little town, near Seville, called "Xerez de la Frontera," were accused of transferring the body of a converted Jew to their cemetery; they applied to Ibn Verga for help, who, admitted to the presence of the governor, proved by means of a cabalistic writing that the real criminals were the priests ("Shebeṭ Yehudah," § 38). He was very active in maintaining an understanding between the Maranos and the Jews; and the Inquisition, on its introduction into Spain, desired him to betray the former. He succeeded, however, in escaping to Lisbon, where possibly he lived several years, until he was taken by the Inquisition; he died under torture (*ib.* § 62). Ibn Verga wrote a history of the persecutions of the Jews, largely taken from Profiat Duran's "Zikron ha-Shemadot" (comp. the synopsis in Grätz, "Gesch." viii., note 1); his work, in turn, was the basis of the "Shebeṭ Yehudah" (see preface to the latter).

The Bibliothèque Nationale, Paris (MS. No. 1005, Hebr.), contains a series of scientific treatises written by a certain Judah ibn Verga, who is generally identified with the Judah ibn Verga of the "Shebeṭ Yehudah." These treatises are: (1) "Ḳiẓẓur ha-Mispar," a short manual of arithmetic (*ib.* folios 100–110a); (2) "Keli ha-Ofeḳi," a description of the astronomical instrument which he invented to determine the sun's meridian, written at Lisbon toward 1457 (folios 110b–118a); (3) a method for determining heights (folios 118b–119b); (4) a short treatise on astronomy, the result of his own observations, completed at Lisbon in 1457 (folios 120–127). Ibn Verga also wrote a commentary on Al-Farghani's compendium of the "Almagest," about 1480 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2013, 4).

There is, however, some reason for the statement that this identification is doubtful (comp. "Shebeṭ Yehudah," § 62). Another Judah ibn Verga lived in the sixteenth century and corresponded with Joseph Caro ("Abḳat Rokel," Nos. 99, 100).

Bibliography: Grätz, *Gesch.* 3d ed., viii. 322; Steinschneider, *Hebr. Uebers.* p. 557; Wiener's introduction to the *Shebeṭ Yehudah*.

G. M. Sel.

IBN VERGA, SOLOMON: Spanish historian and physician; lived in the fifteenth and sixteenth centuries. His relationship to Judah ibn Verga can not be determined; it is certain, however, that he was not the son of the latter, for he never refers to Judah as his father (see Ibn Verga, Judah). Schudt ("Jüdische Merkwürdigkeiten," i. 131) was apparently misled by the title of the "Shebeṭ Yehudah" when he called its author "Solomon b. Schefet." Ibn Verga himself says ("Shebeṭ Yehudah," § 64) that he was sent by the Spanish communities to collect money for the ransom of the prisoners of Malaga; but he lived also at Lisbon as a Marano, and was an eye-witness of the massacre there (*ib.* § 60). Later he escaped to Turkey, probably to Adrianople, where he wrote the "Shebeṭ Yehudah," an account of the persecutions of the Jews in different countries and epochs. In a short preface he says that he found an account of some persecutions at the end of a work of Judah ibn Verga, which he copied; to this he added a narration of the persecutions of his own time, the compilation being afterward completed and edited by his son, Joseph ibn Verga. The title "Shebeṭ Yehudah," which is an allusion to Judah ibn Verga ("Shebeṭ" in Hebrew being the equivalent of the Spanish "Verga"), refers to Gen. xlix. 10. The work contains an account of 64 persecutions, besides narratives of many disputations and an account of Jewish customs in different countries. Ibn Verga endeavored to solve the problem why the Jews, particularly the Spanish Jews, suffered from persecutions more than any other people. He gives various reasons, among them being the superiority of the Jews ("whom the Lord loveth He chasteneth": Prov. iii. 12, Hebr.), and chiefly their separation from the Christians in matters of food; their troubles were also a punishment for their sins. In general, Ibn Verga does not endeavor to conceal the faults of the Jews; he sometimes even exaggerates them.

As this work is the compilation of three authors, it is not arranged in chronological order. There is no connection between the narratives, but the Hebrew style is clear and attractive. Ibn Verga knew Latin, and derived many narratives from Latin sources. This work contains also a treatise on the form of the Temple of Solomon. Zunz ("Notes on the Itinerary of Benjamin of Tudela," ed. Asher, ii. 268) points out the importance of the work from the geographical point of view, as it contains a considerable number of names of places, as well as a description of customs.

The "Shebeṭ Yehudah" was first printed in Turkey *c.* 1550; since then it has been reprinted several times. It has been four times translated into Judæo-German, first at Cracow, 1591. It has been translated into Spanish by Meïr de Leon, Amsterdam, 1640; into Latin by Gentius, *ib.* 1651; into German by M. Wiener, Hanover, 1856. Fragments of it have been translated by Eisenmenger ("Das Entdecte Judenthum," ii.), Schudt ("Jüdische Merkwürdigkeiten," i.), Menahem Man ha-Levi ("She'erit Yisrael"), and Zedner ("Auswahl," pp. 96 *et seq.*). At the end of paragraph 64 Ibn Verga says that he wrote a work entitled "Shebeṭ 'Ebrato," containing persecution narratives and some rabbinical treatises, now lost.

[The historical value of the data contained in the "Shebeṭ Yehudah" has been seriously questioned by Isidore Loeb ("R. E. J." xxiv. 1 *et seq.*). Loeb holds that, though an original writer, Ibn Verga is not always trustworthy, and that some of his material belongs really in the domain of legend. Ibn Verga was especially interested in the religious controversies held between Jews and Christians; and the fullest account of these controversies is given in his work. But even these seem to be fictitious—with the exception, perhaps, of that of the one at Tortosa (§ 40). The "Shebeṭ Yehudah" is valuable, however, for the Jewish folk-lore and the popular traditions which it contains. The only one of Verga's contemporaries that made use of his work seems to be Samuel Usque, in his "Consolação" ("R. E. J." xvii. 270). The Latin translation of Gentius contains two peculiar mistakes on the title-page: the word שבט is written שבת, and is translated "tribe" instead of "rod." A Yiddish translation, with additions ("Shebeṭ Yehudah ha-Shalem"), was published in Wilna, 1900. Corrections to the text of Wiener are given by Loeb in "R. E. J." xvii. 87. —G.]

Bibliography: Grätz, *Gesch.* 3d ed., ix. 323, 324; De Rossi, *Dizionario*, ii. 157–159; Steinschneider, *Cat. Bodl.* cols. 2391–2396; Loeb, in *R. E. J.* xvii. 87; Wiener, preface to his edition of the *Shebeṭ Yehudah.*

G. M. Sel.

IBN VIVES (VIVAS), ḤAYYIM: Spanish translator; translated from Arabic into Hebrew for David ibn Bilia the farewell letter of Ibn al-Ṣa'igh to 'Ali ben 'Abd al-'Aziz ibn al-Imam of Granada. 'Ali was Ibn al-Ṣa'igh's pupil and the collector of his works (Steinschneider, "Hebr. Uebers." p. 357).

Another Ḥayyim ibn Vives (Vivas) lived at the period when Judah b. Asher was in Toledo. He was then an old man, and occupied himself with rabbinical science. He lived at Xativa, at which place Isaac ben Sheshet addressed a letter to him (Responsa, No. 297).

G. M. K.

IBN VIVES, JUAN: Grandson of one of the richest Jews of Valencia, and one of the most influential and respected of the citizens of that city. In 1510, at an auto da fé held in Valencia, he was condemned for Judaizing, and his houses, which were located in the district which had formerly been the Juderia, were torn down. **Luis Vives,** the many-sided scholar, was one of his relatives, and in order to avoid all suspicion of unbelief, wrote his "De Veritate Fidei Christianæ," attacking Judaism (Rios, "Hist." i. 14).

G. M. K.

IBN VIVES AL-LORQUI (OF LORCA), JOSEPH BEN JOSHUA: Spanish physician; died before 1372; father of Joshua ben Joseph ibn Vives al-Lorqui. He revised Tibbon's translation of Moses Maimonides' "Millot Higgayon" and dedicated the revision to his pupil Ezra ben Solomon ibn Gatigno. He wrote also the "Sefer Yesodot."

G. M. K.

IBN VIVES AL-LORQUI (OF LORCA), JOSEPH BEN JOSHUA: Spanish physician; died before 1408; son of Joshua ibn Vives al-Lorqui. He translated from Arabic into Hebrew various books of the short canon of Avicenna, and added to the translation a commentary which was used by Shem-Ṭob Shaprut.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1505; idem, *Hebr. Bibl.* xviii. 68; idem, *Hebr. Uebers.* pp. 436, 681, 921; Carmoly, *Les Médecins Juifs*, p. 117.

G. M. K.

IBN VIVES AL-LORQUI (OF LORCA), JOSHUA BEN JOSEPH: Spanish physician; lived about 1400 in Alcañiz. In 1408, at the command of the rich and influential Benveniste ben Solomon b. Labi, he wrote a work in Arabic on the value and effects of various foodstuffs and of simple and composite medicaments. It was translated into Hebrew, under the title "Gerem ha-Ma'alot," by Benveniste's son, Joseph Vidal.

This Joshua al-Lorqui is perhaps, as Philoxene Luzzatto points out, identical with the Joshua al-Lorqui who wrote an anti-Christian letter to his friend Solomon ha-Levi (Paul de Burgos), and who was also a physician in Alcañiz and was on friendly terms with Benveniste ben Labi, being present at Moses Benveniste's wedding. In the letter the writer expresses his astonishment at the fact that Paul de Burgos should have resolved to change his faith; he investigates the motives which could have led him to take such a step—ambition, mania for wealth and power, satisfaction of sensual desires, doubt of the truths of Judaism. He then gives eight arguments against the truth of Christianity, and in conclusion asks Paul if one who professes a certain religion is obliged to inquire into the truth of its doctrines.

This letter was addressed to Paul de Burgos at a time when the latter occupied a high position, was surrounded by luxury and a band of servants, and, as is supposed, had already been appointed tutor to the young king Juan II.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 762; Carmoly, *Les Médecins Juifs*, p. 118; *Dibre Ḥakamim*, p. 41, where the letter of Joshua al-Lorqui is reproduced; *Oẓar*

Neḥmad, ii. 5, which gives the answer of Paul de Burgos; Grätz, *Gesch.* viii. 90 *et seq.*, 424 *et seq.*; see also Hieronymus de Santa Fé in Brüll's *Jahrb.* iv. 50 *et seq.*
G. M. K.

IBN VIVES AL-LORQUI (OF LORCA), JOSHUA BEN JOSEPH (Hieronymus [Geronimo] **de Santa Fé):** Spanish physician, anti-Semitic writer, and propagandist. As a Jew his name was Joshua ha-Lorki (from the name of his birthplace, Lorca, near Murcia), although it is hardly correct to identify him with the author of the same name who wrote an anti-Christian letter to Solomon ha-Levi (Paul de Burgos). The only proof offered for such an identification is a note appended to the manuscript of the letter to the effect that "the author afterward became a Christian." This note, not in another manuscript ("Cat. Leyden," pp. 276, 354), was probably added by a later copyist who was misled by the similarity of the names (see Ibn Vives al-Lorqui, Joshua ben Joseph, above). Joshua ha-Lorki was baptized before Vicente Ferrer delivered his proselytizing sermons in Lorca. Although not a rabbi, as Spanish chroniclers claim, he was well versed in the Talmud and in rabbinical literature. In order to show his zeal for the new faith he tried to win over to Christianity his former coreligionists, and to throw suspicion on them and on their religion. For that reason he was called "megaddef" (= "the slanderer"), from the initial letters of his name, Maestro Geronimo de Santa Fé. He offered to prove from the Talmud that the Messiah had already come in the person of Jesus. For this purpose he induced Pope Benedict XIII., whose physician he was, to arrange a public disputation with learned Jews, which event was celebrated as a great triumph for Hieronymus. Either before or after the debate Hieronymus, at the request of Pope Benedict XIII., wrote two articles in which he heaped up accusations against the Jews and repeated the old slanderous charges. One of these articles, was entitled "Tractatus Contra Perfidiam Judæorum"; the other, "De Judæis Erroribus ex Talmuth"; they were published together as "Hebræomastix" (Zurich, 1552; Frankfort-on-the-Main, 1602; Hamburg, n. d.), printed in the "Bibliotheca Magna Veterum Patrum," Lyons, vol. xxvi., and Cologne, 1618; they were also translated into Spanish under the title "Azote de los Hebreos." Articles in response were written by Don Vidal Benveniste, with the title "Ḳodesh ha-Ḳodashim," and by Isaac Nathan ben Kalonymus in his "Tokaḥat Mat'eh."

His Works.

Hieronymus de Santa Fé had several sons. One of them, Pedro, was in special favor with Queen Maria. Another was assessor for the governor of Aragon and lived in Saragossa; this son of the "apostle of Tortosa," as De los Rios calls him ("Hist." iii. 264), took part in the rebellion against Pedro Arbucs, was arrested with other Maranos, and, in order to escape the disgrace of being publicly burned, killed himself in prison. His body was burned publicly on Oct. 21–22, 1486. Other members of the Santa Fé family were burned as Maranos in 1497 and 1499.

Bibliography: See under Tortosa.
G. M. K.

IBN WAḲAR, JOSEPH BEN ABRAHAM: Spanish cabalist and Talmudist; lived at Toledo in the fourteenth century. Moses Narboni, who began his commentary on the "Moreh" at Toledo in 1355, speaks of a discussion he had there with Ibn Waḳar (Commentary on the "Moreh," i. 28); and Solomon Franco, who wrote his supercommentary on Ibn Ezra to the Pentateuch before 1372, speaks, at the end, of Ibn Waḳar as dead and as having been his teacher. Ibn Waḳar must have died between 1355 and 1370. He drew up the statutes of the Jewish community of Toledo (Judah b. Asher, Responsa, No. 51). He is quoted by Samuel Ẓarẓah in his philosophical commentary on the Pentateuch ("Meḳor Ḥayyim," beginning of Bereshit and Beḥuḳḳotai), and by Ezra b. Solomon Ġatigno, who gives Ibn Waḳar's opinion that the "standing still" of the sun at the time of Joshua was due to an eclipse, understood only by Joshua.

As a cabalist Ibn Waḳar attempted to reconcile the Cabala with philosophy. Whether he wrote his treatises in Arabic and then translated them into Hebrew, is uncertain. They are: (1) on the principles of Cabala, and especially on the Sefirot (probably Scaliger's "De Fundamentis Artis Cabbalisticæ" [see Wolf, "Bibl. Hebr." i., No. 877] suggested Neubauer's title, "Yesod ha-Ḳabbalah" ["Cat. Bodl. Hebr. MSS." No. 1627], though Johanan Allemanno ["Collectanea," p. 96] mentions it under the title "Ba-Shorashim be-'Inyan ha-Sefirot"); (2) "Ha-Ma'amar ha-Kolel," an effort to reconcile the Cabala with the Torah and with philosophy (see below); (3) "Shir ha-Yiḥud," a cabalistic poem on the Sefirot, to which the author himself wrote a commentary (published in the Venice prayer-book of 1645); (4) "Sefer ha-Yiḥud," a cabalistic treatise on the unity of God (transl. from the Arabic and edited with notes by Manasseh Grossberg, Vienna, n.d.).

In the treatise on the principles of the Cabala Ibn Waḳar shows how the Sefirot emanate from the First Cause, and treats of the relation between the Sefirot and the divine attributes, the various names of God, and the various names used in Biblical and Talmudic literature for the Sefirot. According to him the chief difference of opinion among the cabalists is as to whether the Sefirot are extrinsic to the Primal Being (which seems to be Ibn Waḳar's opinion), or whether they are intrinsic (see Cabala and Sefirot). His chief authorities are the Talmud, Midrash Rabbah, Sifra, Sifre, Bahir, Pirḳe R. Eliezer, and, among the later cabalists, Naḥmanides, Ṭodros ha-Levi, and Abulafia. He cautions the cabalistic student against the Zohar as full of mistakes. The "Ha-Ma'amar ha-Kolel" is known only through Samuel Motot (who described it in his "Meshobeb Netibot," i., ch. 5), Zunz ("G. V." p. 422), and Steinschneider (Ersch and Gruber, "Encyc." section ii., part 31, pp. 100–106). Steinschneider identified Joseph ibn Waḳar with Joseph b. Yaḳar, and, despite difference in the titles, the latter's "Sefer Haskamat" (Vatican MS. No. 384, 2) with the work described by Motot. But later, Steinschneider attributed the "Sefer Haskamat" to Isaac b. Moses ibn Waḳar ("Hebr. Uebers." p. 598). Jellinek ("Beiträge," ii. 44) attributes the work described by

Motot to Joseph ibn Samnun ("Hebr. Bibl." xiv. 81). Two other works, "Sefer Refuot" (a medical treatise, translated from the Arabic) and "Likkuṭim," or "Collectanea" (Munich MSS. Nos. 221, 320), are ascribed by Lilienthal to Joseph ibn Waḳar. Steinschneider (*l.c.*) thinks it not impossible that it was this Joseph ibn Waḳar who in 1295 translated into Hebrew Zahrawi's "Kitab al-Taṣrif."

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 114; idem, *Hebr. Uebers.* p. 921; Karpeles, *Gesch. der Jüdischen Litteratur*, p. 774, Berlin, 1886; Zunz, *Literaturgesch.* p. 503; Grätz, *Gesch.* 3d ed., vii. 288.

G. M. SEL.

IBN WAḲAR (WAḲḲAR, HUACAR, HUCAR, וקאר), JUDAH BEN ISAAC OF CORDOVA: Tax-collector for, and representative and traveling companion (about 1320) of, the infante Don Juan Manuel; the author of "Conde Lucanor." He was a very pious man, an admirer of R. Jehiel b. Asher of Toledo, and punished relentlessly all moral and religious offenses.

BIBLIOGRAPHY: Asher b. Jehiel's *Responsa*, xvii. 8, xviii. 13; Grätz, *Gesch.* vii. 291 *et seq.*

G. M. K.

IBN WAḲAR (HUACAR), SAMUEL: Physician to King Alfonso XI. of Castile; astronomer and astrologer; flourished in the fourteenth century. A favorite of the king, he gained influence in the administration of the finances of the country, and received the privilege of minting the coin at a lower standard. He induced the king to forbid the importation of grain, etc., from the kingdom of Granada, thereby arousing the antagonism and envy of Joseph de Ecija. Both of them were accused by Gonzalo Martinez of enriching themselves at the expense of the state. Samuel ibn Waḳar was imprisoned with his two brothers and other members of his family, and died under torture. His body was left unburied for an entire year. It is doubtful whether Samuel ibn Waḳar was the author of the anonymous "Castilian Medicine," still extant in manuscript. If Don Samuel ibn Waḳar is identical, as is here assumed, with the "Hebreo medico del rey y grande astrologo" who treated the queen before the birth of Don Pedro and saved her life, he did not die until late in 1333.

BIBLIOGRAPHY: *Cronica de Alfonso XI.* ch. 98 *et seq.*; *Shebeṭ Yehudah*, pp. 30 *et seq.*; Antonio de Vera, *El Rey D. Pedro*, p. 2a; Grätz, *Gesch.* vii. 335 *et seq.*; Carmoly, *Histoire des Médecins Juifs*, pp. 99 *et seq.*; *Monatsschrift*, vi. 368, xxxiii. 479.

G. M. K.

IBN YAḤYA, DAVID: Grammarian and philosopher; son of the martyr Don Joseph; born at Lisbon 1465; died 1543. He was a pupil of David ben Solomon ibn Yaḥya, a relative, who wrote expressly for him two school-books, entitled respectively "Leshon Limmudim" and "Sheḳel ha-Ḳodesh." In 1496 he and his family were forced to emigrate to Italy. In 1518 he became rabbi of Naples, and remained in that position until the expulsion of the Jews from the kingdom of Naples in 1540. To his care for the interests of his own congregation, Ibn Yaḥya added an active concern for the welfare of his coreligionists elsewhere. In 1533 a number of Jewish prisoners were brought from Tunis to Naples; Ibn Yaḥya was instrumental in effecting their release; his own congregation having already exhausted its means, he sent a general appeal to his brethren in Genoa, Lombardy, Montferrat, and (in 1535) Bologna. In 1534 he engaged in an effort to avert the impending decree of expulsion. When the expulsion of the Jews occurred, six years later, Ibn Yaḥya resumed his wanderings, which ended at Imola, where he died.

David ibn Yaḥya corresponded with Meïr of Padua, the chief rabbinical authority of his time in Italy, and was highly eulogized by him. He wrote various works on grammar and philosophy, which his grandson, the chronicler Gedaliah ibn Yaḥya, possessed in manuscript. David Kaufmann had in his possession a copy of the "Maḳaṣid" of Ghazali, copied by David ibn Yaḥya. The Hebraist Widmannstadt, a pupil of Reuchlin, was also a pupil of Ibn Yaḥya.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 864; idem, *Jüdische Litteratur*, in Ersch and Gruber, *Encyc.* section ii., part 27, p. 450; Michael, *Or ha-Ḥayyim*, No. 131; *R. E. J.* xvi. 37, 46.

G. I. E.

IBN YAḤYA, JOSEPH BEN DAVID: Italian exegete and philosopher; born at Florence 1494; died at Imola 1539. His parents were Spanish exiles who had lived for a time in Florence and had then settled in Imola. His son Gedaliah, author of "Shalshelet ha-Ḳabbalah," relates that his father having asked to be buried in the Holy Land, his body was sent to Safed, where Joseph Caro superintended its interment. Ibn Yaḥya was the author of two works: (1) "Perush" (Bologna, 1538), a commentary on the Five Scrolls and Hagiographa, and (2) "Torah Or" (*ib.* 1537-38), a treatise on theology and eschatology.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1476; De Rossi, *Dizionario*, p. 133; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 101.

G. I. BR.

IBN YA'ISH, BARUCH BEN ISAAC: Philosopher and translator of the fifteenth century; apparently a native of Spain, though he lived in Italy. Ibn Ya'ish, in addition to being a master of Hebrew, had a thorough knowledge of Arabic and Latin. His only original work is a Hebrew commentary, in ten chapters, to Avicenna's "Medicamenta Cordialia," entitled "Bi'ur la-Sammim ha-Libbiyyim," taken from a Latin translation. He analyzes the functions of the heart, quoting Averroes and Aristotle (comp. Parma, De Rossi, MS. No. 1036). MS. (Hebr.) No. 1001 in the Bibliothèque Nationale, Paris, an anonymous commentary on Aristotle's "Ethics," bears the name of Ibn Ya'ish, but it is not clearly indicated whether he was the commentator or only the translator (see Steinschneider, "Hebr. Uebers." p. 218). He also translated from the Latin, at the request of Samuel Ẓarfati, Aristotle's "Metaphysics," under the title "Mah she-Aḥar ha-Ṭeba'" (*c.* 1485?). In the introduction he explains that he gave the preference to the Latin translation because the Arabic translation was very confused. While his Hebrew translation is literal, he divided each of the twelve books into chapters, a division not existing in the original. He prefaced the work with a minute table of contents. Another **Baruch ben Isaac ibn Ya'ish,** of Cordova, was the author of "Meḳor Baruk," a triple commentary on Canticles, Ecclesiastes, Proverbs, and Job (Constantinople, 1576). Carmoly (Jost's "Annalen," i. 302) identifies the two.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 12; Steinschneider, *Cat. Bodl.* col. 774; idem, *Hebr. Uebers.* pp. 157–158, 218, 701.

J. M. SEL.

IBN ZABARRA or **ZABARA** (זבארה, זאבארה, זברה or זבארו): Judæo-Spanish family-name, found as early as the twelfth century; derived perhaps from a place-name. In Spanish documents a Jafre Avinzabarre is mentioned, in 1258; and, toward the end of the thirteenth century, at Manresa, the brothers Ausch, Juçef, and Astruc Zabarra (or de Zabarra), and Mair Zabarra. A Juçef Zabarra is also mentioned at Besalu. In Jewish literature Joseph Zabara (*c.* 1200), Judah ibn Zabarra, Joseph b. Benveniste Zabarra, and Moses ibn Zabara are known.

BIBLIOGRAPHY: Isidore Loeb, in *R. E. J.* v. 287; Jacobs, *Sources*, Index; Steinschneider, in *J. Q. R.* x. 520.

G.

IBN ZABARRA, JUDAH: Poet and theologian; flourished in the thirteenth and fourteenth centuries; probably a native of Spain, where the surname of "Zabara" was borne by several scholars. He was the pupil of Aaron ha-Levi (d. 1293–94) and of Meïr Abulafia, and seems to have resided a certain time at Montpellier. Judah was the author of "Miktab ha-Teḥiyyah," a treatise on resurrection (Constantinople, 1569). Of his poetical productions only one poem has survived, which celebrates the works of Menahem Meïri of Perpignan (Stern, preface to the introduction of Meïri, ed. Vienna, p. xiv.).

BIBLIOGRAPHY: Dukes, in *Orient, Lit.* viii. 117, note; Schlesinger, introduction to Albo's *'Iḳḳarim*, p. xli.; Steinschneider, *Cat. Bodl.* col. 1369; Gross, *Gallia Judaica*, p. 331.

G. I. BR.

IBN ẒARẒAL. See ẒARẒAL, ABRAHAM IBN.

IBRAHIM IBN YA'ḲUB, The Israelite: Jewish merchant-traveler of the tenth century. The little that is known about Ibrahim ibn Ya'ḳub is from his own account of the countries of the Slavs, and this is rather uncertain. He was a merchant and a slave-dealer, and perhaps he traveled besides on a diplomatic mission. His native land was most probably North Africa; it can scarcely have been Spain. In 965 he crossed the Adriatic Sea, went to the countries of the West Slavs, visited Prague and eastern Germany, and later on at Magdeburg met Bulgarian ambassadors at the court of Otto I. He traveled thence along the right bank of the Elbe, through Slavonic countries and farther northward to Schwerin, situated near the Lake of Schwerin. It is extremely difficult to find out which road he took, as the names of towns and places which he mentioned have been corrupted. His short, important, and cleverly written sketch of the Slavs is a most precious source for the history of the Slavs in general and the West Slavs in particular.

It is worthy of note that thirty miles from Neuberg, near Thietmar, Ibrahim found a "Saline of the Jews"—probably Dürrenbergen on the Saale. In speaking of the kingdom of Boleslau of Bohemia, he mentions the Jewish merchants who came, together with Mohammedans, from Hungary. They carried away from Bohemia "flour, tin, and skins." Ibrahim mentions the Chazars, but says nothing about their being Jews; though he probably traveled only to those places where Jews lived and where he was sure of a friendly reception. His account is therefore also of interest for the study of the commercial activity of the Jews in the tenth century.

It may be mentioned that the account of his journeys throws light also on the much-disputed nationality of the Old-Russians.

De Goeje of Leyden discovered the account of Ibrahim's journeys in the second part of the "Kitab al-Masalik wal-Mamalik," by the Spanish-Arabic savant Abu 'Ubaid al-Bakri (1094), which was found by Schefer in 1875 in the library of the Nur i Osmanie mosque at Constantinople. In the "Mémoires de l'Académie Impériale des Sciences" of St. Petersburg (Appendix, vol. xxxii., No. 2) appeared in 1878 the Arabic text of Ibrahim's sketch, with an introduction and a translation by Rosen, and a minute explanation by Kunik, under the title "Records of Al-Bakri and Other Authors About Russia and the Slavs" (in Russian). In 1880 De Goeje edited a Dutch translation of the report, with extracts from Kunik's abundant explanations, published in "Verslagen in Medeelingen der Konigelijke Academie van Wetenschappen, Afdeeling Letterkunde," 2de Reeks, Deel ix., Amsterdam, 1880. These two publications form the foundation for the study of Ibrahim's account.

BIBLIOGRAPHY: F. Westberg, *Ibrahim-ibn-Ya'ḳub's Reisebericht*, in *Mémoires de l'Académie des Sciences*, 8th series, vol. iii., No. 4, St. Petersburg, 1898; comp. the literature in Jacob, *Ein Arabischer Berichterstatter über Fulda, Schleswig, etc.*, p. 6, Berlin, 1890; 2d ed., p. 29 (1891); idem, *Studien in Arabischen Geographen*, part iv., Berlin, 1892.

F. W.—G.

IBZAN (אבצן): Judge of Israel for seven years after Jephthah; a native of Beth-lehem; he had thirty sons and thirty daughters, and was buried in his native town (Judges xii. 8–10). As "Beth-leḥem" here is not followed by "Ephratah" or by "Judah," the town may have been one in the tribe of Zebulun (Josh. xix. 15).

Ibzan is identified by the Talmudists with BOAZ. The objection which might be based upon Ruth iv. 17, where it appears that Obed was Boaz's only child, is met by the assertion that all the children of Ibzan died in their father's lifetime because he had not invited Manoah to their weddings (B. B. 91a; Yalḳ., Judges, 601).

E. G. H. M. SEL.

ICHABOD: Son of Phinehas and grandson of Eli. Born after the death in battle of his father and the tragic death of his grandfather, he was named "Ichabod" (אי = particle of negation; כבוד = "glory") by his dying mother, who exclaimed at the same time, "The glory is departed from Israel" (I Sam. iv. 14-22). Thus, his very name embodied a memorial of a great battle which resulted disastrously for Israel.

The Septuagint rendering of "Ichabod"—"wo to the glory of Israel"—points to a similar origin (אי = "wo"; comp. Eccl. x. 16). The name occurs but once besides, in I Sam. xiv. 3, where Ahijah, son of Ahitub, Ichabod's (evidently elder) brother, is mentioned as a priest. The description of Ahitub as "Ichabod's brother" is evidence that Ichabod was a priest of recognized importance in Israel at this period.

E. G. H. I. M. P.

IDDO (עדו): A seer (חזה), or prophet (נביא), whose prophecies were directed against Jeroboam (II Chron. ix. 29). In the Masoretic text his name occurs as יעדי (ketib) and יעדו (keri). He is quoted also (*ib.*) as an authority on the lives of Solomon, Rehoboam (*ib.* xii. 15), and Abijah (*ib.* xiii. 22); his work being entitled the "Midrash of the Prophet Iddo" (*ib.*, Hebr.). Iddo, on account of his prophecies against Jeroboam, has been identified by Josephus ("Ant." viii. 8, § 5) and Jerome ("Quæstiones Hebraicæ," to II Chron. xii. 15) with the prophet who denounced the altar of Jeroboam and who was afterward killed by a lion (I Kings xiii.). Jerome identifies Iddo also with the Oded of II Chron. xv. 8.

E. G. H. M. Sel.

IDENTITY, PROOF OF: In criminal cases the witnesses were required to be certain of the identity both of the accused and of the victim, as well as of the nationality to which the victim belonged (Sanh. 40b). When the accused succeeded in escaping among a crowd of people, where he could not be clearly identified, or even when found with only one other person who was beyond all suspicion of crime, there could be no trial (*ib.* 79a, 80a; Maimonides, "Yad," Roẓeaḥ, iv. 67). The mere testimony of the witnesses was believed; and they did not need to bring any proofs to establish the identity of either the criminal or the victim.

In the case of lost objects, the loser had to describe "convincing signs" ("simanim mubhaḳim") before the object was restored to him. By "convincing signs" the Rabbis understood such marks of identity as referred to the measure or weight of the object, to the number of objects found, or to the place where found. An exception was made in the case of a scholar who was known never to deviate from the exact truth; to him the found object was returned on his simple claim, even though he could not describe the object itself. If the object did not possess any intrinsic marks by which it could be identified, the finder was not obliged to announce his find in public, as was the custom with regard to found objects which did possess such marks (see Finder of Property). In all cases the testimony of witnesses with regard to the ownership of the object superseded any proof of identity advanced by those claiming it (B. M. 24a, 28a; "Yad," Gezelah, xiii. 5, 6; xiv. 13; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 262, 3, 21; 267, 7, 9).

In the case of an 'Agunah the Rabbis manifested great leniency with regard to the kind of evidence required to establish the death of her husband, so that she should not remain in continual suspense and be prevented from marrying again. They were, however, very strict regarding the proofs necessary to identify a corpse. If it was found within three days of death, the identity of the person could be established if convincing peculiarities were found on the body, such as a superfluous or missing limb, or an unusual growth, or if the face and forehead could be recognized. Testimony derived from the garments, however, or from such general characteristics as the color of the hair or the size of the body, was not sufficient to establish identity. If the body had been in water, although for a long time and had been cast up on the land, no special marks were necessary to establish the identity; for water was supposed to preserve the body. The question of identity, in connection with a dead body, through which a woman might become free from the shackles of uncertainty, is, on account of its frequent occurrence, discussed in all its details by rabbinical authorities in their various responsa (Yeb. 120a *et seq.*; "Yad," Gerushin, xiii. 21, 22; Shulḥan 'Aruk, Eben ha-'Ezer, 17, 22-28; "Pitḥe Teshubah," *ad loc.*).

Bibliography: Mielziner, *The Jewish Law of Marriage and Divorce*, § 64, Cincinnati, 1884; Mendelsohn, *Criminal Jurisprudence*, §§ 86, 127, Baltimore, 1891.

S. S. J. H. G.

IDI: Name of several Babylonian amoraim who flourished from the middle of the second to the middle of the fifth century. In the Talmud "Idi" is sometimes interchanged with "Ada" (אידי = אדא), according to the variation of pronunciation between eastern and western Syriac, as in the case of "Abba" = "Iba," "Ami" = "Imi," "Asi" = "Isi," "Ḥasda" = "Ḥisda."

S. S. J. D. E.

IDI B. ABIN NAGGARA: Babylonian amora of the fourth period (about 350). His father, whose name ("Naggara" = "carpenter") probably indicates his occupation, came from Nerash or Nerus (נרשאה), in Babylonia. The son, Idi (or Ada), gave an explanation in the presence of R. Joseph (Shab. 60a), had discussions with Abaye on various occasions (B. M. 35b), and likewise gave explanations in the presence of Rabbah ('Er. 56b; Ḳid. 40a). He also had occasion to appear in the court of Ḥisda (B. B. 33a). Idi was the brother of Ḥiyya. Passing the door of their father's house one Friday evening, Huna (b. Ḥiyya of Pumbedita) noticed that the house was illuminated with candles; whereupon Huna predicted that two shining lights would issue from that house. The prophecy was verified in the birth of Idi and Ḥiyya (Shab. 23b). Idi married the daughter of a priest, who bore him two sons—Sheshet and Joshua (Pes. 49a). Idi took advantage of his wife's position as a kohen to accept "the shoulder, and the two cheeks, and the maw" as the share due to a priest (Deut. xviii. 3), a custom which prevailed even during the Exile (Ḥul. x. 1). Idi was considered the main authority in Nerash, where he introduced a certain ordinance (Ned. 67b). Idi seems to have moved at a later period to Shekanzib, where he had occasion to receive Papa and Huna, whom he treated in a somewhat slighting manner (Yeb. 85a).

S. S. J. D. E.

IDI OF CÆSAREA. See Idi b. Jacob II.

IDI B. GERSHOM (ADA B. GERSHON): Babylonian amora of the tannaitic period (about 150); father of **Idi b. Idi** (Ḥul. 98a; comp. Yer. Ter. x. 10). There is some connection between Idi b. Gershom and Idi b. Jacob I.; perhaps they were brothers-in-law. Idi quotes Ada b. Ahabah in the name of Simeon (b. Eleazar) (Ker. 9a).

S. S. J. D. E.

IDI OF ḤUṬRA. See Idi b. Jacob II.

IDI BEN IDI. See Idi b. Gershom.

IDI B. JACOB II: Babylonian amora of the second period (about 250). Idi was a disciple of Johanan. The journey from Idi's home in Babylonia to the yeshibah of Johanan at Tiberias occupied about three months, and two journeys there and back in the year left him but one day each six months to attend the yeshibah. This caused his comrades to call him "the one-day scholar." Idi answered by quoting Job xii. 4. Johanan, however, begged Idi not to call down the punishment of Heaven, and delivered a lecture in the yeshibah on the text "They seek me daily" (יום יום; Isa. lviii. 2), concluding with the statement that to devote a single day to learning the laws of God is as meritorious as devoting a whole year to study. On the other hand, one day spent in doing evil is equivalent to one year of iniquity; which explains the imposition of forty years of punishment for forty days of evil (Num. xiv. 34; Ḥag. 5b). Idi was likewise known as Idi of Ḥuṭra (Yer. Shab. v., end; M. Ḳ. v. 2), and is probably identical with Idi of Cæsarea (Idit).

s. s. J. D. E.

IDIOCY: Mental deficiency, depending upon disease or imperfect development of the nervous system, and dating from birth or from early infancy previous to the evolution of the mental faculties.

Though the parents of more than 15 per cent of idiotic children have been alcoholics, and alcoholism is rare among Jews, yet idiocy and imbecility are found comparatively more often among Jews than among non-Jews. Thus in Prussia in 1871 there were among Jews 1,826 idiots per 100,000 of population; among Protestants 1,437, and among Catholics 1,346 ("Preussische Statistik," 1875, xxx. 137). In Silesia there was one idiot among 580 Catholics, one among 408 Protestants, and one among 514 Jews ("Bulletin de la Société d'Anthropologie," iv.). From recent statistics collected by Pilcz it is evident that in Vienna the proportion of Jews affected with mental deficiency is very large. He found that of the cases of idiocy and imbecility treated at the clinic for nervous diseases in that city between Jan. 1, 1898, and Aug., 1901, no less than 17.7 per cent of the males and 15.3 per cent of the females were of Jewish extraction. At the census of 1900 the Jews of Vienna were found to constitute only 8.86 per cent of the general population.

In Württemberg, also, there was one idiot among 3,003 Jews, as against one among 3,207 Protestants, and one among 4,113 Catholics. Mayr reports that in 1880 the proportion of idiots and imbeciles per 10,000 population in Baden, Bavaria, and Prussia was as follows:

State.	Jews.	Non-Jews.
Baden	26.07	15.8
Bavaria	20.73	14.4
Prussia	15.27	13.6

In Hanover it has been calculated that according to the census of 1855–56 there was one idiot to 1,528
Lutherans; 1,473 Reformed Church; 1,143 Catholics
763 Jews (G. Brandes, "Der Idiotismus und die Id
otie mit Besonderer Berücksichtigung der Verhäl
nisse im Kgr. Hannover," 1862).

In New York city a large proportion of the i
mates of the hospital for feeble-minded children a
Jewish; but no definite statistics are obtainable.
must be recalled in this connection that the rigi
examination at the port prevents the entrance c
such defectives into the United States.

Amaurotic Idiocy.

It is a curious fact that amaurotic family idiocy
a rare and fatal disease of children, occurs mostl
among Jews. The largest number of cases hav
been observed in the United States—over thirty i
number. It was at first thought that this was a
exclusively Jewish disease, because most of the case
at first reported were among Russia
and Polish Jews; but recently ther
have been reported a few cases occu
ring in non-Jewish children. The chie
characteristics of the disease are progressive ment
and physical enfeeblement; weakness and paralys
of all the extremities; and marasmus, associate
with symmetrical changes in the macula lutea. O
investigation of the reported cases it has been foun
that neither consanguinity nor syphilitic, alcoholi
or nervous antecedents in the family history a
factors in the etiology of the disease. No preventiv
measures have as yet been discovered, and no trea
ment has been of any benefit, all the cases havin
terminated fatally.

The Mongolian type of idiocy is also very fr
quently observed among Jews. Its chief feature
are shortness of stature; broad, protruding cheek
bones, flattened bridge of the nose, rounded pinna c
the ears, enlarged tongue, and the obliquely place
Mongolian eyes. There is a more hopeful prognos
in this type than in amaurotic family idiocy. Man
cases improve under treatment.

Marriages of those of near kin, which occur mor
often among Jews than among Gentiles (see Jew
Encyc. iv. 229, *s.v.* Consanguinity), have been a
signed as a cause of the frequent procreation c
mentally deficient children; but statistics do n
bear out this contention. It appears that the pr
portion of idiotic children who are the offspring c
cousins is not in excess of the ratio of consanguin
ous marriages to marriages generally; and the so
evil result of such marriages is the intensification i
the offspring of some morbid proclivity common t
both parents.

In the present state of knowledge of the etiolog
of idiocy and imbecility in general the only cause c
their frequency among Jews that may be considere
is the neurotic taint of the race. Children descend
ing from a neurotic ancestry have nervous system
which are very unstable, and they are often incapabl
of tiding safely over the crises attending growth an
development. They are often idiots or imbeciles.

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und Form der Nerven- und Geisteskrankheiten, in *Allg*
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kenheim, *Ueber Familiäre Amaurotische Idiotie*, in *Jah*
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J. M. Fi

IDIT: Name of an amora who is known only from a passage preserved by Naḥman (Sanh. 38b), the passage being a part of a controversy between Idit and a heretic. The proper reading of the name is "Idi" (אידי), and this amora is identical with the Palestinian Idi (comp. Bacher, "Ag. Pal. Amor." iii. 708).

S. S. J. D. E.

IDOLATRY AND IDOLS. See Worship, Idol.

IDUMEA. See Edom.

IGEL, LAZAR ELIAS: Austrian rabbi; born Feb. 28, 1825, at Lemberg, where his father was a second-hand bookseller; died at Czernowitz March 26, 1892. After studying in the gymnasium of Lemberg, he went, at the age of fifteen, to Padua, where he continued his studies in the rabbinical seminary, under S. D. Luzzatto and Della Torre, graduating (D.D.) in 1849. On his return to Lemberg he was appointed religious teacher at the gymnasium and "Realschule," becoming at the same time privatdocent of Semitic languages at Lemberg University. In 1854 he was called as district rabbi ("Kreisrabbiner") to Czernowitz, and became later chief rabbi of Bukowina. He was the author of "Syrischer Wegweiser" (1851), and of a large number of essays in various German and Hebrew periodicals. His "Israelitische Moraltheologie" (1870) is a German translation from the Italian of S. D. Luzzatto.

S.

IGGERET. See Letter-Writing.

'IGGUL OF RABBI NAḤSHON GAON. See Calendar.

IGLAU: Mining-town in Moravia, Austria. While Jews settled at Brünn at a very early time, regulations concerning the Jews of Iglau are not found in the town records before 1250. Charles IV., while margrave of Moravia, sought to stimulate commerce by importing Jews—at that time called "servi cameræ"—into Iglau. Attracted by the favorable conditions, many Jewish families of Bohemia and Moravia settled in the western part of the town, in the "Judengasse," which still retains that name; and they built a synagogue in 1345. Jews lived in Iglau undisturbed for nearly a century; but in 1426 Margrave Albert expelled them from the town, on the ground that they had been in league with the Taborites. They were obliged to relinquish their immovable property; and the synagogue was transformed into a chapel. The exiles settled in the neighboring localities of Triesch, Pirnitz, etc. Iglau was thus the first of the royal towns of Moravia to expel the Jews. The town records show, however, that many Jews returned to Iglau in 1463.

After the departure of the Swedes, the municipal council complained, in 1643, that the Jews, who since 1576 had not been permitted to engage in any commerce whatever, dared to traffic in public and to enter and leave the city at will. Since their expulsion in 1426 they had been allowed to enter the city one at a time only, and under certain conditions; and they had not been permitted to remain there. The many quarrels that thus arose were adjusted by the general ordinance of May 18, 1709, permitting Jews to enter the city by a certain gate on payment of an entrance-fee of 15 kreuzer. The census of 1846 showed that there were many Jews from Triesch, Trebitsch, etc., in Iglau.

These oppressive conditions remained unchanged till 1848. With the permission of the imperial vicegerency at Brünn the Jews of Iglau founded a religious society April 25, 1861, for the purpose of organizing and maintaining the necessary educational and philanthropic institutions. By a decree of Feb. 17, 1862, there was granted to this society the right to organize itself into a congregation. Its first statutes were drafted in Dec., 1875, and, according to the statutes which were approved by the government or "Statthalterei" June 2, 1878, the congregation included only the town of Iglau. By the law of March 21, 1890, referring to the regulation of the external legal affairs of the Jewish congregations, thirty-one localities within the jurisdiction of Iglau were assigned to the congregation of that town. The statutes of the reorganized congregation were approved by the government Feb. 15, 1895.

The synagogue, in the Moorish style, was begun in 1862 and dedicated in the following year, orations being delivered by Rabbis J. J. Unger of Iglau and A. Jellinek of Vienna. Precisely thirty-three years later (Sept. 3, 1896) dedicatory services were held in the remodeled synagogue. The institutions include a society for the relief of the poor, a ḥebra ḳaddisha and burial society, a women's society for the relief of poor and sick women, and Shir Ẓiyyon, the Temple choral society. In 1900 the Jews of Iglau numbered about 1,450 in a total population of 24,387.

D. S. Sp.

IGNATIEV (IGNATYEV, IGNATIEFF), COUNT NIKOLAI PAVLOVICH: Russian statesman; born 1832. He was one of the prime movers in the reactionary anti-Jewish legislation of the last quarter of the nineteenth century, the alleged instigator of the anti-Jewish riots, and the author of the notorious May Laws. On the assassination of Alexander II. (March 13, 1881), Ignatiev became minister of domains, and in May of the same year minister of the interior, and used his influence to promote anti-Jewish legislation. Gathering about him a group of followers, he through them encouraged anti-Jewish agitation, which soon assumed serious proportions and which led to the organization of the "barefooted brigades" ("bosaya komanda"). These were bands composed of irresponsible characters who preached open violence against the Jews. As a result riots occurred in a number of places, particularly in South Russia (see Alexander III., Alexandrovich).

Fosters Anti-Jewish Agitation.

Ignatiev, it is said, took advantage of the great anxiety which was caused to the Jews of Russia by the riots, and extorted blackmail from the wealthy among them; and he was successfully imitated by the great host of minor officials. It was his purpose to make the Jews appear responsible for the nihilistic movement, and to create the impression that they were a source of danger to the rest of the population. In his circular to the provincial governors (Sept., 1881) he stated: "While protecting the Jews against violence, the government recognizes the need of equally vigorous measures for changing the existing abnormal relations between the Jews and the native population, and for protecting the people from that injurious activity of the Jews which has been the real cause of the agitation."

The anti-Jewish movement continued while an inquiry was being made by a commission appointed by the czar in response to a petition from the Jews of St. Petersburg. Fresh outbreaks occurred; and there is abundant proof that the riots were prearranged. They could not have taken place had an earnest effort been made to prevent them. This is evidenced by the fact that order was maintained without difficulty in the provinces where the governors were not adherents or followers of Ignatiev, *e.g.*, in Wilna.

May Laws of 1882.

On May 15, 1882, with the sanction of the czar, Ignatiev issued what are known as the May Laws, he having availed himself of the state provision applicable to cases of emergency, since the opposition to the enactment of the laws was too great to permit of their passage as permanent measures. It has been stated that Ignatiev offered to exempt the Jews of St. Petersburg from the ukase on the payment of a large sum of money; but while he may have secured large sums from individuals, he was not successful in obtaining any from the community generally. Ignatiev retired from office June 12, 1882, because, it is said, proof was furnished to the czar of his dishonesty and attempted extortions. It is stated by some, however, that Ignatiev's retirement was due partly to his action in connection with his own vast estates; for before the May Laws were brought to the czar for signature, Ignatiev sent his mother to southern Russia to renew his contracts with his Jewish tenants and leaseholders for a further period of twelve years. The czar's uncle, Grand Duke Nicholas, when informed of the proposed laws hurried to renew his own contracts with his Jewish tenants, but the law had become operative before he was able to get the contracts signed. On learning that Ignatiev had renewed his contracts before the laws had been signed, he reported the matter to the czar. According to the official statement, however, Ignatiev was retired because of a resolution of the Senate stating that "he had not taken the necessary steps to prevent the riots."

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H. R. J. G. L.

IGNORANCE OF THE LAW ("shogeg"): Through the institution of Hatra'ah, warning by the witnesses before the crime was committed was made by the Rabbis a prerequisite to the infliction of punishment for all criminal acts (Sanh. 8b). The warning once given, the culprit could claim neither ignorance of fact nor ignorance of the Law. But when the warning had not been administered, the claim of ignorance was sufficient to exculpate the accused. In the case of murder, however, where, if the act was committed unwittingly, the manslayer was obliged to flee to a city of refuge, there was a distinction drawn between those who claimed ignorance or mistake in fact, and those who claimed ignorance of the Law. The former could escape the revenge of the Go'el (the avenger of blood) by fleeing to a city of refuge; but the latter could not, and if he was killed by the go'el, the court did not prosecute his slayer (Mak. 7b, 9a: Maimonides, "Yad," Roẓeaḥ, vi. 10). A Noachid who had killed an Israelite could not advance the plea of ignorance of the Law, for "it was his duty to learn, and he did not learn." Nor was the hatra'ah necessary in order to convict a Noachid of murder ("Yad," Melakim, ix. 14).

In Temple times a sacrifice was provided for the transgression, if committed unwittingly or through ignorance of the Law, of any of the negative Biblical commands which carried with it the punishment of excision ("karet") (Lev. iv. 27; Num. xv. 27). Ignorance was thus considered a sin, and had to be expiated by a sin-offering, differing in nature and in the accompanying ritual with the persons who exhibited it—whether the individual, the anointed priest, the ruler ("nasi"), or the highest court (see Horayot). Maimonides ("Yad," Shegagot, i. 4) enumerates forty-three transgressions for which, if committed unwittingly or through ignorance of the Law, a sin-offering ("ḥaṭṭat") was brought. For every one of these transgressions, even if committed a number of times, the transgressor had to bring only one sacrifice. If, however, he was reminded of the Law after having transgressed it, and then forgot again and committed the same sin, he had to bring a sacrifice for each single act of transgression (Ker. 2b, 15a; "Yad," *l.c.* iv.–vi.).

With regard to Sabbath, the following general rule was established: One who did not know that the Israelites were commanded to observe the Sabbath—*e.g.*, one who was brought up from his childhood among non-Jews, or one who became a proselyte when very young and was not taught the principles of Judaism—even though he violated many Sabbaths, had to bring one sacrifice only. The same principle applied to all other laws that he violated through ignorance; and for each transgression, even when repeated a number of times, only one sin-offering had to be brought. If, however, he knew of the institution of Sabbath, but did not know that particular kinds of work were forbidden on that day, he had to bring a sacrifice for every one of the thirty-nine classes of works ("Abot Melakot") forbidden on the Sabbath (see Sabbath) and which he transgressed (Shab. 67b, 68b; "Yad," *l.c.* ii. 6, vii. 2).

Scholars were frequently warned not to insist upon the observance of such laws as were generally disregarded by the people; for, as the Talmud puts it, "it is better that they do it out of ignorance than that they should do it knowingly." This principle applied only to such cases as did not touch on any law expressly stated in the Bible, and to other laws concerning which the scholar was convinced that his words would not be heeded. In other respects the Rabbis were ordered to teach and warn the people against any law of which they may have in the course of time become ignorant (Beẓah 30a; "Yad," Shebitot 'Asor, i. 7; Shulḥan 'Aruk, Oraḥ Ḥayyim, 608, 2, and Isserles' note). It is especially the scholar who can not plead ignorance in case of mistake. An old proverb runs: "Be cautious in study; for mistake may amount to a presumptuous sin" (Ab. R. N. 18). See Sacrifice; Sin.

Bibliography: Hastings, *Dict. Bible*, s.v. *Ignorance*; Mendelsohn, *Criminal Jurisprudence*, Baltimore, 1891.

S. S. J. H. G.

IKRIṬI (האיקריטי), SHEMARIAH B. ELIJAH OF NEGROPONT: Italian philosopher and Biblical exegete; contemporary of Dante and Immanuel; born probably at Rome about 1275, the descendant of a long line of Roman Jews. His father, in his youth, went as rabbi to Crete, whence his surname, "Ha-Yewani" (= "the Greek"), or "Ha-Iḳriṭi" (= "the Cretan"). Shemariah had a critical mind, and knew Italian, Latin, and Greek. Up to 1305 he studied the Bible exclusively; then he took up Talmudic haggadah and philosophy. His reputation was such that he was called to the court of King Robert of Naples, where he devoted himself chiefly to Biblical studies and wrote commentaries on Scripture. By 1328 he had completed philosophic commentaries on the Pentateuch (especially the story of the Creation), the Book of Job, and Canticles. He aimed at bringing about a union between Karaites and Rabbinites; the Karaites, in fact, recognized and honored him. The death of a son (1330) interrupted his work for a time, but he soon took it up again. In 1346 he wrote his "Sefer ha-Mora," a refutation of the philosophical views on the Creation. Believing that he had placed Rabbinism on a sure foundation, Shemariah undertook, in 1352, a journey to Castile and Andalusia, in order to convert the Karaites. He is said to have pretended to be the Messiah, and was reviled to such an extent that the government arrested him. He died in prison. Like most of his contemporaries, he was scientifically an epigone of the great philosophers and exegetes. He also wrote "Elef ha-Magen" (a commentary on the haggadah in the treatise Megillah), some piyyuṭim, and poems.

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T. I. E.

IL PROGRESSO LADINO. See Periodicals.

ILIOWIZI, HENRY: American rabbi and author; born in Choinick, in the government of Minsk, Russia, Jan. 2, 1850. His father was affiliated with the Ḥasidim. Iliowizi was educated at first in the local ḥeder, afterward at the yeshibah of Vietka, where he studied under Rabbi Bear, and later at Frankfort-on-the-Main, Berlin, Breslau, London, and Paris. At the age of fourteen he was sent to Jassy, Rumania, to escape military conscription; he left Jassy for Frankfort-on-the-Main in 1865.

Iliowizi became a teacher in the schools of the Anglo-Jewish Association and of the Alliance Israélite Universelle. From 1877 to 1880 he taught in the Alliance's school at Tetuan, Morocco. In July, 1880, he emigrated to New York. For a brief time he was minister of a congregation at Harrisonburg, Virginia; from 1880 to 1888, rabbi of the Congregation Sha'aré Tob in Minneapolis; and from 1888 to 1900, of the Congregation Adath Jeshurun in Philadelphia. Since 1900 he has devoted himself exclusively to literature.

Iliowizi's writings include: "Sol," an epic poem (1883); "Herod," a tragedy (1884); "Joseph," a drama (1885); "Through Morocco to Minnesota" (1888); "Six Lectures on Religion" (1889); "Jewish Dreams and Realities" (1890); "The Quest of Columbus" (1892); "Saul" and "A Patriarch's Blessing," tragedies (1894); "In the Pale: Stories and Legends of Russian Jews" (1897); "The Weird Orient" (1901). He has also published many articles in "The Jewish Messenger" and "The Jewish Exponent."

Bibliography: Morais, *The Jews of Philadelphia*, passim, Philadelphia, 1894; *Jew. World*, May 31, 1901, pp. 156, 157.

A. A. M. F.

'ILISH: Babylonian scholar of the fourth century (fourth amoraic generation); contemporary of Raba (B. M. 96a). He and the daughters of R. Naḥman were kidnaped. One day while 'Ilish was sitting in the company of a fellow captive who understood the language of birds, the croak of a raven overhead prompted him to ask his companion what the bird said, and he was informed that the raven had said, "'Ilish, escape!" 'Ilish, however, disbelieved the message. Then a dove passed with the same message, which the interpreter again communicated to 'Ilish. This time 'Ilish, remembering that Israel is likened to a dove (see Ber. 53b), accepted the message as providential, and determined to escape. He wished to find a way to save Naḥman's daughters also; but, finding that they were not worthy, he abandoned them and escaped in company with his interpreter. 'Ilish succeeded in evading their pursuers, but his companion was overtaken and killed (Giṭ. 45a).

Once Raba, after hearing a divorce case affecting property, was about to pronounce an erroneous verdict, when 'Ilish corrected him (Giṭ. 77b). Another time Raba had occasion to reciprocate the service thus rendered him. 'Ilish showed some embarrassment, fearing that such errors might have occurred before in his judicial practise, but Raba reassured him (B. B. 133b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii.

S. S. M.

ILIYER MANASSEH. See Manasseh, Iliyer.

ILLEGITIMACY: The state of being born out of lawful wedlock; in Jewish law, the state of being born of any of the marriages prohibited in the Bible and for which the punishment is excision ("karet"; Yeb. 49a; Maimonides, "Yad," Issure Biah, xv. 1). The exception to this rule is the child born of relations with a woman during her period of uncleanliness, in which case, although the punishment for such a transgression is excision, the child is not considered illegitimate (see Bastard; Ḥalalah).

Three kinds of illegitimates ("mamzer") are recognized in Jewish law; namely:

(1) The real mamzer ("waddai"), who may not intermarry with Israelites; "even to his tenth generation shall he not enter into the congregation of the Lord" (Deut. xxiii. 2). He may, however, marry a woman who is of the same status or a proselyte.

(2) The doubtful mamzer ("safeḳ"); one born of a woman who had been previously married, but whose marriage was later considered doubtful, or of a woman who had been divorced and whose divorce was doubtful (see Divorce). He may marry neither an Israelitish woman nor an illegitimate nor a proselyte, nor even one who is of the same status as himself (Ḳid. 74a).

(3) A mamzer made so by the decree of the sages ("mi-derabanan"). The offspring of a woman who on hearing that her husband has died marries again, and when the report proves false, goes back to her first husband and lives with him, is declared a mamzer. He may not marry any woman except one of the same status as himself (Yeb. 87b, 89b). But if a woman during her husband's absence has illicit connection with another man, and then lives with her husband, the offspring is not regarded as illegitimate (Mordecai to Yeb. iv. 42).

A child born of an unmarried woman ("penuyah") is considered only a doubtful mamzer, even if the mother admits that she has had relations with a mamzer and the alleged father also admits the fact. If, however, the mother says that she has had intercourse with an Israelite ("kasher"), even though the latter does not admit it, the child is legitimate. He may not, however, marry into the alleged father's family, and he can not claim inheritance in the estate, unless the alleged father admits the paternity. The child of a betrothed woman is legitimate if she claims that the child is by her betrothed husband, and if he does not refute her. In such a case the child is also entitled to a share in the alleged father's estate. If, however, the alleged father denies the paternity, the child is considered a mamzer (Shulḥan 'Aruk, Eben ha-'Ezer, 4, 26, 27).

The children of illegitimates are also considered illegitimates, whether both parents are illegitimates or only one of them is an Israelite. The mother's testimony concerning the illegitimacy of her child is not admitted in evidence, and the father is believed with regard to his child only if that child has not yet any children of his own (Ḳid. 78b). A man's testimony against himself is believed in so far as to disqualify him or his children from marrying an Israelitish woman; but it does not permit him to marry an illegitimate ("mamzeret") until he produces confirmatory testimony. If he has grandchildren, his testimony is admitted in evidence only with regard to himself; he can not place the stigma on his family. See Elijah; Foundling; Messiah.

Bibliography: Maimonides, *Yad*, *Issure Biah*, xv. 1–22; *Shulḥan 'Aruk*, *Eben ha-'Ezer*, 4, 13–30.

s. s. J. H. G.

ILLESCOS, JACOB DI: Bible commentator, probably of Italian origin; lived in the fourteenth century. He was the author of "Imre No'am," an allegorical, cabalistic, and grammatical commentary on the Pentateuch, with explanatory notes on the obscure passages of Rashi and Ibn Ezra; it was first published at Constantinople in 1546. The work went through many editions, and was incorporated by Moses Frankfurter in the "Miḳra'ot Gedolot" (Amsterdam, 1724–27). Illescos quotes Rashi, "Leḳaḥ Ṭob," "Bekor Shor," together with Judah ha-Ḥasid, the tosafot, Moses of Coucy, and many other commentators.

Bibliography: Azulai, *Shem ha-Gedolim*; Steinschneider, *Jewish Literature*, p. 145; idem, *Cat. Bodl.* col. 1215; Zunz, *Z. G.* p. 102; Fuenn, *Keneset Yisrael*, p. 531.

s. s. I. Br.

ILLIBERIS. See Elvira.

ILLINOIS: One of the Central States of the United States of America; admitted to the Union Dec. 3, 1818. The Jewish pioneer of Illinois prior to its admission as a state was John Hays. He was sheriff of St. Clair county 1798–1818, and was appointed collector of internal revenue for Illinois territory by President Madison in 1814. The earliest Jewish settlement in the state was that in Chicago, to which city the first Jewish settler went in 1838; and up to 1844 he was followed by quite a number of Jews (see Jew. Encyc. iv. 22, *s.v.* Chicago). Some of these early settlers soon left the city, moving to Joliet, Will county; to Troy Grove, La Salle county; and to Grundy county; but they all returned to Chicago a few years later.

Jewish Farmers.

Among these early arrivals in Chicago was Henry Meyer, an agent of a Jewish colonization society established in New York about 1842 by William Renau and others. Meyer was sent by the society to select in the vicinity of Chicago a suitable location for a Jewish colony. He purchased from the government 160 acres of land in the town of Schaumburg, Cook county; and on this land he settled as a farmer. He reported to the society that the land which he had bought was good land, and he recommended that some Jewish families be sent to the neighborhood. In consequence of his favorable report, a number of Jews soon went to Chicago; but only two settled as farmers near Schaumburg, the rest drifting into mercantile pursuits throughout the state.

In the city of Peoria Jews first settled in 1847; in Quincy and Bloomington, in 1850; in Pontiac, in 1856; in Aurora, in 1861; and in Moline, in 1866. The settlements of Cairo, Urbana, Champaign, Frankfort Station, and other places in the state are of more recent date.

First Organization.

Chicago had the earliest Jewish organizations in the state, the first being the Jewish Burial-Ground Society (established 1846), followed by the congregations Anshe Ma'arab (1847), B'nai Sholom (1852), Sinai congregation (1861). Since the establishment of these three congregations seventy-five have been organized in the state of Illinois, sixty-eight in Chicago, and eight in seven other towns. The total membership of these congregations is not less than 5,000; their annual income is fully $250,000; and their property value is about $1,000,000. Religious schools are connected with twenty-five congregations.

In Chicago are located the most prominent Jewish institutions and associations of the state. Of the smaller Jewish communities in the state, the fol-owing may be mentioned: Bloomington (congregation organized in 1892); Cairo (congregation organzed in 1894); Chicago Heights; Danville; Elgin; Joliet; Peoria (which has two congregations: Anshai Emeth, organized in 1865, and Agudath Achim, organized in 1897, besides a Council of Jewish Women, United Jewish Charities, and other Jewish organizations); Quincy (with a congregation, organzed in 1870, and a Hebrew Ladies' Benevolent Society); Springfield (with two congregations, the first Beth Sholem, organized in 1865); and Waukegan.

General Statistics.

They contain 47 benevolent associations; 25 ladies' societies for charity and social purposes; 11 social clubs; 13 loan associations; 5 sections of the Council of Jewish Women; 4 Zionist societies; 20 odges of the Order B'nai B'rith; 10 of the Free Sons of Israel; 8 of the Order Sons of Benjamin; 33 of the Order B'rith Abraham; and 25 cemeteries. Most of these are in Chicago.

The Jews of Illinois are important factors in the commerce and manufactures of the state; and their inancial power and influence manifest themselves n many directions. In the professions Jews are well represented; Jewish lawyers, physicians, architects, engineers, engravers, designers, pharmacists, rabbis, professors, teachers, and journalists being numbered by hundreds.

In public life the Jews of Illinois have been and are honored by their fellow citizens with elections, and by the authorities with appointments, to positions of trust. Samuel ALTSCHULER of Aurora was nominated for the governorship of the state by the Democratic party in the campaign of 1900. A number of Jews have held the office of mayor in several towns of the state.

More than $150,000 is annually collected by the Jews of Illinois for non-sectarian institutions. The Associated Hebrew Charities of Chicago collect $130,000 annually. Within the last twenty years nearly $1,000,000 has been donated by Jews to Jewsh charities.

The Jewish inhabitants of Illinois are estimated to exceed 100,000, three-fourths of this number livng in Chicago. Peoria and Quincy have the largest Jewish communities outside of Chicago, the former numbering 2,000 and the latter 600 Jews. See also CHICAGO.

BIBLIOGRAPHY: *Chicago Daily News Almanac*, 1897; *American Jewish Year Book*, 1901-02; B. Felsenthal and Herman Eliassof, *History of Kehillath Anshe Maarabh*, Chicago, 1897; Herman Eliassof, *The Jews of Illinois*, in *Reform Advocate* (Chicago), May 4, 1901.

A. H. E.

ILLOWY, BERNHARD: American rabbi; born at Kolin, Bohemia, 1814; died near Cincinnati, Ohio, June 22, 1871. He was descended from a famly of Talmudists, his great-grandfather, Jacob Illowy, having been rabbi of Kolin. He studied in his native city, later at the school of Moses Sofer in Presburg, and received the degree of Ph.D. from the University of Budapest. Illowy continued his studies at the rabbinical college in Padua under S. D. Luzzatto, and then returned to his native country, where for a time he was engaged in teaching; but political conditions forced him to look for a rabbinical position elsewhere. He was prominently mentioned as a candidate for the position of "Landrabbiner" of Cassel ("Allg. Zeit. des Jud." 1850, p. 326), but, not being elected, he emigrated to the United States, where he was successively rabbi at Syracuse, New Orleans, and Cincinnati.

Illowy was one of the ablest champions of Orthodoxy, being a man of great Talmudic learning and an accomplished linguist. He was one of the promoters of the rabbinical conference held at Cleveland in 1855; but, the general feeling at that gathering being in favor of Reform, he did not exercise the influence to which his scholarship and eloquence entitled him. He wrote numerous articles for the Jewish press. Those published in S. R. Hirsch's "Jeschurun" are a specially valuable source of information concerning the condition of American Judaism. One of his sons, **Henry Illoway** of New York, is a medical writer.

BIBLIOGRAPHY: *Phrenological Journal*, quoted in *Allg. Zeit. des Jud.* 1869, p. 157; *American Israelite*, June 30, 1871.

A. D.

ILLUMINATED MANUSCRIPTS. See MANUSCRIPTS.

ILLUSTRA GUERTA DE HISTORIA. See PERIODICALS.

ILLUSTRATING OF HEBREW MANUSCRIPTS. See MANUSCRIPTS.

ILLUSTRIRTE JUDENZEITUNG. See PERIODICALS.

ILLUSTRIRTE MONATSHEFTE FÜR DIE GESAMMTEN INTERESSEN DES JUDENTHUMS. See PERIODICALS.

ILLUSTRIRTE WIENER JÜDISCHE PRESSE. See PERIODICALS.

IMAGES. See WORSHIP, IDOL.

IMBER, NAPHTALI HERZ: Austrian Hebrew poet; born at Zloczow, Galicia, in 1856. After the usual Talmudic training he began his wandering life by journeying to Vienna and Constantinople. At the latter place he met Laurence Oliphant, with whom he spent some time in Palestine, paying a visit to Egypt in the interim. After Oliphant's death (1888) Imber went to England, where he became acquainted with Israel Zangwill and did some work for the "Jewish Standard," then edited by that writer. In 1892 he went to the United States, wandering through the country, and spending some time at Boston (where he edited the journal "Uriel"; 1895), Chicago, San Francisco, and Los Angeles, in each city becoming connected with persons interested in mysticism, on which subject he has written several pamphlets; *e.g.*, "The History of the Golden Calf" and "Keynote to Mystic Science." Besides these he has published a translation of the Targum Sheni under the title "Treasures of Ancient Jerusalem" (1898), and an account of "The Education of the Talmud" supplemented by "The Alphabet of Rabbi Akiba," which appeared in the reports of the United States commissioner of education for 1895-96.

Imber obtained his reputation, however, by the mastery of Hebrew verse, displayed in his two books of collected poems, "Barkai" (1877-99). These show great command of the language. His most famous poem is "Ha-Tiḳwah," in which the Zionistic hope is expressed with great force, and which has been practically adopted as the national anthem of the Zionists. He died October 8, 1909.

BIBLIOGRAPHY: Imber, *A Child of Half Asia*, Philadelphia, 1904; *International Encyclopedia*, s.v. *Uriel*, Preface.

S. J.

IMMA SHALOM: Wife of ELIEZER BEN HYRCANUS and sister of GAMALIEL II. Of her early life but little is known. She was probably brought up under the care of her brother, and is therefore sometimes cited as his daughter (ברתיה דר"ג, Sanh. 39a; see Rabbinovicz, "Diḳduḳe Soferim," *ad loc.* and 90b *et seq.*); and she received an education befitting the sister of a nasi and a daughter of the family of Hillel the Great. That she put her accomplishments to use is seen from the anecdotes preserved in rabbinic lore. On one occasion she heard a skeptic taunting her brother: "Your God is not strictly honest, or He would not have stolen a rib from sleeping Adam" (Gen. ii. 21). "Leave him to me," said Imma Shalom; "I will answer him." Turning to the skeptic, she requested him to summon a constable. The skeptic inquired: "What need hast thou for a constable?" "We were robbed last night," she answered, "of a silver cruet, and the thief left in its place a golden one." "If that is all," exclaimed the skeptic, "I wish that thief would visit me every day!" "And yet," retorted Imma, "thou objectest to the removal of the rib from sleeping Adam! Did he not receive in exchange a woman to wait on him?"

Imma Shalom's marriage with Eliezer ben Hyrcanus was blessed with extraordinarily handsome children (Ned. 20a). In spite of Eliezer's avowed antagonism to the education of women, he thoroughly appreciated his wife's intellectual gifts. He not only passed on to her some traditions ('Er. 63a), but even obeyed her in matters ritualistic. After the rupture between her brother Gamaliel and her husband she feared that the complaints of so great and wronged a man as Eliezer would be answered by Heaven, and that the wrong done him would be visited on her brother; she therefore requested her husband not "to fall on his face," that is, not to offer a prayer (such as Ps. vi. 10 or xxv. 19) for deliverance from enemies (see TAḤANUN). Eliezer complied with her request, of which she reminded him at the proper time each day. One morning, however, she did not do so, and found him in the midst of the prayer; she sorrowfully exclaimed, "Cease, thou hast killed my brother!" Not long after Gamaliel's death occurred. Asked by Eliezer what had led her to expect such dire consequences, she stated that there was a tradition in her family that while all other gates of prayer are sometimes closed the gates for the cry of oppression are never closed (B. M. 59b).

Imma Shalom survived both her husband and her brother. She dutifully tended the former in his last moments, although his disposition had become soured (Sanh. 68a). A story is told of a mock suit between Imma Shalom and her brother, in which the pretensions of a certain judge were exposed. The judge (the Talmud calls him "philosophos") appears to have been a Jewish Christian who boasted of his honesty and impartiality. Imma Shalom presented him with a golden lamp, and then brought a suit against her brother for a share in their father's estate. The judge favored her claim. Gamaliel protested on the ground of the provision "in our Law"—"Where there is a son, a daughter inherits nothing" (see Num. xxvii. 8 *et seq.*); but the judge replied, "Since your people have come under foreign government the law of Moses has been superseded by other writings, which rule that son and daughter inherit alike." Gamaliel then presented him with a Libyan ass and renewed his protest. Then the judge reversed his previous decision, saying, "I have read further in those writings, and there it is written, 'I came neither to take away from the law of Moses nor to add to the law of Moses' [comp. Matt. v. 17], and in that law it is written that where there is a son a daughter inherits not." Imma Shalom thereupon exclaimed, "Let thy light shine as a lamp" (comp. Matt. v. 16), in allusion to her gift. But Gamaliel said, "An ass came and upset the lamp" (Shab. 116a *et seq.*).

BIBLIOGRAPHY: Zirndorf, *Some Jewish Women*, pp. 139 *et seq.*

S. S. M.

IMMANUEL (עמנו אל): This name occurs only thrice in the Bible, in Isa. vii. 14 and viii. 8, 10 (in the last-cited verse the rendering "God is with us" is given in the English versions). According to the Targum Yerushalmi, "Immanuel" in the first two instances is to be taken as a proper name and not as two words; in the last passage, as two words forming an entire sentence (Norzi's "Minḥat Shai," *ad loc.*; Geiger, "Urschrift," p. 282; Müller, "Masseket Soferim," p. 88). In the Talmud and Midrash the name does not occur at all; nor is it among the many names for the Messiah enumerated by Hamburger, "R. B. T." ii. 740 *et seq.* The Greek Baruch Apocalypse (iv.) says (see Kautzsch, "Apokryphen," ii. 451) that Jesus Christ is called "Immanuel," which of course is a Christian interpolation. In the Haggadah "Immanuel" is not mentioned, which seems to indicate that the application of this word to the Messiah was not known in Jewish circles.

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E. C. L. B.

IMMANUEL B. JACOB OF TARASCON. See BONFILS, IMMANUEL BEN JACOB.

IMMANUEL BEN JEKUTHIEL OF BENEVENTO: Grammarian and corrector for the press at Mantua; lived in the second half of the sixteenth century. He was connected with the printing establishments of Meïr Sofer ben Ephraim of Padua and Jacob ben Naphtali ha-Kohen of Gazolo, and was the author of "Livyat Ḥen," on Hebrew grammar and prosody, in eleven chapters (Mantua, 1557). On page 16 he gives an explanation of the riddle of Abraham ibn Ezra on the four letters י, ו, ה, א. Owing to an obscure note by Judah Moscato, Immanuel has been accused of taking this explanatio from Profiat Duran without acknowledgment (se Friedländer and Kohn, "Ma'aseh Efod," pp. 11, 46) This accusation, however, has been refuted by Mortara in "Bet Talmud" (ii. 179 *et seq.*). The Mantu

(1557) edition of the "Tiḳḳune Zohar" was annotated by Immanuel.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 253; Steinschneider, *Cat. Bodl.* cols. 541, 1055; idem, *Bibliographisches Handbuch*, p. 68; Mortara, *Indice*, p. 7; Renan-Neubauer, *Les Rabbins Français*, p. 638.

G. M. Sc.

IMMANUEL, SIEGMUND (SOLOMON JACOB): German philologist; born at Hamburg Sept. 4, 1792; died at Minden Dec. 28, 1847. Educated at the gymnasium of Altona and later at Hamburg, he embraced Christianity in 1809. He then studied theology and philology at the universities of Helmstädt, Göttingen, and Leipsic, graduating in 1813. After being a private teacher for a year he in 1814 became state teacher at Hirschberg in Silesia, and in 1821 was appointed principal of the gymnasium at Minden, which position he held until his death. His work in this school was of great importance. He was the first principal to introduce gymnastics into the school curriculum (1831) and to divide the gymnasium into departments of arts and sciences (1840), which division ("Gymnasium" and "Realschule") for the higher classes was later adopted by the German states.

Among Immanuel's works may be mentioned: "Die Anfänge der Reformation und die Gründung des Gymnasiums in Minden," Minden, 1822; "Declamations-Unterricht auf Schulen," *ib.* 1824; "Historischer Unterricht auf Gymnasien," *ib.* 1827; "Gutachten über Herrn Lorinser's Schrift: Zum Schutze der Gesundheit auf Schulen," Bielefeld, 1836.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, xiv. 36, 37; De le Roi, *Juden-Mission*, i. 219.

S. F. T. H.

IMMANUEL B. SOLOMON B. JEKUTHIEL: Italian scholar, satirical poet, and the most interesting figure among the Jews of Italy; born at Rome *c.* 1270; died probably at Fermo *c.* 1330. He was a member of an important and wealthy family, and occupied a very prominent position at Rome. He seems to have been president or secretary of the Roman community, preached on the Day of Atonement, and also delivered discourses on special occasions. In 1325 he had the misfortune to lose his entire wealth, and was obliged to leave his home. All his friends deserted him, and, "bowed by poverty and the double burden of age," he wandered through Italy, until he found refuge in 1328 at Fermo in the march of Ancona, at the house of a patron of the name of Daniel (?), who provided for his old age and enabled him to devote himself to poetry.

The studies of Immanuel comprised not only Biblical and Talmudical literature, but also mathematics, astronomy, medicine, and the philosophical works of Arabians and Christians. He was aided by an excellent memory, and was acquainted with Italian, Arabic, Latin, and perhaps some Greek. He especially devoted himself to writing verse. He was stimulated in this work by his cousin Judah Romano, one of the foremost philosophers of his time. Immanuel, whose poetic gifts appeared at an early age, devoted himself to the study of rime, took lessons in versification, and read the works of the foremost Jewish and Christian poets. He mentions among his teachers Benjamin b. Joab and his cousin Daniel; he may also have been a pupil of Zerahiah b. Shealtiel Ḥen.

Works.

Immanuel's varied scientific activity corresponded with his wide scholarship, although he confined his activity exclusively to Jewish subjects. With the exception of an introductory poem his first work is lost; it dealt with the letter-symbolism popular at that time. A second work, "Eben Boḥan" (Touchstone), concerns Biblical hermeneutics, and deals with the different meanings of the verbs in different constructions, with the omission, addition, and interchange of letters, and with other linguistic questions. More important are his Biblical commentaries, which covered almost all the books of the Bible, and of which a part are lost. Following his Jewish and Christian contemporaries, he interpreted the Bible allegorically, symbolically, and mystically, endeavoring to find therein his own philosophic and religious views, though not disregarding the simple, literal meaning, which he placed above the symbolical. The sole value of his commentaries lies in the fact that his wide range of reading enabled him to make the works of the exegetes and philosophers accessible to his contemporaries and countrymen. The commentary on Proverbs is printed in the edition of the Hagiographa, Naples, 1487; the others are preserved in manuscript at Parma and Munich. Abbé Perreau published the commentaries on the Megillot and the Psalms (i.-lxxv.); on the commentary to Job see Perreau's article in "Mosé," Corfu, 1884.

His Verse.

The originality that Immanuel lacked as a scholar he possessed as a poet. In his verse this is given free play, and his poems assure him a place for all time. The child of his time, in sympathy with the social and intellectual life of Italy of that period, he had acquired the then prevalent pleasing, easy, humorous, harmlessly flippant tone, and the art of treating questionable subjects wittily and elegantly. He composed both in Italian and in Hebrew. Only a few of his Italian poems have been preserved. In a truly national spirit they portray and satirize the political or religious conditions of the time. Immanuel was held in high regard by the contemporaneous Italian poets; two Italian sonnets referring to his death have been preserved, which place him as poet beside Dante. Immanuel in fact knew Dante's works, and drew upon them; in his own Italian as well as in his Hebrew poems there are very clear traces of the "divine poet." See JEW. ENCYC. iv. 435.

Hebrew Poems.

Immanuel introduced the form of the sonnet from Italian literature into Hebrew, and in this respect he is justified in saying that he excelled his models, the Spaniards, for he introduced alternate rime instead of single rime. He also excelled all his predecessors in invention and humor. In his old age, during his sojourn at his patron's at Fermo, he collected his Hebrew poems, in the manner of Al-Ḥarizi's "Makamat," in a diwan that he entitled "Maḥberot" (מחברות). Out of gratitude for his generous friend he put these poems in a setting that made it appear as if they had been composed entirely during his intercourse with him and as if stimulated by him, although they were in reality composed at different periods. These poems deal with all the events and episodes of Jewish life, and are replete with clever witticisms, harmless fun, caustic satire, and at times frivolity. The Hebrew idiom in which Immanuel wrote lends an especial charm to his work. His parodies of Biblical and Talmudic sentences, his clever allusions and puns, his equivocations, are gems of diction on account of which it is almost impossible to translate his poems into another language. These 27 poems—satires and letters, prayers and dirges, intermingled—embrace a great variety of themes, serious or humorous. A vision entitled "Ha-Tofet weha Eden" (Hell and Paradise; poem 28), at the end of the diwan, is a sublime finale, the seriousness of which, however, is tempered by lighter passages, the humorist asserting himself even in dealing with the supernatural world. As an old man of sixty, the poet recounts, he was overcome by the consciousness of his sins and the fear of his fate after death, when a recently deceased young friend, Daniel, appeared to him, offering to lead him through the tortures of hell to the flowering fields of the blessed. There then follows a minute description of hell and heaven. It need hardly be said that Immanuel's poem is patterned in idea as well as in execution on Dante's "Divine Comedy." It has even been asserted that he intended to set a monument to his friend Dante in the person of the highly praised Daniel for whom he found a magnificent throne prepared in paradise. This theory, however, is untenable, and there remains only that positing his imitation of Dante. Though the poem lacks the depth and sublimity, and the significant references to the religious, scientific, and political views of the time, that have made Dante's work immortal, yet it is not without merit. Immanuel's description, free from dogmatism, is true to human nature. Not the least of its merits is the humane point of view and the tolerance toward those of a different belief which one looks for in vain in Dante, who excludes all non-Christians as such from eternal felicity.

Immanuel's "Diwan" was printed at Brescia 1491, Constantinople 1535, Berlin 1796, and Lemberg 1870; the last chapter also separately, Prague 1613, Frankfort-on-the-Oder 1713. Some passages have also been translated into German, *e.g.*, the introduction and ch. 28, and the latter also into Italian. Yet the book is little known or disseminated. His contemporaries even censure Immanuel as a wanton scoffer, as he is occasionally flippant even in religious matters. He fared worse with later critics. Moses Rieti excluded him from the hall of fame that he erected to Jewish sages in his "Miḳdash Me'aṭ" (*c.* 1420). Joseph Caro even forbade the reading of his poems (Shulḥan 'Aruk, Oraḥ Ḥayyim, 307, 16). Immanuel Frances censures his "wanton songs," and warns all poets of love-songs against imitating them ("Meteḳ Sefatayim," pp. 34, 38). This criticism is due to the strong admixture of the lascivious, frivolous, and erotic found in the poems. Never since Immanuel's verse has the Hebrew muse appeared so bold and wanton, notwithstanding that his work contains poems filled with true piety and even with invitations to penitence and asceticism.

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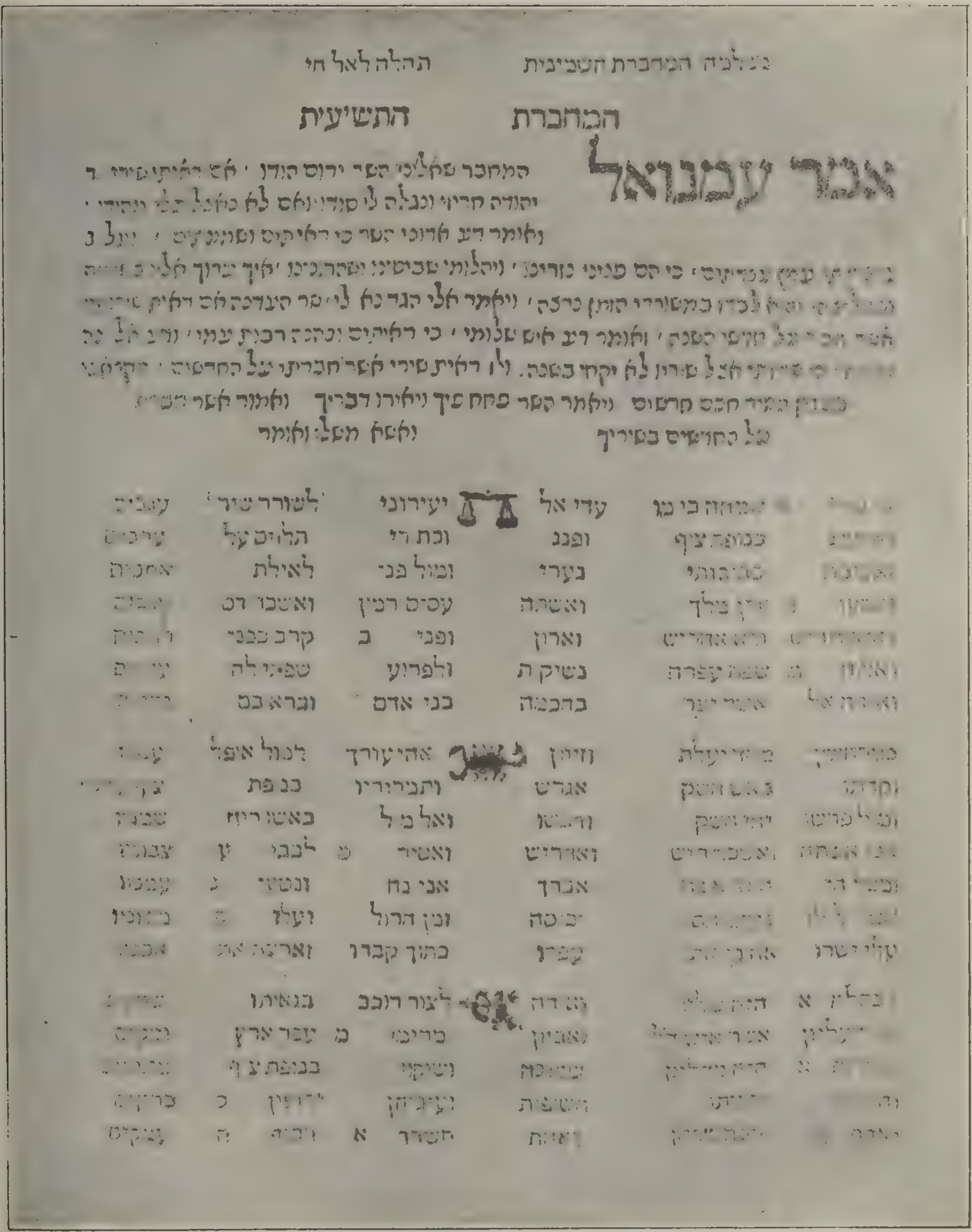
G. I. E.

IMMIGRATION. See MIGRATION.

IMMORTALITY OF THE SOUL (late Hebrew, "hasharat ha-nefesh"; "ḥayye 'olam"): The belief that the soul continues its existence after the dissolution of the body is a matter of philosophical or theological speculation rather than of simple faith, and is accordingly nowhere expressly taught in Holy Scripture. As long as the soul was conceived to be merely a breath ("nefesh"; "neshamah"; comp. "anima"), and inseparably connected, if not identified, with the life-blood (Gen. ix. 4, comp. iv. 11; Lev. xvii. 11; see SOUL), no real substance could be ascribed to it. As soon as the spirit or breath of God ("nishmat" or "ruaḥ ḥayyim"), which was believed to keep body and soul together, both in man and in beast (Gen. ii. 7, vi. 17, vii. 22; Job xxvii. 3), is taken away (Ps. cxlvi. 4) or returns to God (Eccl. xii. 7; Job xxxiv. 14), the soul goes down to SHEOL or Hades, there to lead a shadowy existence without life and consciousness (Job xiv. 21; Ps. vi. 6 [A. V. 5], cxv. 17; Isa. xxxviii. 18; Eccl. ix. 5, 10). The belief in a continuous life of the soul, which underlies primitive ANCESTOR WORSHIP and the rites of necromancy, practised also in ancient Israel (I Sam. xxviii. 13 *et seq.*; Isa. viii. 19; see NECROMANCY), was discouraged and suppressed by prophet and lawgiver as antagonistic to the belief in YHWH, the God of life, the Ruler of heaven and earth, whose reign was not extended over Sheol until post-exilic times (Ps. xvi. 10, xlix. 16, cxxxix. 8).

As a matter of fact, eternal life was ascribed exclusively to God and to celestial beings who "eat of the tree of life and live forever" (Gen. iii. 22, Hebr.), whereas man by being driven out of the Garden of Eden was deprived of the opportunity of eating the food of immortality (see Roscher, "Lexikon der Griechischen und Römischen Mythologie," *s.v.* "Ambrosia"). It is the Psalmist's implicit faith in God's omnipotence and omnipresence that leads him to the hope of immortality (Ps. xvi. 11, xvii. 15, xlix. 16, lxxiii. 24 *et seq.*, cxvi. 6–9); whereas Job (xiv. 13 *et seq.*, xix. 26) betrays only a desire for, not a real faith in, a life after death. Ben Sira (xiv. 12, xvii. 27 *et seq.*, xxi. 10, xxviii. 21) still clings to the belief in Sheol as the destination of man. It was only in connection with the Messianic hope that, under the influence of Persian ideas, the belief in resurrection lent to the disembodied soul a continuous existence (Isa. xxv. 6–8; Dan. xii. 2; see ESCHATOLOGY; RESURRECTION).

The belief in the immortality of the soul came to the Jews from contact with Greek thought and chiefly through the philosophy of Plato, its principal



תהלה לאל חי

המחברת התשיעית

אמר עמנואל

PAGE FROM THE FIRST EDITION OF IMMANUEL BEN SOLOMON'S "MEḤABBEROT," BRESCIA, 1491.
(In the Columbia University Library, New York.)

Hellenistic View.

exponent, who was led to it through Orphic and Eleusinian mysteries in which Babylonian and Egyptian views were strangely blended, as the Semitic name "Minos" (comp. "Minotaurus"), and the Egyptian "Rhadamanthys" ("Ra of Ament," "Ruler of Hades"; Naville, "La Litanie du Soleil," 1875, p. 13) with others, sufficiently prove. Consult especially E. Rhode, "Psyche: Seelencult und Unsterblichkeitsglaube der Griechen," 1894, pp. 555 *et seq.* A blessed immortality awaiting the spirit while the bones rest in the earth is mentioned in Jubilees xxiii. 31 and Enoch iii. 4. Immortality, the "dwelling near God's throne" "free from the load of the body," is "the fruit of righteousness," says the Book of Wisdom (i. 15; iii. 4; iv. 1; viii. 13, 17; xv. 3). In IV Maccabees, also (ix. 8, 22; x. 15; xiv. 5; xv. 2; xvi. 13; xvii. 5, 18), immortality of the soul is represented as life with God in heaven, and declared to be the reward for righteousness and martyrdom. The souls of the righteous are transplanted into heaven and transformed into holy souls (*ib.* xiii. 17, xviii. 23). According to Philo, the soul exists before it enters the body, a prison-house from which death liberates it; to return to God and live in constant contemplation of Him is man's highest destiny (Philo, "De Opificio Mundi," §§ 46, 47; *idem*, "De Allegoriis Legum," i., §§ 33, 65; iii., §§ 14, 37; *idem*, "Quis Rerum Divinarum Hæres Sit," §§ 38, 57).

It is not quite clear whether the Sadducees, in denying resurrection (Josephus, "Ant." xviii. 1, § 4; *idem*, "B. J." ii. 12; Mark xii. 18; Acts xxiii. 8; comp. Sanh. 90b), denied also the immortality of the soul (see Ab. R. N., recension B, x. [ed. Schechter, 26]). Certain it is that the Pharisaic belief in resurrection had not even a name for the immortality of the soul. For them, man was made for two worlds, the world that now is, and the world to come, where life does not end in death (Gen. R. viii.; Yer. Meg. ii. 73b; M. Ḳ. iii. 83b, where the words על מות, Ps. xlviii. 15, are translated by Aquilas as if they read: אל מות, "no death," ἀθανασία).

The point of view from which the Ḥasidim regarded earthly existence was that man was born for another and a better world than this. Hence Abraham is told by God: "Depart from this vain world; leave the body and go to thy Lord among the good" (Testament of Abraham, i.). The immortality of martyrs was especially dwelt on by the Essenes (Josephus, "B. J." vii. 8, § 7; i. 33, § 2; comp. ii. 8, §§ 10, 14; *idem*, "Ant." xviii. 1, § 5). The souls of the righteous live like birds (see Jew. Encyc. iii. 219, *s.v.* Birds) in cages ("columbaria") guarded by angels (IV Esd. vii. 32, 95; Apoc. Baruch, xxi. 23, xxx. 2; comp. Shab. 152b). According to IV Esdras iv. 41 (comp. Yeb. 62a), they are kept in such cages (גוף) before entering upon earthly existence. The souls of martyrs also have a special place in heaven, according to Enoch (xxii. 12, cii. 4, cviii. 11 *et seq.*); whereas the Slavonic Enoch (xxiii. 5) teaches that "every soul was created for eternity before the foundation of the world." This Platonic doctrine of the preexistence of the soul (comp. Wisdom viii. 20; Philo, "De Gigantibus," §§ 3 *et seq.*; *idem*, "De Somniis," i., § 22) is taught also by the Rabbis, who spoke of a storehouse of the souls in the seventh heaven ("'Arabot"; Sifre, Deut. 344; Ḥag. 12b). In Gen. R. viii. the souls of the righteous are mentioned as counselors of God at the world's creation (comp. the Fravashi in "Farwardin Yast," in "S. B. E." xxiii. 179).

Immortality of Martyrs.

Upon the belief that the soul has a life of its own after death is based the following story: "Said Emperor Antoninus to Judah ha-Nasi, 'Both body and soul could plead guiltless on the day of judgment, as neither sinned without the other.' 'But then,' answered Judah, 'God reunites both for the judgment, holding them both responsible for the sin committed, just as in the fable the blind and the lame are punished in common for aiding each other in stealing the fruit of the orchard'" (Sanh. 91a; Lev. R. iv.). "There is neither eating nor drinking nor any sensual pleasure nor strife in the world to come, but the righteous with their crowns sit around the table of God, feeding upon the splendor of His majesty," said Rab (Ber. 17a), thus insisting that the nature of the soul when freed from the body is purely spiritual, while the common belief loved to dwell upon the banquet prepared for the pious in the world to come (see Eschatology; Leviathan). Hence the saying, "Prepare thyself in the vestibule that thou mayest be admitted into the triclinium"; that is, "Let this world be a preparation for the next" (Ab. iv. 16). The following sayings also indicate a pure conception of the soul's immortality: "The Prophets have spoken only concerning the Messianic future; but concerning the future state of the soul it is said: 'Men have not heard nor perceived by the ear, neither hath the eye seen, O God beside Thee, what He hath prepared for him that waiteth for Him'" (Ber. 34b; comp. I Cor. ii. 9, Greek; Resh, "Agrapha," 1889, p. 154). "When man dies," says R. Meïr, "three sets of angels go forth to welcome him" (Num. R. xii.); this can only refer to the disembodied soul.

Nevertheless, the prevailing rabbinical conception of the future world is that of the world of resurrection, not that of pure immortality. Resurrection became the dogma of Judaism, fixed in the Mishnah (Sanh. x. 1) and in the liturgy ("Elohai Neshamah" and "Shemoneh 'Esreh"), just as the Church knows only of a future based upon the resurrection; whereas immortality remained merely a philosophical assumption. When therefore Maimonides ("Yad," Teshubah, viii. 2) declared, with reference to Ber. 17a, quoted above, that the world to come is entirely spiritual, one in which the body and bodily enjoyments have no share, he met with strong opposition on the part of Abraham of Posquières, who pointed in his critical annotations ("Hassagot RABaD") to a number of Talmudical passages (Shab. 114a; Ket. 111a; Sanh. 91b) which leave no doubt as to the identification of the world to come ("'olam ha-ba") with that of the resurrection of the body.

The medieval Jewish philosophers without exception recognized the dogmatic character of the belief in resurrection, while on the other hand they insisted on the axiomatic character of the belief in immortality of the soul (see Albo, "'Iḳḳarim," iv. 35–41). Saadia made the dogma of the resurrection

In Jewish Philosophy.

part of his speculation ("Emunot we-De'ot," vii. and ix.); Judah ha-Levi ("Cuzari," i. 109) accentuated more the spiritual nature of the future existence, the bliss of which consisted in the contemplation of God; whereas Maimonides, though he accepted the resurrection dogma in his Mishnah commentary (Sanh. xi.; comp. his monograph on the subject, "Ma'amar Teḥiyyat ha-Metim"), ignored it altogether in his code ("Yad," Teshubah, viii.); and in his "Moreh" (iii. 27, 51–52, 54; comp. "Yad," Yesode ha-Torah, iv. 9) he went so far as to assign immortality only to the thinkers, whose acquired intelligence ("sekel ha-niḳneh"), according to the Aristotelians, becomes part of the "active divine intelligence," and thus attains perfection and permanence. This Maimonidean view, which practically denies to the soul of man personality and substance and excludes the simple-minded doer of good from future existence, is strongly combated by Ḥasdai Crescas ("Or Adonai," ii. 5, 5; 6, 1) as contrary to Scripture and to common sense; he claims, instead, immortality for every soul filled with love for God, whose very essence is moral rather than intellectual, and consists in perfection and goodness rather than in knowledge (comp. also Gersonides, "Milḥamot ha-Shem," i. 13; Albo, "'Iḳkarim," iv. 29). Owing to Crescas, and in opposition to Leibnitz's view that without future retribution there could be no morality and no justice in the world, Spinoza ("Ethics," v. 41) declared, "Virtue is eternal bliss; even if we should not be aware of the soul's immortality we must love virtue above everything."

While medieval philosophy dwelt on the intellectual, moral, or spiritual nature of the soul to prove its immortality, the cabalists endeavored to explain the soul as a light from heaven, after Prov. xx. 27, and immortality as a return to the celestial world of pure light (Baḥya b. Asher to Gen. i. 3; Zohar, Terumah, 127a). But the belief in the preexistence of the soul led the mystics to the adoption, with all its weird notions and superstitions, of the Pythagorean system of the transmigration of the soul (see Transmigration of Souls). Of this mystic view Manasseh ben Israel also was an exponent, as his "Nishmat Ḥayyim" shows.

It was the merit of Moses Mendelssohn, the most prominent philosopher of the deistic school in an era of enlightenment and skepticism, to have revived by his "Phædon" the Platonic doctrine of immortality, and to have asserted the divine nature of man by presenting new arguments in behalf of the spiritual substance of the soul (see Kayserling, "Moses Mendelssohn," 1862, pp. 148–169). Thenceforth Judaism, and especially progressive or Reform Judaism, emphasized the doctrine of immortality, in both its religious instruction and its liturgy (see Catechisms; Conferences, Rabbinical), while the dogma of resurrection was gradually discarded and, in the Reform rituals, eliminated from the prayer-books. Immortality of the soul, instead of resurrection, was found to be "an integral part of the Jewish creed" and "the logical sequel to the God-idea," inasmuch as God's faithfulness "seemed to point, not to the fulfilment of the promise of resurrection" given to those that "sleep in the dust," as the second of the Eighteen Benedictions has it, but to "the realization of those higher expectations which are sown, as part of its very nature, in every human soul" (Morris Joseph, "Judaism as Creed and Life," 1903, pp. 91 *et seq.*). The Biblical statement "God created man in his own image" (Gen. i. 27) and the passage "May the soul . . . be bound in the bundle of life with the Lord thy God" (I Sam. xxv. 29, Hebr.), which, as a divine promise and a human supplication, filled the generations with comfort and hope (Zunz, "Z. G." p. 350), received a new meaning from this view of man's future; and the rabbinical saying, "The righteous rest not, either in this or in the future world, but go from strength to strength until they see God on Zion" (Ber. 64a, after Ps. lxxxiv. 8 [A. V.]), appeared to offer an endless vista to the hope of immortality.

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K.

IMMOVABLE PROPERTY. See Real Estate.

IMPLIED CONTRACT. See Contract.

IMPRISONMENT: Imprisonment as a punishment for crime is not known in Mosaic law. The few apparent cases mentioned in the Pentateuch (Lev. xxiv. 12; Num. xv. 34) refer in fact to the temporary detention of the criminal until sentence could be passed on him. Later, however, during the period of the first commonwealth, a few cases of punishment by imprisonment are recorded (I Kings xxii. 27; II Chron. xvi. 10; Jer. xxxvii. 15–16; comp. Ps. cvii. 10). The Hebrew language contains a number of words meaning "prison" or "dungeon," which would imply that imprisonment was customary among the Jews, as it was likewise among many other nations of antiquity. Nevertheless, it seems to have been an arbitrary punishment inflicted by the magistrates or by the kings upon those who were under accusation or in disfavor.

The Rabbis, however, fixed this punishment for the following cases: (1) When the court is convinced of the guilt of one accused of murder, but can not legally convict because some condition has not been complied with (Sanh. 81b; Maimonides, "Yad," Roẓeaḥ, iv. 8). (2) When one commits murder by the hands of a hireling (Ḳid. 43a; Roẓeaḥ, ii. 2–4). (3) When one who has been twice condemned and punished with stripes for the same offense is found guilty for the third time (Sanh. 81b; "Yad," Sanhedrin, xviii. 4). (4) When one can not be convicted by the court for a crime which involves capital punishment because he does not acknowledge that he was conscious of the guilt, even after being warned three times by the witnesses (Sanh. 81b; Tosef., Sanh. xii. 4; "Yad," *l.c.* xviii. 5). In all these cases the period of imprisonment was left to the discre tion of the court. In most such cases, especially in the first instance given above, the sentence was for life, the treatment being very severe, aiming at the speedy death of the criminal (Sanh. 81b).

Temporary imprisonment, pending trial, is authorized by the Talmud, as it is in the Bible, in all cases (Sanh. 78b; Roẓeaḥ, iv. 3). See CRIME; PUNISHMENT.

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S. S. J. H. G.

IMPURITY. See CARCASS; CLEAN AND UNCLEAN ANIMALS; PURITY.

INCANTATION: The invocation of magical powers. All peoples, civilized as well as savage, have believed and still believe in magical influences and effects. The chief means of harming or of protecting from harm was the utterance of some word or words invested with the highest magical power; and whoever knew the right word had influence over gods and demons; for they could not resist the command, spoken under certain necessary and auspicious conditions. Magic pervaded the religions of the Assyrians, Babylonians, Egyptians, Greeks, and Romans, and in a still higher degree the religions of primitive peoples. According to the Bible the nations which lived in the same country as the ancient Israelites or in that surrounding it practised all sorts of superstitions forbidden to the Israelites (Blau, "Das Altjüdische Zauberwesen," pp. 16-19). The nature of these superstitions can not always be determined. Probably the original meaning of כשף, the root-word by which magic is indicated in Hebrew, is "to murmur" or "to mutter" (Fleischer, in Levy, "Neuhebr. Wörterb." ii. 459). Hence, the magician (מכשף) was a person who muttered magic formulas; but no example of such formulas has been preserved in the Bible.

Talmudic Formulas.

Rabbinical literature, however, contains a large number of these formulas, the majority of which, designated as "heathen" (Amoritic), are forbidden, while a small number are recommended. Thirty-two incantations in Hebrew and Aramaic are enumerated in Blau, *l.c.* pp. 65-86. In some there are unintelligible words, which are the characteristic mark of magic formulas; in others there are Persian words, pointing to a Persian origin of the formula. The exclamations "Jammia and Bizia"; "Dagan and Kedron"; "Healing" (on sneezing; see ASUSA); "Abundance and remainder, drink and leave a drop" (*ib.* p. 66) are Amoritic; that is, they originated among the primitive heathen inhabitants of Palestine. When a teacher of the Law had taken an excessive quantity of wine, his palm and knee were rubbed with oil and salt, while these words were pronounced: "As this oil evaporates, so may the wine evaporate from A. son of B." (*ib.* p. 72). Several observances were followed in the case of ague, one of them being as follows: The person took a new earthen jug to a river, turned it around his head seven times, poured out the water backward, and said "River, river, lend a jug full of water for the guest who has come to me" (*ib.* p. 73). If a person is choking with a bone, another bone of the same kind is laid on his head, while some one utters the words: "One, one, it goes down; swallow, swallow, it goes down; one, one" (*ib.* p. 76). This formula consists of four words, which in the second part are repeated in inverse order. The same remedy is also mentioned in Pliny's "Historia Naturalis," xxviii. 49. The following abracadabra is pronounced against the demon of blindness:

SHABRIRI
BRIRI
RIRI
IRI
RI

During the Hellenistic period of Jewish history Hebrew incantations were used among both the Jews and the pagans, as appears from the magic papyri published by Wessely (Vienna, 1888, 1894). The Tetragrammaton and the divine names "Eloe" and "Adonai" were most frequently used (*ib.* pp. 102 *et seq.*). But there are other words, which it is difficult to identify on account of the obscurity in which the formulas were enveloped. The Greco-Roman world was acquainted with the barbaric words of the "Chaldeans" (magicians), and in the famous inscription on the pedestal of a Greek oracle altar several Hebrew words may be recognized. The "Sword of Moses" ("Ḥarba de-Mosheh"), published by Gaster, which also contains incantations, is connected with Judæo-Hellenistic magic.

Medieval Formulas.

The literature of medieval mysticism likewise presents formulas for incantation. These formulas are an essential part of the so-called practical Cabala, which has still its adepts in eastern Europe and in Asia. Jewish folk-lore also furnishes examples of incantation, some of which are noted in "Mittheilungen der Gesellschaft für Jüdische Volkskunde," published by Grunwald (see No. vii., *s.v.* "Beschwörungen, Besprechungen, Feuerbeschwören"). The "Revue des Ecoles de l'Alliance Israélite," published by the Alliance Israélite Universelle, contains valuable material relating to incantations from the folk-lore of all countries of the East.

J. L. B.

INCARNATION. See LOGOS.

INCENSE: An aromatic substance which exhales perfume during combustion; the odor of spices and gums burned as an act of worship. In ancient times, on account of the extreme heat of the Orient, incense was used, as it is to-day, to a much greater extent in the East than in the West. "Ointment and perfume rejoice the heart," says Prov. xxvii. 9. Garments were perfumed to such an extent that an old marriage song (Ps. xlv. 9 [A. V. 8]) could say of the royal bridegroom, "All thy garments smell of myrrh, and aloes, and cassia." Beds were perfumed with "myrrh, aloes, and cinnamon" (Prov. vii. 17). The bride in Cant. iii. 6 was perfumed with all sorts of incense; and noble guests were honored by being sprinkled with perfume or incense (Luke vii. 46; comp. Lane, "Manners and Customs of the Modern Egyptians," iii. 8). It was customary among noble Jews to pass incense ("mugmar") around on a brazier after meals (comp. Ber. vi. 6).

Sacrifices of Incense.

Under these circumstances the use, with sacrifices, of spices and perfumes that were burned as incense seems a matter of course. It is an open question whether the ancient Hebrews ascribed to this incense any special efficacy in banning demons (comp. Tobit vi. 1–7); but in any case the offering of incense was widely practised in the ancient Oriental religions. That it was a common adjunct of Egyptian worship is evident from the fact that in the representations of worship the king is nearly always pictured with a censer in his hand offering incense. Enormous quantities of spices were used for this purpose every year by the temples. According to one list, King Rameses III. presented during the thirty-one years of his reign 368,461 jars and 1,933,766 pieces of incense, honey, and oil (Erman, "Egypten," p. 407). Incense is mentioned just as frequently in the Babylonian-Assyrian cult. According to Herodotus (i. 183), at the great yearly feast of Bel 1,000 talents (58,944 kg.) of incense were burned on his great altar.

In Israelitish Cult.

It might be inferred from the foregoing, as a matter of course, that incense was also used in the cult of Israel. The offering of incense is not, however, mentioned till a comparatively late date in the Old Testament. Occupying a prominent position in the sacrificial legislation of the middle Pentateuch, this sacrifice is mentioned seldom, if at all, in the historic and prophetic books. This is all the more remarkable since the Israelites must from early times have been acquainted with the ingredients themselves, the fragrant gums, etc. The caravans that carried the spices of Syria to the Egyptian markets went by way of Palestine (Gen. xxxvii. 25); and the spices of southern Arabia were brought by Solomon to Jerusalem (I Kings x. 10 *et seq.*). Nevertheless no trace can be found in Hebrew literature of the offering of incense in the time of the early kingdom; nor is it represented as a regular and especially important part of worship, as it became in later times. Although the noun "ḳeṭoret" and the verb "ḳaṭar" ("ḳiṭṭer," "hiḳṭir") occur, they do not designate incense burnt on the altar and its offering, as in the sacrificial legislation. "Ḳeṭoret" is rather a general term for the burning sacrifice and the sacrificial odor; and in the same way "ḳaṭar" is used as an entirely general term for the burning of any gift on the altar (comp. Amos iv. 5; Hosea iv. 13, xi. 2).

This can not be accidental; for there is likewise no mention of the offering of incense in those passages where it might be expected. The Prophets refer more than once to the vain endeavors of the people to gain Yhwh's favor. They enumerate all the things that the people are doing, and all the gifts they offer, including even their own children; but nowhere is there an allusion to the holy sacrifice of incense (comp. Amos iv. 4 *et seq.*, v. 21 *et seq.*; Isa. i. 11 *et seq.*; Micah vi. 6 *et seq.*). Jeremiah is the first to say, in such an enumeration, "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country?" (Jer. vi. 20; comp. *ib.* xli. 5). It is clearly evident that the offering of incense is here still considered as something rare and precious, because the material of the incense comes from a far country and is valuable. Similarly, Isaiah says (xliii. 23 *et seq.*), "I have not caused thee to serve with an offering, nor wearied thee with incense." From this time onward, however, the offering of incense is mentioned much more frequently, and especially often in Chronicles. In view of these facts it may be assumed that the incense-offering was not frequent in the time of the Earlier Prophets, becoming more popular only in the time of Jeremiah, and that it did not become important as the most holy of offerings until the post-exilic period.

Legal Ordinances.

In the sacrificial legislation of the Pentateuch the incense-offering is mentioned both as a concomitant of other offerings and by itself. As regards the former, every meat-offering ("minḥah") required the addition of incense, which was burned, under the name of "azkarah," on the great altar with a certain part of the flour. The sacrifice of the twelve loaves of showbread was also combined with an incense-offering; according to later sources (Josephus, "Ant." iii. 10, § 7; Men. xi. 5, 7, 8), two golden bowls were placed upon the table of the showbread. When the stale loaves were taken away on the Sabbath, to be replaced by new ones, the old incense was burned in the fire of the great altar of burnt offering (Lev. xxiv. 7–9). The incense-offering was omitted only in two cases—with the sin-offering of the poor (Lev. v. 11–13) and with the meat-offering of the lepers (Lev. xiv. 10, 20).

The independent incense-offering ("tamid") was brought twice every day, in the morning and in the evening, corresponding to the daily morning and evening sacrifices on the altar of burnt offering. The ordinance regarding the tamid prescribes that when the priest dresses the lamps in the morning he shall burn incense, and also when he lights the lamps at even ("ben ha-'arbayim"; Ex. xxx. 7–9). This reference was considered obscure even in early times; the Samaritan and Karaitic interpretation, that it refers to the time from sunset to complete darkness, *i.e.*, twilight, is most probably the correct one. An independent incense-offering was prescribed also for the Day of Atonement. On this day the high priest himself was required to burn the incense in the censer in the Holy of Holies (see Censer), not, as usually, on the altar of incense (Lev. xvi. 12).

Importance of the Sacrifice.

The importance ascribed to the incense-offering is evident from the special sanctity characterizing the sacrifice. It is the high prerogative of the priesthood to offer it. Uzziah is severely punished for presuming upon this prerogative (II Chron. xxvi. 16); and the Levites who attempt to bring this offering without being entitled to do so suffer death (Num. xvi. 6 *et seq.*, 17 *et seq.*). But the two priests entitled to perform the service, Aaron's sons Nadab and Abihu, also perished when they committed an error in offering this most holy sacrifice by putting profane fire into their censers instead of fire from the altar of burnt offering (Lev. x. 1 *et seq.*). In the Law itself it is denounced as a sin deserving death if any one takes of the holy incense for profane purposes, or even makes incense according to the special receipt for holy incense; and similarly if any one uses for the offering incense other than that prescribed by law (Ex. xxx. 34–38).

Composition of the Holy Incense.

The receipt for making the holy incense, given in Ex. xxx. 34–38, names four ingredients: (1) "naṭaf" (A. V. "stacte"), probably storax-gum, the Rabbis taking it to be balsam; (2) "sheḥelet" (A. V. "onycha"), the fragrant operculum of a species of shell found in the Red Sea, and still used in the East for incense and medicine; (3) "ḥelbenah" (A. V. "galbanum"), a species of gum, according to ancient authorities the product of narthex, and according to the modern view that of the ferula herb; (4) "lebonah" (A. V. "frankincense"), the resin of the olibanum-tree, *i.e.*, one of the various species of *Boswellia* indigenous to Arabia Felix. The same quantity of each is to be taken and, mixed with salt, made into a confection.

In the later tradition (Ker. vi. a, b; comp. Maimonides, "Yad," Kele ha-Miḳdash, ii. 1–5; on the Arabic words used by Maimonides see Bacher, "Aus dem Wörterbuche Tanchum Jeruschalmi's," p. 122) these four spices were not regarded as sufficient, and seven others were added, namely: myrrh ("mor"), cassia ("ḳeẓi'ah"), the flower of nard ("shibbolet nerd"), saffron ("karkom"), kostus ("ḳosht"), cinnamon ("ḳinnamon"), and cinnamon-bark ("kinashah"). Josephus ("B. J." v. 5, § 5) speaks of thirteen ingredients; this agrees with the fact that in other sources Jordan amber ("kippat ha-Yarden") and a herb now unknown, which caused the smoke to rise (hence called "ma'aleh 'ashan"), are mentioned. Salt is omitted in these lists, a very small quantity being added (¼ kab to the incense used for the whole year). But only the salt of Sodom ("melaḥ Sedomit") might be used.

Three hundred and sixty-eight minas of incense were prepared once a year, in the Temple, one for each day and three extra for the sacrifice of the Day of Atonement. Some of the ingredients had to be specially prepared, as, for example, the onycha, which was first soaked in Cyprus wine to take away the tartness. Great care was bestowed upon the comminuting of the ingredients, each of which was pounded by itself; and the man who performed that work incited himself by repeating the words, "hadeḳ heṭeb" = "make it very fine." The incense was pounded in the mortar twice a year, and required care otherwise. On damp days it was piled up; on warm, dry days it was spread out for drying. In Herodian times the preparation of the incense was a kind of privilege retained in the family of Abtinas, which was thought to be in possession of special directions for making it. They were particularly credited with knowing how to cause the smoke of the incense-offering to rise in the form of the stem of a date-tree. I. Be.

When it reached the ceiling it spread out and descended, and covered the whole space. The smoke from incense prepared by other apothecaries spread irregularly as it rose. The family would not divulge the secret of its art, and was consequently driven from office. Apothecaries from Alexandria were sent for who were proficient in incense-making; but they could not secure smoke which rose regularly. The Abtinases were, therefore, recalled, but they demanded double the pay they had previously received (Yoma 38b; Yer. Yoma iii. 9). They gave as a reason for their secrecy that, anticipating the destruction of the Temple, they feared the secret might be used later in idolatrous services (Yer. Sheḳ. v. 1). The Rabbis, however, severely criticized the Abtinases for their selfishness. The Mishnah records their name as infamous (Yoma iii., end). R. Johanan b. Nari tells of meeting an old man of the Abtinas family carrying a scroll containing a list of the ingredients used in the composition of the incense; the old man surrendered the scroll to R. Johanan, "since the Abtinases were no longer trustworthy." When R. Akiba heard of this he shed tears, and said: "From now we must never mention their name with blame" (Yer. Sheḳ. v. 1). J. D. E.

The Ritual of the Offering.

Apparently incense was generally offered in a pan ("maḥtah"), which the priest carried in his hand. In such a pan Aaron carried the incense that he offered for the sins of the people (Num. xvii. 11–12 [A. V. xvi. 46–47]) Each of Aaron's sons had his own pan (Lev. x. 1 *et seq.*); and the rebellious Levites also sacrificed incense on pans, which were subsequently used to cover the altar of burnt offering of the Tabernacle (Num. xvii. 4 [A. V. xvi. 39]). It would thus appear that every priest had his censer (comp. Egyptian illustrations). In the Jewish statutory sacrificial ritual, on the introduction of a special incense-altar this custom was set aside, surviving only in the ritual of the Day of Atonement. On that day the priest entered the Holy of Holies, carrying in his right hand the pan for the incense, filled with live coals, and in his left hand a spoonlike vessel, called "kaf," containing the incense. After placing both of these utensils on the floor, the high priest took the incense from the kaf with the hollow of his hand, not with his fingers, and heaped it upon the pan containing the coals. It was considered especially difficult to take the incense up thus without spilling any (Lev. xvi. 12; comp. Yoma i. 5, 47b).

In later times a special altar for the incense-offering was introduced, and this, more than anything else, shows the great importance that was ascribed to the offering. The assumption that the incense-altar mentioned in the Law is of later origin is supported by the passages quoted above, where it is expressly said that the holy sacrifice of incense was not burned on a special altar, but in the censers of the priests. It must, moreover, be noted that this altar is not mentioned in the account of the building and arrangement of the Tabernacle, being referred to only in Ex. xxx. 1 *et seq.* Reference to it was similarly added later in the account of the building of the Temple. Otherwise these points of criticism need not be discussed here. According to the description in I Kings vi. 20–22, vii. 48, the altar in the Temple consisted of a table of cedar-wood overlaid with gold. It stood in the sanctuary, near the entrance to the Holy of Holies. The fact that in the

Epistle to the Hebrews (Heb. ix. 4) this altar was included in the Holy of Holies shows how sacred it was considered to be.

In the course of time the ritual became increasingly complicated. According to the Talmud (Tamid iii. 6, vi. 1–3), the ceremony was as follows: After completing the preparations for the morning's burnt offering, such as the cleaning of the altar, etc., two priests removed the ashes from the altar of burnt offering and the lamps; then the sacrificial animals were killed; lots were drawn to decide which priest should offer the incense; and then followed the preparations for the sacrifice. A priest took live coals from the altar of burnt offering in a silver brazier ("maḥtah") and placed them on the incense-altar. The officiating priest then entered the sanctuary, carrying the incense in a jar ("bazak"), which he held over a shallow spoon-shaped utensil (kaf) to prevent any grains from dropping on the floor from the heaped jar; and when the command "burn the incense" issued from the chamber of the priests he spread upon the coals the incense in the jar. An assisting priest held the spoon; he was also to pour into the hollow hand of the officiant any grains that might drop into the spoon. Both priests then left the sanctuary. It is expressly stated that none of the other priests was to be present, and that no other person might be in the sanctuary. After the incense had been consumed the pieces of the tamid were placed on the altar of burnt offering.

Significance of the Incense-Offering.

The importance of the incense-offering is evident from what has been said above regarding its origin. Whatever was pleasing to men was offered to the Deity also; and as men were honored with incense, to the Deity was paid similar honor. This explanation is entirely sufficient. It was natural that the rising smoke should be regarded as the symbol or vehicle of prayer (thus, perhaps, may be interpreted Ps. cxli. 2; comp. Rev. v. 8). But all other symbolical interpretations are far-fetched and not supported by the ancient sources, as, for example, the opinion of Josephus ("B. J." v. 5, § 5) that the thirteen ingredients, which come from the sea, the desert, and the fertile country, are meant to signify that all things are God's and are intended for His service; or the view of Philo, that the four ingredients mentioned in the Law symbolize the four elements, water, earth, fire, and air, which combined represent the universe. I. Be.

Maimonides regards the incense-offering as designed originally to counteract the odors arising from the slaughtered animals and to animate the spirit of the priests ("Moreh," iii., ch. 45, p. 69, ed. Schlosberg, London, 1851). The incense was also considered as an antidote against the plague. The reciting of the incense chapter (פטום הקטורת) after Psalm cxlv. prevents death from entering the house (comp. Num. xvii. 12, Hebr.; Zohar, *s.v.* "Pineḥas," p. 224a). This passage of the Talmud is now incorporated in some prayer-books. J. D. E.

Bibliography: Maimonides, *Yad, Temidin u-Musafin*, iii. 1 *et seq.* (comp. ib. *Kele ha-Miḳdash*, ii. 1–5); Benzinger, *Arch.*; Nowack, *Hebr. Archäologie*; the commentaries to *Ex. xxx.*; Delitzsch, in Riehm's *Handwörterb. des Biblischen Alterthums*; Selbie, in Hastings, *Dict. Bible*, ii. 467 *et seq.*; G. F. Moore, in Cheyne and Black, *Encyc. Bibl.* ii. 2165 *et seq.*

E. C. I. Be.

INCEST.—Biblical Data: Marriage or carnal commerce between persons of a close degree of consanguinity. Even in modern times the connotation of "incestuous" is not the same in all countries. Among primitive and barbarous races there is a still wider divergence. Nor has the opinion as to which marriages between relatives were incestuous and hence forbidden been constant at all times among the Israelites. The oldest customs were laxer in permitting marriages than was the law of the intermediary books of the Pentateuch. The marriage of the father with his own daughter (and therefore presumably also that of the son with his mother) was forbidden at all times as incestuous. The story of Lot, which might be construed as showing that even this relationship was allowed in Ammon and Moab (Gen. xix. 30 *et seq.*), reflects the antipathy of Israel, which regarded these peoples as born of an incestuous union. But of other marriages forbidden in olden times as incestuous no definite data are obtainable. Endogamic marriages (*i.e.*, within the circle of one's relatives) were preferred by ancient tribes. The chosen suitor for a girl was her cousin; it was actually forbidden for the eldest daughter to marry outside the family. By analogy, then, the conclusion is safe that marriages between very near relatives were permitted among the ancient Hebrews also. In fact, there is no lack of evidence for this. Abraham, whose wife Sarah was also his half-sister, may be mentioned as an example of a marriage between brother and sister (Gen. xx. 12). Even in David's time, although it is represented as unusual for a royal prince to marry his sister (II Sam. xiii. 13), it was still regarded as neither objectionable nor forbidden. It should be noticed that in both these cases the union was with a paternal half-sister; the husband and wife being of one father, but not of one mother. Jacob had to wife two sisters at the same time, and Moses was born of a marriage between nephew and aunt (Num. xxvi. 59). Marriage with a sister-in-law, or the widow of a deceased brother, is in certain cases a religious duty (see Levirate); only from the account of Judah and Tamar (Gen. xxxviii.; comp. especially v. 26) is it to be concluded that in case of a lack of brothers the oldest custom obliged the father to marry his daughter-in-law.

It has been contended that marriage with the father's wife (who was not the son's own mother) seems not to have been objectionable in olden times. As an instance of this the union between Reuben and Bilhah is adduced (Gen. xxxv. 22). But in Gen. xlix. 4 this union is severely condemned. The right explanation of this incident as well as of the similar occurrence reported in the story of Absalom's uprising (II Sam. xvi. 21, 22) is that control of the harem of one's predecessor was regarded as the assertion of one's right to the throne. And when Adonijah asks for Abishag from his father's harem, he appears from this act to claim to be his heir (I Kings ii. 13 *et seq.*). The phrase עלית משכבי אביך (Gen. xlix. 4) may be taken symbolically, and does not necessarily convey the idea of an actual incestuous union. The following, however, are the degrees of consanguinity and relationship within which marriage is forbidden as incestuous in Deuteronomy: the father's wife (xxi. 30, xxvii. 20); a sister or half-sister (xxvii. 22); and a mother-in-law (xxvii. 23). In all three points, however, even in Ezekiel's time, custom by no means upheld the law (Ezek. xxii. 10 *et seq.*).

The so-called Priestly Code goes furthest in forbidding marriages among relatives. According to Lev. xviii. 6–18, a man may under no circumstances marry: (1) mother, (2) stepmother, (3) sister, (4) son's daughter, (5) daughter's daughter, (6) half-sister, father's side [or mother's side], (7) father's sister, (8) mother's sister [aunt], (9) wife of father's brother, (10) daughter-in-law, (11) sister-in-law, (12) wife and her daughter [or wife and (16) her mother], (13) wife's son's daughter, (14) wife's daughter's daughter, or (15) wife and her sister [both living]. In Lev. xx. 11–21 another list is given, which enumerates only Nos. 2, 6, 7, 8, 9, 10, and 12, and omits those that are implied, such as mother's sister, granddaughter, and sister-in-law; explaining also that No. 6 includes a half-sister on the mother's side, and that No. 12 includes wife and her mother. This chapter describes the punishments of the various classes of incest (see Punishment).

The same unions were in general forbidden by Islam, as also by custom earlier than Islam.

E. G. H. I. Be.

——**In Rabbinical Literature:** The crime of incest is known in the Talmud as "'arayot"; and it is implied that alliances involving its commission are illegitimate and consequently null and void.

A notable omission from the list of those with whom sexual intercourse, according to Lev. xviii., constitutes incest is a daughter, in regard to whom the prohibition is explained by the Talmud as "self-evident" or implied from the expressed proscription against a granddaughter (Yeb. 3a). Deut. xxvii. 20, 22, 23, as was noted above, enumerates only Nos. 2, 6, and 12, namely, father's wife, half-sister, and mother-in-law; this, according to the Rabbis, is because they are more remote [the others being implied], and because, since they usually live together in the same house, if they violate the law they can not be easily detected (Rashbam, Commentary). The intercourse of such relatives is among the "secret sins" to which the Levites' curse on Mt. Ebel was directed (Deut. xxvii. 15). The levirate marriage of the childless wife of a dead brother (יבמה), though commended in the Bible, is discouraged by some rabbis. Abba Saul said that "ḥaliẓah" is preferable to marriage (Yeb. 3a). Later it was prohibited in European countries. See Levirate Marriage.

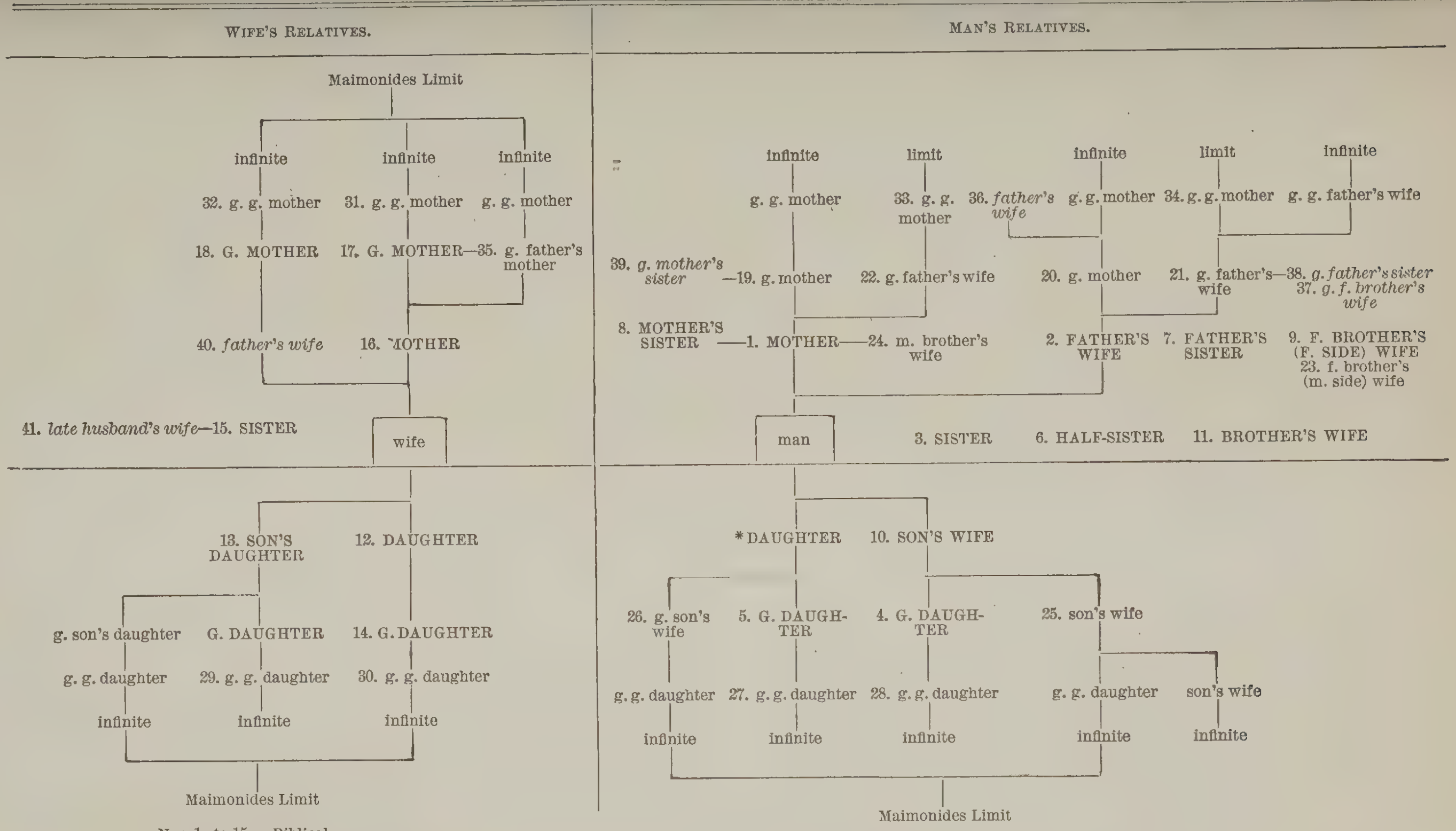
The soferim or scribes (322–221 B.C.) extended the number of degrees of relationship within which marriage involved incest, and ranked those relations as "seconds" (שניות) or subordinates which are not included in the Bible. Marriage with these was forbidden by the Rabbis (מדרבנן) as a precaution and safeguard against the infringement of the Mosaic degrees (מדאורייתא; Yeb. 21a). The rabbinical "seconds" are as follows: [19] mother's mother; [20] father's mother; [21] wife of father's fathe [22] wife of mother's father; [23] wife of father brother, on the mother's side; [24] wife of mother brother, on the father's side; [25] son's daughte in-law; [26] daughter's daughter-in-law (Tosef Yeb. ii. 3). The prohibition is thus raised one d gree on the ascent, and one degree on the descent i the case of the daughter-in-law; while the prohib tion of the wife of a father's half-brother is balance by the prohibition of the wife of a mother's hal brother on the mother's side (being comparative sec onds to the Mosaic half-sister prohibition).

R. Ḥiyya, in his list of seconds, or rather "thirds, goes one step further, and adds the third generatio on the descent, namely: [27] daughter's grand daughter, and [28] son's granddaughter; likewise wife's third generation [29] and [30]. On the ascen he includes the fourth generation and prohibits th grandmother of a wife's mother or father [31] an [32] (Yeb. 22a). A like prohibition on the man' side is implied, but not mentioned, the existence o relatives of this degree being an improbability, ex cept on the wife's side, who usually was the hus band's junior. It is questionable whether R. Ḥiy ya's seconds are infinite, *i.e.*, whether the prohibi tion is endless, both on the ascent and the descent or whether it stops at the point described (*ib.*) Rab is of the opinion that the prohibition stops wit the wife of a mother's brother [24], and goes n further, even on the father's side; nor above th wife of a father's brother on the mother's side [23] nor below a daughter's daughter-in-law [26]. Ze'er permits the wife of the father of a mother [22] (*ib* 21a). Rab denies this permission, as it might b mistaken to refer to the wife of a father's father whereas she, as well as the wife of any of a father' direct ancestors, to the infinite degree, is prohibited. Ze'era, however, thought there was no chance fo an error, as a man is not in the habit of visiting hi mother's family in like manner as his father's (*ib.*). Beyond the line of seconds, affinitive incest, according to Rab, stops, but consanguinitive incest is infinite. Accordingly the marriage of any of th direct descendants of Abraham with any of those o Sarah, to the end of humanity, would be prohibited (Yer. Yeb. ii. 4).

Bar Ḳappara adds to the seconds the mother o the father of one's mother [33], and the mother of the father of one's father [34], and thinks that incest stops both above and below the line of seconds. R. Ḥanina, however, is of the opinion that the seconds which are specifically mentioned include merely those with whom the natural length of human life allows marriage to be thought of as a probable contingency; but the prohibition extends to infinity, except in the case of a mother's father's wife (*ib.*).

Rab rules as a second a male whose female prototype is prohibited in the Mosaic law, and thus includes among the seconds the wife of a father's or mother's brother [23] and [24]; also his son's or daughter's daughter-in-law [25] and [26] (*ib.*); but he excepts the wife of a father-in-law (*40*) and the wife of the son of a mother-in-law or father-in-law, or the wife of the son of a stepson; these are permitted, for the reason that in these cases the affinity is not direct, but requires two distinct marriages to

PRINCIPAL AND SECOND DEGREES OF INCEST, OF KINDRED AND AFFINITY, IN ASCENDING AND DESCENDING SCALES, PROHIBITED TO THE MAN.



Nos. 1 to 15 = Biblical
Nos. 16 to 18 = Biblical tradition
Nos. 19 to 26 = Talmudical seconds
Nos. 27 to 32 = R. Ḥiyya's seconds
Nos. 28, 29 = Bar Ḳappara's seconds
Nos. 36 to 41 = Some authorities

Nos. 19, 20, 21, 25 infinite
Nos. 26 to 33 Maimonides limits and Caro makes infinite
Nos. 34, 35 all authorities limit
* Not expressed, but implied
f. = father. m. = mother. g. = grand. g. g. = great-grand.

bind the kinship (Yeb. 21b). There is no incest between one's wife and his stepson, nor between his stepson and his daughter, although a stepdaughter is prohibited in the Bible (Tosef., Yeb. ii. 3); nor between two stepchildren, that is, one his own and the other his wife's, who may intermarry, though they both live in the same house. R. Eleazar, however, prohibited their marriage for appearance's sake, and R. Ḥanina would permit it only in a place where the parties are unknown as stepchildren (Yer. Yeb. ii. 4). Amemar permitted the wife of the brother of a father's father (*37*), and the sister of a father's father (*38*); while other authorities prohibit them (Yeb. 21b). The authorities agree on the prohibition of the son's son's daughter-in-law infinitely, on the ground that the inheritance line is continuous on the son's side, and because father and son usually visit each other, whereas on the daughter's side both the inheritance and the visits cease (Tosafot, *s.v.* שניות; Yeb. 22a).

The principal reason for prohibiting the great-grandmother, though she is not on the inheritance line, is because she is likewise called "grandmother" (אימא רבתא). A similar reason is applied to the great-granddaughter. R. Ḥana derives the prohibition against the third generation, both ascending and descending, from the specific proscription against the wife's grandchild in Lev. xviii. 17 (Yer. Yeb. ii. 4). Some authorities prohibit the grandmother's sister (*39*) and also the marriage of a man to the wife of the former husband of his wife (*41*) ("Tif'eret Yisrael" to Yeb. ii. 1).

David took Rizpah, the wife of his father-in-law Saul (II Sam. xii. 8), which is permitted according to the Biblical law, though R. Ḥanina prohibits a wife's stepmother for appearance's sake (Yer. *l.c.*). But the Talmud Babli permits a father-in-law's wife. The Babylonian Talmud is less strict in regard to the degree of relationship which renders a marriage incestuous than the Jerusalem Talmud, a difference which furthermore divides the Sephardim from the Ashkenazim ("Bet Yosef" to Ṭur Eben ha-'Ezer, xv. 39a). The former, led by Maimonides, are guided by the Babylonian Talmud, while the Ashkenazim, headed by Asheri and Caro, concur with the Jerusalem Talmud.

The later authorities in Europe were even more rigid, as the condition of their countries and the development of the time warranted a stricter observance of the law against incest. Thus Rabbenu Tam in France stopped the marriage of a man to the wife of his father-in-law, and spoiled the banquet and all preparations for the wedding (*ib.*). Yet the Sephardim permit such a marriage. In a case presented to Rabbi Nathanson he rules to prohibit it (Responsa, "Sho'el u-Meshib," iii., No. 29), and where the marriage has already taken place would compel the husband to divorce his wife; making an exception, however, if she has borne him children, so as not to reflect on their legitimacy. The responsum is dated 1857.

There is a difference between Maimonides, who is against, and Asheri and Caro, who are for, the infinite extension of the prohibition beyond the line of seconds of the wife's ancestors and descendants to the third generation, also below the third generation on the man's side, except the daughter-in-law fro son to son. But all authorities agree that the man parental line is infinite except in cases indicated.

The majority of the rabbis permit the illegitimat (seduced) wife of a father or of his son: R. Juda prohibits the former (Yeb. 4a). But the decision i against him, though there is no question as to the pro hibition of an illegitimate daughter or granddaug ter. Cousins german are permitted to marry, an to marry the daughter of a sister (a niece) is eve advised as a meritorious act (Yeb. 62a, and Rashi).

The difference between the principal (Biblica degrees of incest and the rabbinical seconds is tha the marriages involving the former are considere illegal, requiring no divorce, and the issue is declare illegitimate, while the marriages involving the latte must be dissolved by a divorce, and the children ar legitimate (Shulḥan 'Aruk, Eben ha-'Ezer, 16, 1 Incest by affinity is disregarded when the first mar riage is not legal (Yeb. 94b).

Prior to the enactment of the Mosaic law on Sinai a Noachid was prohibited only the natural degrees o incest, such as were later capitally punished by th Jews (Sanh. 57b). Maimonides enumerates them a follows: marriage with (1) mother, (2) father's wife (3) married woman, and (4) sister on the mother' side ("Yad," Melakim, ix.). Hence Abraham wa permitted to marry his half-sister on the father' side, and Jacob might marry two sisters becaus these cases were not contrary to the natural law although they were later prohibited by the laws o Moses. It should be noted that the Noachian law was more rigorous on the mother's side and th Mosaic law stricter on the father's side, as the forme was based on nature and the latter on the civil law of inheritance and social connections.

Special rules were made for teaching the laws o incest: "Whoever puts a different interpretatio upon 'arayot at the public reading of the Pentateuch shall be stopped" (Meg. vi. 9). The teacher mus explain the various grades of incest to each studen separately; therefore "'arayot shall not be taugh in public" (Ḥag. ii. 1), as one might be inattentive and misinterpret the Law. The chapter on incest (Lev. xviii.) is read on the most solemn day, Yom Kippur, to impress the public with its importance.

[Reference-numbers in parentheses in the articl Incest correspond with names of relatives printe in capitals in table; those in brackets with the name in small letters; those in italics with the names in italics.]

Bibliography: *Tif'eret Yisrael* to *Yeb. ii. 1*; Michaelis. *Comm. Laws of Moses*, art. 265, § 8; *Monatsschrift*, xxxviii. 108.

S. S. J. D. E.

——**Karaite View:** Among the points on which Karaites and Rabbinites were divided was the interpretation of the Biblical laws concerning incest. Applying to these laws the hermeneutic rule of analogy ("heḳesh"), Anan, the founder of Karaism, was more strict than the Rabbinites, who laid down the principle that the laws concerning incest were not subject to the hermeneutic rules of interpretation. Anan's immediate successors went still further. Assuming the principle that husband and wife are to be considered legally as one person, the Karaite expounders of the Law, known as "ba'ale ha-rikkub," prohibited the marriage of the husband to the wife's relatives, regarding them as being related to him in the same degree as they are to her. On the same principle, the prohibition was extended to the relatives of the second, third, or fourth husband of a divorced wife. A stepsister, because of the name "sister," was classed by them as a sister, the prohibition being made to apply to her relatives as well as to those of a real sister. The Biblical prohibition of Lev. xviii. 17 applies, according to them, not only to a wife's direct daughter, but also to her stepdaughter, and even to her husband's stepdaughter.

Reforms of Joseph ha-Ro'eh.

In the eleventh century two expounders of the Law, Joseph ha-Ro'eh and his pupil Jeshua, started a reform movement. They refuted the arguments upon which the ba'ale ha-rikkub based their principle that husband and wife are to be considered as one person, and rejected their prohibitions based on "appellation," *e.g.*, the prohibition against marrying a stepsister on account of the name, and the prohibition derived "by inversion," as that of marrying a woman and her stepdaughter. Only the prohibitions enumerated in the Pentateuch and those derived from them by the application of the hermeneutic rule of analogy were recognized by Joseph ha-Ro'eh and Jeshua, whose views were ultimately adopted by all Karaites.

These prohibitions, both expressed and derived, are divided into five categories according to Joseph, into six according to Jeshua. To the first category belong those referring to the six relatives known in legislation as שאר (= "issue of flesh"), namely, mother, stepmother, sister, sister-in-law, daughter, and daughter-in-law. Of these prohibitions, five are expressed and one (that of the daughter) is derived. According to Jeshua, the prohibition in this category is infinite, both in the ascending line (*e.g.*, grandmother, great-grandmother, etc.), and in the descending (*e.g.*, granddaughter, great-granddaughter, etc.). The second category comprises the prohibitions of relatives in the second degree (שאר שארו), namely, aunt (father's side or mother's side, by blood or by alliance), granddaughter (by son or daughter), and son's or daughter's daughter-in-law. The prohibition in this category is infinite in the direct line, but stops at the point described in the collateral line. To the third category belong the prohibitions against marrying two women who are related in the first degree, as mother and daughter, sisters, sisters-in-law, a mother and her daughter-in-law.

By analogy the prohibition is extended to the "rivals" of the prohibited women, as the wife of the mother's, sister's, and sister-in-law's husband. The fourth category prohibits marrying two women who are related in the second degree, namely, grandmother and granddaughter (by the son or by the daughter), aunt and niece (father's side or mother's side), grandmother-in-law and granddaughter-in-law (by the son or by the daughter).

The fifth category prohibits the marriage of parallel related pairs, as of a father and son respectively to a mother and daughter, or to two sisters; of two brothers to mother and daughter, or to two sisters or two sisters-in-law; the prohibition affecting both the ascending and the descending lines, the direct and the collateral lines. Stepbrothers are considered as brothers, and the prohibition contained in this category is applied also to them.

The sixth category prohibits marrying a woman one of whose relatives in the first degree, as, for instance, her mother, or her daughter, has married one's relative in the second degree, as, for instance, a grandfather, grandson, or uncle. Jeshua infers from the omission of the word שאר (= "kinswoman") in Lev. xviii. 14 that "brother" includes the stepbrother, to whom the prohibition contained in the sixth category is extended.

BIBLIOGRAPHY: Aaron of Nicomedia, *Gan 'Eden*, pp. 128 *et seq.*; Hadassi, *Eshkol ha-Kofer*, §§ 316 *et seq.*; Elijah Bashyaẓi, *Aderet Eliyahu*, pp. 144 *et seq.*

J. I. Br.

INCUNABULA: Works printed in the fifteenth century. Those of Jewish interest consist of (*a*) works printed in Hebrew and (*b*) works in other types relating to Jewish subjects. Of the former about 101 can be traced as certainly printed before 1500; or exactly 100 if the Isaiah and Jeremiah with Ḳimḥi (22*) is merely the first part of the Guadalajara Later Prophets of 1482 (26). Both have thirty-three lines to the page. The number of incunabula is reduced to 99 if the Brescia Pentateuch of 1493 (91) be regarded as a part of the Bible of 1494. There are, besides these, eight incunabula of which either no copy is known or the time and place of publication can not be definitely determined. A list of ascertained incunabula is given in tabular form on pp. 578 and 579, and to these may be added the last-mentioned eight, which include the Talmud tractates Ketubot, Giṭṭin, and Baba Meẓi'a, each printed separately by Joshua Soncino in 1488–89, and of which no copy is known to exist. The same fate has met all the copies of the Leiria edition of the Early Prophets (1494). There is also a siddur of the Roman rite, probably published by one of the Soncinos, and, from its type, likely to be of the fifteenth century. This was first described by Berliner ("Aus Meiner Bibliothek," p. 58); a copy is possessed by E. N. Adler of London, and an incomplete copy is in the library of Frankfort-on-the-Main. In addition, there are two editions of Maimonides' "Mishneh Torah," one possibly printed in Italy in the fifteenth century, a copy of which is in the library of the Vienna community; the other, parts of which Dr. E. Mittwoch of Berlin possesses, was probably printed in Spain.

Date of First Printing.

The date at which printing in Hebrew began can not be definitely established. There is a whole series of works without date or place (12–21) which experts are inclined to assign to Rome (where Latin printing began in 1467), and any or all of these may be anterior to the first dated work, which is an edition of Rashi's commentary on the Pentateuch, published in Reggio, Calabria, by Abraham Garton, Feb. 5, 1475. It may be assumed that the actual printing of this work took some time, and that it was begun in the latter part of 1474. Even this must have been preceded by the printing of the four parts of the Ṭurim of Jacob b.

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* Numbers in parentheses refer to the list on pp. 578 and 579.

Asher, finished July 3, 1475, in Piove di Sacco by Meshullam Cusi, which must have taken considerably longer to print than the Rashi. It is exceptional for Hebrew works to be dated at all before 1482, but from that time onward to 1492, during which decade two-thirds of the Hebrew incunabula were produced, most of them are dated. With the expulsion from Spain in 1492 the Hebrew printing-presses in that country were stopped, and those in Italy and Portugal produced only about a dozen works during the remainder of the century.

Places of Printing.

Hebrew books were produced in the fifteenth century only in the Italian and Iberian peninsulas, though several of the printers were of German origin, as Abraham Jedidiah, the Soncinos, Ḥayyim ha-Levi, Joseph and Azriel Gunzenhauser. The period under review was perhaps the nadir of Jewish fortunes in Germany. Expulsions occurred throughout the land, and it is not to be wondered at that no Hebrew presses were started in the land of printing. In all there are known seventeen places where Hebrew printing took place in the fifteenth century—eleven in Italy, three in Spain, and three in Portugal, as may be seen from the following list, which gives in chronological order the places, the names of the printers, and numbers (in parentheses) indicating the works printed by each, the numbers having reference to the table on pp. 578, 579.

ITALY.

1. **Reggio,** Calabria; 1475; Abraham Garton (1).
2. **Piove di Sacco;** 1475; Meshullam Cusi (2).
3. **Mantua;** 1475-80; Abraham Conat (3, 7, 8, 9, 11, 23); Estellina Conat (10); Abraham of Cologne (11).
4. **Ferrara;** 1477; Abraham dei Tintori (4, 5).
5. **Bologna;** 1477-83; Ḥayyim Mordecai (6); Hezekiah de Ventura (6); Abraham dei Tintori (25, 28).
6. **Rome** (?); before 1480; Obadiah (12, 13, 14, 18); Manasseh (12, 13, 14); Benjamin (12, 13, 14); Solomon b. Judah (18); . . . (15, 16, 17, 21, 22, 24).
7. **Soncino;** 1483-95; Joshua Solomon Soncino (29, 30, 31, 32, 33, 34, 36, 37, 38, 40, 41, 47, 48, 50, 51, 52, 56, 57, 58, 60); Gershon b. Moses Soncino (55, 71, 75, 90); Solomon b. Moses Soncino (64, 95, 96, 97).
8. **Casal Maggiore;** 1486; Joshua Solomon Soncino (42).
9. **Naples;** 1486-92; Ḥayyim ha-Levi (39); Joseph b. Jacob of Gunzenhauser (43, 46, 53, 61, 62, 70); Yom-Ṭob b. Perez (61, 62); Solomon b. Perez (61, 62); Isaac ben Judah ibn Katorzi (72, 73, 78); Joshua Solomon Soncino (74, 76, 77, 86); Azriel Gunzenhauser (81, 87); . . . (54, 69, 85, 89).
10. **Brescia;** 1491-94; Gershon Soncino (80, 84, 91, 92, 94).
11. **Barco;** 1497; Gershon Soncino (100, 101).

SPAIN.

1. **Guadalajara;** 1482; Solomon ibn al-Ḳabiẓ (26, 27).
2. **Ixar;** 1485-95; Eliezer Alantansi (35, 45, 68, 99); Solomon Salmati b. Maimon (65).
3. **Zamora;** 1487 (1492); Samuel b. Musa (44); Immanuel (44).

PORTUGAL.

1. **Faro;** 1487; Don Samuel Giacon (49).
2. **Lisbon;** 1489-92; Eliezer Toledano (59, 67, 79, 83); Eliezer Alantansi (63); . . . (66, 82).
3. **Leiria;** 1492-95; Abraham d'Ortas (88, 93, 98).

Printers.

As to the personal history of the printers enumerated in the list above very few details are known. Abraham Conat was a physician whose wife also was interested in printing; she produced the first edition of the "Beḥinat 'Olam." Garton, Cusi, and Giacon appear to have produced their works as a labor of love rather than for profit. Abraham dei Tintori, the Soncinos, and the Gunzenhausers, on the other hand, seem to have regarded their craft as a means of livelihood. The Soncinos, indeed, printed books in other characters than Hebrew (see Soncino), as did also Abraham d'Ortas. There does not appear to have been much competition, though it is remarkable how invariably the choice of publishers fell within a limited class of works. In one case, however, two printers of the same city opposed each other with an edition of the same work. In Aug., 1490, Joseph Gunzenhauser produced at Naples an edition of Ḳimḥi's "Shorashim"; on Feb. 11, 1491, the same work was produced, as Zedner states, by Isaac b. Judah b. David Katorzi, who, according to Proctor, was also the printer of the Naples Naḥmanides of 1490. It would seem also that the two Pentateuchs of Ixar, 1490, were produced by rival printers.

Typographical Details.

All forms of Hebrew type were used in this period, the square, the Rashi or rabbinic (in which the first dated work was entirely printed), and the so-called "Weiberteutsch" (in which the later Yiddish works were printed); a primitive form of this last had already been used in the Psalms of 1477. Different sizes of type were used as early as the Ṭurim of Piove di Sacco, which uses no less than three. The actual fonts have not yet been determined, and until this is done no adequate scientific treatment of the subject is possible. A beginning, however, has been made by Proctor. Generally speaking, a more rounded form was used in Spain and Portugal (perhaps under the influence of Arabic script) than in the Italian presses, whose types were somewhat Gothic in style. It has been conjectured that the Spanish printers used logotypes in addition to the single letters. The Soncinos and Alantansis used initials; in other presses vacant spaces were left for them to be inserted by hand. Vowel-points were only used for Scripture or for prayer-books, and accents seem to have been inserted for the first time in the Bologna Pentateuch of 1482 (25). Special title-pages were rare; colophons were usually short. Borders were used by the Soncinos, as well as by Toledano at Lisbon and D'Ortas in the Ṭur of 1495 (see Borders; Colophon; Title-Page). Illustrations were only used in one book, the "Mashal ha-Ḳadmoni" (75). Printers' marks appear to have been used only in Spain and Portugal, each of the works produced in Ixar having a different mark. Of the number of copies printed for an edition the only detail known is that relating to the Psalms with Ḳimḥi in 1477, of which three hundred were printed. If this number applies to many of the incunabula, it is not surprising that they are extremely rare at the present day. Twenty of them exist only in a single copy; most of the rest are imperfect through misuse or have been disfigured by censors.

A majority of the examples still extant exist in seven public libraries (British Museum, London; Columbia University, New York; Bibliothèque Nationale, Paris; Bodleian, Oxford; Frankfort City Library; Biblioteca Palatina, Parma; Asiatic Museum, St. Petersburg) and seven or eight private collections (E. N. Adler, London; Dr. Chwolson, St. Petersburg; A. Freimann, Frankfort; Dr. M. Gaster, London; Baron Günzburg, St. Petersburg; H. B. Levy, Hamburg; Mayer Sulzberger, Philadelphia). The numbers included in each of these collections are given in the following lists, with the letters by which they are indicated in the table on pp. 578, 579. Each of the following lists has been checked and authenticated by the librarian or owner of the collection, and is here published for the first time. The remaining locations are mentioned in the table only in sporadic instances, and do not profess to exhaust the incunabula contained in such collections as those of Amsterdam, Berlin, Breslau, Carlsruhe, Munich, etc. Dr. N. Porges of Leipsic and Dr. Simonsen of Copenhagen are also understood to have collections.

Location.

A.	Adler (29)	6, 9, 10, 11, 18, 24, 31, 32, 33, 36, 37, 38, 39, 42, 43, 46, 55, 59, 61, 64, 68, 69, 71, 73, 78, 79, 80, 82, 89.
B.	British Museum (75)	2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 16, 18, 19, 25, 26, 29, 30, 31, 32, 33, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 51, 53, 54, 55, 59, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 75, 76, 78, 79, 80, 81, 83, 84, 86, 87, 88, 89, 90, 91, 94, 95, 97, 100, 101.
C.	Columbia University (23)	2, 8, 9, 11, 13, 14, 17, 18, 31, 32, 33, 36, 38, 42, 53, 61, 62, 63, 71, 72, 78, 80, 81.
Ch.	Chwolson (28)	6, 11, 14, 17, 18, 24, 32, 33, 37, 38, 39, 40, 42, 53, 54, 55, 58, 59, 60, 62, 63, 64, 69, 71, 72, 78, 80, 86.
F.	Frankfort (56)	2, 4, 6, 8, 9, 10, 11, 13, 14, 15, 16, 17, 18, 24, 25, 29, 30, 31, 32, 33, 35, 36, 37, 38, 39, 40, 42, 43, 45, 51, 53, 55, 56, 57, 59, 60, 62, 63, 64, 69, 71, 72, 74, 77, 78, 79, 80, 81, 82, 86, 89, 94, 95, 97, 98, 100.
Fr.	Freimann (16)	11, 31, 32, 33, 37, 40, 55, 62, 63, 64, 71, 72, 82, 86, 89, 100.
G.	Baron Günzburg (25)	2, 4, 8, 11, 13, 17, 18, 24, 31, 32, 37, 38, 39, 42, 53, 59, 61, 62, 69, 71, 73, 78, 80, 81, 82.
Ga.	Gaster (16)	8, 9, 11, 13, 38, 42, 46, 61, 62, 69, 71, 79, 80, 81, 87, 89.
L.	H. B. Levy, Hamburg (15)	2, 8, 9, 11, 13, 24, 32, 36, 37, 40, 42, 62, 80, 81, 86.
N.	Bibliothèque Nationale (26)	8, 9, 25, 31, 32, 36, 37, 38, 42, 50, 54, 55, 59, 63, 64, 65, 66, 73, 77, 79, 80, 81, 86, 93, 95, 99.
O.	Oxford (67)	2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 24, 25, 27, 29, 30, 31, 32, 33, 34, 36, 37, 38, 39, 40, 42, 43, 46, 47, 51, 53, 54, 55, 59, 60, 61, 62, 63, 64, 65, 66, 68, 69, 70, 72, 73, 78, 79, 80, 81, 83, 84, 86, 88, 89, 91, 93, 94, 95, 96, 99.
P.	St. Petersburg (33)	9, 11, 17, 18, 31, 32, 33, 36, 37, 38, 40, 42, 50, 52, 53, 55, 59, 60, 62, 63, 64, 69, 71, 72, 73, 79, 80, 81, 86, 87, 88, 89, 93.
Pr.	Parma (61)	1, 2, 3, 4, 6, 9, 11, 13, 14, 16, 17, 18, 19, 20, 21, 22, 24, 25, 28, 29, 31, 33, 35, 37, 38, 39, 40, 42, 44, 45, 46, 53, 54, 55, 58, 59, 60, 61, 63, 64, 65, 70, 71 72, 73, 74, 76, 77, 78, 79, 80, 81, 82, 83, 84, 88, 89, 93, 94, 99, 100.
S.	Sulzberger (45)	2, 3, 6, 9, 11, 12, 15, 16, 18, 24, 31, 32, 33, 35, 36, 37, 38, 39, 40, 41, 42, 43, 45, 46, 55, 59, 60, 61, 63, 64, 69, 70, 71, 72, 73, 75, 78, 80, 81, 83, 86, 87, 89, 94, 95.

But few details are known as to the actual prices paid for some of these works. It would appear that Reuchlin paid three Rhine gulden for the Naples Naḥmanides of 1490 and the Former Prophets with Ḳimḥi (Soncino, 1485), and twice as much for the Soncino Bible of 1488. A note at the end of De Rossi's copy of the Guadalajara Ḳimḥi of 1482 states that three carline were paid for it in 1496 by the owner of that date.

Choice of Books.

The subject-matter of the works selected for the honors of print was on the whole what might have been anticipated. First came the Bible text, either a part (19, 30, 49, 68, 74, 77, 84, 91, 92, 93) or the whole (51, 76, 94). A large number of Bible commentaries was printed, including those of Abraham ibn Ezra (53), Baḥya ben Asher (87), David Ḳimḥi (6, 22, 37, 40, 46, 83), David ibn Yaḥya (82), Immanuel of Rome (39), Levi b. Gershon (4, 11, 16), Naḥmanides (14, 59, 72), and Rashi (1, 12, 25, 28, 44, 48): some of the works contained a combination of commentaries (43, 65, 79, 88). Then came the Mishnah (86) and parts of the Talmud (29, 30, 56, 57, 58, 60, 90). As further aids to these were grammars (54, 85), Ḳimḥi's Bible lexicon (21, 73, 78), and the Talmud lexicon of Nathan b. Jehiel (13). Next in popularity to Bible and Talmud came the halakic works, especially the codes of Jacob b. Asher (2, 3, 5, 27, 35, 45, 64, 67, 98)—the most popular single work—Maimonides (18, 71), and Moses de Coucy (15, 55), together with the "Agur" (89) and Kol Bo (69). To these may be added the solitary volume of responsa, that of Solomon ben Adret (17).

After law came prayers, of which a considerable number were printed (36, 41, 42, 47, 63, 95, 96, 97, 100); and to these may be added the tables of day durations (23) and Naḥmanides' "Sha'ar ha-Gemul" (70). Ethical works were moderately frequent (10, 31, 32, 53, 60, 61, 62, 66), which only two philosophical works received permanent form in print, Maimonides' "Moreh" (24), and Albo's "'Iḳḳarim" (38). Very few belletristic works appeared (75, 80); history is represented by Eldad ha-Dani (7) and the "Yosippon" (8); and science by Avicenna (81), in the most bulky Hebrew book printed in the fifteenth century. It is characteristic that the only book known to be printed during its author's lifetime was the "Nofet Ẓufim" of Judah b. Jehiel (9), one of the few Hebrew works showing the influence of the Renaissance. It is doubtful whether Landau's "Agur" was issued during the author's lifetime, though it may have been printed with the aid of his son Abraham, who was a compositor in Naples at the time. Very few works went into a second edition, Maḥzor Romi (36, 42, 95) and the tractate Beẓah (30, 90) being the chief exceptions. The reprinting of Beẓah seems to show that this treatise was the one selected then, as it is now, for initial instruction in the Talmud.

As regards the second class of incunabula of Jewish interest—such as were printed in other languages than Hebrew—these have never before been treated, and only a few specimens can be here referred to. They deal with topics of controversial interest, as the "Contra Perfidos Judeos" of Peter Schwarz (Eslingen, 1475), his "Stella Meschiah" (*ib.* 1477), and the well-known "Epistle" of Samuel of Morocco (Cologne, 1493). Two earlier tractates deal with the

INCUNABULA.

No.	Date.	Author and Title.	Place.	Printer.	Bibliography.	Location.
1	1475, Feb. 5	Rashi, *Pentateuch*	Reggio, Calabria	Abraham Garton	R. 3-5, St. 2342	Pr.
2	" July 3	Jacob b. Asher, *Arba' Ṭurim*	Piove di Sacco	Meshullam Cusi	R. 5–7, St. 1182	B. C. F. G. L. O. Pr. S.
3	1476, July 6	Jacob b. Asher, *Ṭur Oraḥ Ḥayyim*	Mantua	Abraham Conat	R. 9–12, St. 1188	B. Breslau, O. Pr. S.
4	1477, May 16	Levi b. Gershon. *Job*	Ferrara	Abraham dei Tintori	R. 1, St. 1613	B. Berlin Royal, F. G. O. Pr.
5	" June 25	Jacob b. Asher, *Ṭur Yoreh De'ah*	"	"	R. 9 12, 19–22, St. 1186	B. Breslau, O.
6	" Aug. 29	*Psalms* with Ḳimḥi	Bologna	Ḥayyim Mordecai, Hezekiah de Ventura	R. 14, St. 1 (Add. lxxi.), G. 780–94	A. B. Breslau, Ch. F. O. Pr. S.
7	1475–80	Eldad ha-Dani	Mantua	Abraham Conat	St. 924; Luzzatto, *Litt. Or.* 1846, No. 31.	B. O. Padua
8	"	*Yosippon*	"	"	R. 114–20, St. 1549	B. Berlin, C. F. G. Ga. L. N. O.
9	"	Judah b. Jehiel, *Nofet Ẓufim*	"	"	R. 112, St. 1332	A. B. C. F. Ga. L. N. O. P. Pr. S.
10	1476–80	Jedaiah Bedersi, *Beḥinat 'Olam*	"	Estellina Conat	R. 110-1, St. 1283.	A. B. F. O.
11	Before 1480	Levi b. Gershon, *Pentateuch*	"	Abraham Conat, Abraham of Cologne	R. 111, St. 1611	A. B. C. Ch. F. Fr. G. Ga. L. O. P. Pr. S.
12	"	Rashi, *Pentateuch*	Rome (?)	Obadiah, Manasseh, Benjamin	R. 124, St. 2342	B. O. S.
13	"	Nathan b. Jehiel, *'Aruk*	"	Obadiah, Manasseh, Benjamin of Rome.	R. 123, St. 2040; Geiger, *Zt.* iii. 280, iv. 123	B. Breslau, C. F. G. Ga. L. O. Pr.
14	"	Naḥmanides, *Pentateuch*	"	" "	R. 122, St. 1960	B. C. Ch. F. O. Pr. Stras.
15	"	Moses de Coucy, *Semag*	"		R. 122, St. 1796	Breslau, F. O. S.
16	"	Levi ben Gershon, *Daniel*	"		R. 124, St. 1614	B. Breslau, F. Pr. S.
17	"	Solomon b. Adret, *Responsa*	"		R. 126, St. 2272	C. Ch. F. G. O. P. Pr.
18	"	Maimonides, *Mishneh Torah*	"	Solomon b. Judah, Obadiah b. Moses	R. 126-7, St. 1869	A. B. C. Ch. F. G. O. P. Pr. S.
19	"	*Psalms*, unpointed	Italy		R. 128, St. 161; Proctor, No. 7436	B. Munich Royal, O. Pr.
20	"	*Psalms*, unpointed, with *Grace*	"		R. 129, St. 161	Pr.
21	"	D. Ḳimḥi, *Shorashim*	Rome (?)		R. 125, St. 873	Amsterdam Seminary, Pr.
22	"	D. Ḳimḥi, *Isaiah and Jeremiah*	(?)		R. 109, St. 869	Pr.
23	"	Mordecai Finzi, *Luḥot*, tables	Mantua	Abraham Conat	R. 113, St. 1658.	——
24	"	Maimonides, *Moreh Nebukim*	Rome (?)		R. 121, St. 1894	A. Ch. F. G. L. O. Pr. S.
25	1482, Jan. 26	*Pentateuch* with Onḳelos and Rashi	Bologna	Abraham dei Tintori	R. 22, St. 1; Geiger, *Zt.* v. 99; G. 792–802	B. Berlin, F. N. Y. Pub., N. O. Pr.
26	"	D. Ḳimḥi, *Later Prophets*	Guadalajara	Solomon ibn Alḳabiẓ	Geiger, *Zt.* v. 37; St. 869	B. Breslau
27	"	Jacob b. Asher, *Ṭur Eben ha-'Ezer*	"	"	St. 1190; Häbler, *Icon. Iber*	O.
28	1482 83	*Megillot* with Rashi	Bologna	Abraham dei Tintori	R. 130, St. 158	Pr.
29	1483, Dec. 19	Talmud Babli *Berakot*	Soncino	Joshua Solomon Soncino	R. 28–34, St. 217, 244, H. B. i. 867	B. F. O. Pr.
30	" Dec. 19	Talmud *Beẓah*	"	"	St. 246	B. F. O. Vatican
31	1484, Jan. 14	Ibn Gabirol, *Mibḥar ha-Peninim*	"	"	R. 35, St. 2319	A. B. C. F. Fr. G. Munich, N. O. P. Pr. S.
32	" Dec. 12	Jedaiah Bedersi, *Beḥinat 'Olam*	"	"	R. 28, St. 1284; Rabbinovicz, *Ma'amar*, 11	A. B. C. Ch. F. Fr. G. L. Munich, N. O. P. S. *bis*
33	1484–85	*Abot* with Maimonides	"	"	R. 131, St. 228–9	A. B. C. Ch. F. Fr. O. P. Pr. S.
34	1485 (?)	Talmud Babli *Megillah*	"	"	St. 217; Proctor, No. 7296	O.
35	" Aug	Jacob b. Asher, *Ṭur Oraḥ Ḥayyim*	Ixar	Eliezer Alantansi	R. 39, St. 1186	B. F. Pr. S.
36	" Sept	*Maḥzor*, Roman rite, vol. i.	Soncino	Joshua Solomon Soncino	R. 46, St. 393	A. B. C. F. L. N. *bis*, O. P. S.
37	" Oct. 15	*Former Prophets* with Ḳimḥi	"	"	R. 40, St. 1, G. 803–7	A. B. Ch. F. Fr. G. L. N. O. P. Pr. S. Strasburg, Stuttgart
38	" Dec. 29	Albo, *'Iḳḳarim*	"	"	R. 114, St. 1443	A. B. Berlin, C. Ch. F. G. Ga. N. O. P. Pr. S.
39	1486	Immanuel Romi, *Proverbs*	Naples	Ḥayyim ha-Levi Ashkenazi	R. 133–4, St. 1058	A. B. Ch. F. G. O. Pr. S.
40	"	*Later Prophets* with Ḳimḥi	Soncino	Joshua Solomon Soncino	R. 131, St. 1–162	B. Ch. *bis*, F. Fr. L. O. P. Pr. S.
41	" April 7	*Tefillat Yaḥid*	"	"	Roest, *Bet ha-Sefer*; H. B. xix. 18	B. S.
41a	"	*Haggadah* ED. PR.	"	"		S. (bound up with 41)
42	" Aug. 21	*Maḥzor*, Roman rite, vol. ii	Casal Maggiore	"	R. 46, St. 393	A. B. C. Ch. F. G. Ga. L. N. *bis*, O. P. Pr. S.
43	" Sept. 8	*Hagiographa* Variorum	Naples	Joseph Günzenhäuser	R. 52, St. 1, 162, 1058, G. 807–14	A. B. F. O. S.
44	1487 (1492)	Rashi, *Pentateuch*	Zamora	Samuel ben Musa, Immanuel	St. 2342	B. Breslau, Pr.
45	"	Jacob b. Asher, *Ṭur Yoreh De'ah*	Ixar	Eliezer Alantansi	St. 1189	B. F. Pr. S.
46	" Mar. 28	*Psalms* with Ḳimḥi	Naples	Joseph Günzenhäuser	St. 2	A. B. Breslau, Ga. Munich Royal, O. Pr. S. Stuttgart
47	" May 16	*Seder Taḥanunim*	Soncino	Joshua Solomon Soncino	R. 51	B. Breslau, O.
48	" June 6	Rashi, *Pentateuch*	"	"	St. 2342	B. Breslau
49	" June 30	*Pentateuch*	Faro, Portugal	Don Samuel Giacon	St. 163, 2781, G. 815–20	B.
50	1488	Bedersi, *Baḳashat ha-Memmin*; Joseph Ezobi, *Ḳa'arat Kesef*, etc.	Soncino	Joshua Solomon Soncino	[xii. 119. Wiener, *Ḳohelet Mosheh*, p. 1; *R. E. J.*	N. P.

INCUNABULA.—*Continued.*

No.	Date.	Author and Title.	Place.	Printer.	Bibliography.	Location.
51	1488, Feb. 23	*Bible*	Soncino	Joshua Solomon Soncino	R. 57, St. 2, G. 820–31	B. Carlsruhe, F. O.
52	"	M. Ḳimḥi, *Mahalak Shibbole ha-Da'at*	"	"	Wiener, *Ḳohelet Mosheh*, p. 1	P.
53	" May 3	Abraham ibn Ezra, *Pentateuch*	Naples	Joseph Günzenhäuser	R. 58, St. 680	B. C. Ch. F. G. O. P. Pr.
54	" Aug. 8	*Maḳre Dardeḳe*	"		St. 622	B. Berlin, Ch. N. O. Pr.
55	" Dec. 19	Moses de Coucy, *Semag*, 2d ed.	Soncino	Gershon ben Moses Soncino	R. 61, St. 1797.	A. B. Ch. F. Fr. N. O. P. Pr. S.
56	1489	Talmud Babli *Shabbat*	"	Joshua Solomon Soncino	Rabbinovicz *Ma'amar*, 13; St. 217	F.
57	"	Talmud Babli *Baba Ḳamma*	"	"	" "	F.
58	" June 13	Talmud Babli *Ḥullin*	"	"	R. 64, St. 249	Ch. Pr.
59	" July	Naḥmanides, *Pentateuch*	Lisbon	Eliezer Toledano	R. 54, St. 1961	A. B. Ch. F. G. N. O. P. Pr. S. *bis*
60	" July 22	Talmud Babli *Niddah*	Soncino	Joshua Solomon Soncino	R. 66, St. 264	Ch. F. O. P. Pr. S.
61	" Aug.	Kalonymus, *Eben Boḥan*	Naples	Joseph Günzenhäuser, Yom-Ṭob b. Perez, Solomon b. Perez	R. 67, St. 1578	A. B. Berlin, C. G. Ga. O. Pr. S.
62	" Nov. 18	Baḥya ibn Paḳuda, *Ḥobot ha-Lebabot*	"	" " "	R. 78, St. 780	B. C. Ch. F. Fr. G. Ga. L. Munich, O. P.
63	" Nov. 25	Abudarham	Lisbon	Eliezer Alantansi	R. 67, St. 856	B. C. Ch. F. Fr. N. O. P. Pr. S.
64	1490	Jacob ben Asher, *Ṭurim*	Soncino	Solomon b. Moses Soncino	R. i. 138, St. 1182	A. B. Ch. F. Fr. G. N. O. P. Pr. S. *bis*
65	"	*Pentateuch* with Onkelos, etc.	Ixar	Solomon Salmati ben Maimon	R. 75, St. 2, G. 831–6	B. N. O. Pr.
66	"	Jeshua Levi, *Halikot 'Olam*	Lisbon		St. 1392	B. N. O.
67	"	Jacob ben Asher, *Ṭur Oraḥ Ḥayyim*	"	Eliezer Toledano	Proctor, No. 9837	B.
68	"	*Pentateuch* with Megillot, etc	Ixar	Eliezer Alantansi	R. 73–5, St. 156	A. B. O.
69	"	*Kol Bo*	Naples		Proctor, No. 7437	A. B. Berlin, Ch. F. G. Ga. O. P. S.
70	" Jan. 23	Naḥmanides, *Sha'ar ha-Gemul*	"	Joseph Günzenhäuser	R. 69, St. 1962	B. Berlin, Munich Royal, O. Pr. S.
71	" Mar. 23	Maimonides, *Mishneh Torah*	Soncino	Gershon ben Moses Soncino	R. 70, St. 1870; Zedner, 582	A. B. C. Ch. F. Fr. G. Ga. P. Pr. S.
72	" July 2	Naḥmanides, *Pentateuch*	Naples	Isaac ben Judah ibn Katorzi	R. 71, St. 1961; Proctor, No. 6741	B. C. Ch. F. Fr. O. P. Pr. S.
73	" Aug.	Ḳimḥi, *Shorashim*	"	Joseph Günzenhäuser	R. 78, St. 873; Proctor, No. 6734	A. B. Berlin, G. N. O. P. Pr. S.
74	" Dec. 12	*Psalms*, *Proverbs*, *Job*	"	Joshua Solomon Soncino	R. 79, St. 2	F. Pr.
75	1490–91	Isaac ibn Sahula, *Mashal ha-Ḳadmoni.*	Soncino	Gershon ben Moses Soncino	St. 1151	B. S.
76	1491	*Bible*	Naples	Joshua Solomon Soncino	R. 139, St. 155, G. 847–55	B. Fr.
77	"	*Pentateuch* with accents	"	"	R. 83, St. 3	F. N. Pr. Stuttgart
78	" Feb. 11	Ḳimḥi, *Shorashim*	"	Isaac ben Judah ibn Katorzi	R. 80, St. 873; Proctor, No. 6742; Zedner, 200	A. B. C. Ch. F. G. O. Pr. S.
79	" July	*Pentateuch* with Onkelos, etc	Lisbon	Eliezer Toledano	R. 91–4, St. 2, G. 836–47	A. B. Berlin, F. Ga. N. O. P. Pr.
80	" Oct. 30	Immanuel Romi, *Maḥberot*	Brescia	Gershon Soncino	R. 84, St. 1057	A. B. C. Ch. F. G. Ga. L. N. Y. Pub. N. O. P. Pr. S.
81	" Nov. 9	Avicenna, *Canon*	Naples	Azriel Günzenhäuser	R. 86, St. 767	Amst. B. C. F. G. Ga. L. N. O. P. Pr. S. Stras.
82	1492	*Proverbs* with David ben Yaḥya	Lisbon		R. 143, St. 162	A. F. Fr. G. Pr.
83	"	*Isaiah and Jeremiah* with Ḳimḥi	"	Eliezer Toledano	R. 94, St. 3, G. 855–9	B. O. Pr. S.
84	" Jan. 23	*Pentateuch* with Megillot, etc.	Brescia	Gershon Soncino	R. 88, St. 3, G. 865–71	B. O. Pr.
85	" Feb. 28	*Petaḥ Debarai*	Naples		R. 89, St. 634	Pr. Vatican
86	" May 8	*Mishnah* with Maimonides	"	Joshua Solomon Soncino	R. 90, St. 280	B. Ch. F. Fr. L. N. O. P. S.
87	" July	Baḥya ben Asher, *Pentateuch*	"	Azriel Günzenhäuser	St. 777	Amst. B. Ga. P. S.
88	" July 25	*Proverbs* with Targum	Leiria	Abraham d'Ortas	R. 94, 174, St. 3, G. 859–65	B. O. P. Pr.
89	1487–92	J. Landau, *Agur*	Naples		R. 148, St. 1225	A. B. F. Fr. Ga. O. P. Pr. S.
90	1493	Talmud *Beẓah*	Soncino	Gershon Soncino		B.
91	" Nov. 24	*Pentateuch*	Brescia	"	St. 3	B. O.
92	" Dec. 16	*Psalms*	"	"	R. 98, St. 3	Florence
93	1494	*Former Prophets*	Leiria	Abraham d'Ortas	R. 104, St. 4	N. O. P. Pr.
94	" May	*Bible* (?) with accents	Brescia	Gershon Soncino	R. 99–101, St. 3, G. 71 *et seq.*, 871 80	B. Berlin, F. Munich, O. Pr. S.
95	1495	*Maḥzor*, Roman rite, 2d ed	Soncino (Brescia ?)	Solomon ben Moses Soncino	R. 149, St. 394	B. F. N. O. S.
96	"	*Tefillot*, German rite	"	"	St. 358	O.
97	"	*Seliḥot*, German rite	"	"	St. 430	B. F.
98	" June 2	Jacob ben Asher, *Ṭur Oraḥ Ḥayyim*	Leiria	Abraham d'Ortas		F.
99	1490–95	*Pentateuch* with Megillot	Ixar	Eliezer Alantansi	R. 143, St. 156	N. O. Pr.
100	1497, Sept. 15	*Seliḥot*	Barco	Gershon Soncino	St. 430	B. F. Fr. Pr.
101	" Nov. 16	Talmud Babli *Sanhedrin*	"	"	St. 273 (Add. lxxvii.)	B.

J.

legend of Simon of Trent (Hain, Nos. 7,733, 15,658), while there exists in Munich an illustrated broadside relating to the blood accusation at Passau, printed as early as 1470. Folz's "Die Rechnung Kolpergers von dem Gesuch die Juden" (Nuremberg, 1491; Hain, No. 7,210) may also be referred to. Chief among the incunabula of this kind, however, are those of Latin translations of the medieval Jewish scientists and philosophers, as that of Abraham ibn Ezra, "De Nativitatibus" (1485, Venice), of Bonet de Latis, Astronomy (1493, Rome), of Maimonides, Aphorisms (Bologna; Hain, No. 10,524), and of Israeli, "De Particularibus Diæctis" (Padua, 1487). One of the most interesting of Latin incunabula is the version of Abraham Zacuto's tables published in Leiria by Abraham d'Ortas (1496).

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G. J.

INDEMNITY: That by which a surety who has been compelled to pay the debt of his principal is reimbursed, either by the principal or from other sources. The rabbinic law recognizes the surety's right to reimbursement (B. B. 174a, b), and also, in certain cases, his right to take steps, before the maturing of the debt, to secure himself against loss. The surety can not recover in case of dispute, unless he has witnesses to the fact that he has paid a debt on behalf of the principal; the production of the joint bond is not sufficient, unless a receipt by the creditor is attached showing that the bond was satisfied by the surety. Where the fact of debt depends for proof upon oral evidence, there must be also proof, by witnesses or by the debtor's admission, of the fact of suretyship.

The right to recover from the debtor's land, sold or encumbered after the date of the bond (see Deed), does not pass by subrogation to the surety upon payment alone; the bond which carries this right must be formally assigned and delivered to him by the creditor, unless the surety has a separate bond of indemnity from the debtor in which he (the debtor) subjects himself and his estate to the surety upon the surety's payment. Should the surety pay the joint bond, but leave the document in the hands of the creditor, he can not recover from the principal, for he is guilty of gross neglect toward him.

Should the surety pay the debt and the principal debtor die before the surety can recover from him, in order to recover from the principal's heirs the surety must show that the principal has not paid the debt himself. He may show the admission of the debtor shortly before his death; or he may show that the debtor actually died under the ban for nonpayment (see Execution).

Should the surety pay the debt after the principal has paid it, he has no remedy; but if the creditor brings proof that he has not been satisfied, and the surety pays under compulsion, the debtor, as the cause of the loss, must reimburse the surety. The law on this subject is, however, full of exceptions and disputed points, and is of little practical value.

What applies to the surety holds good in the case of the "ḳablan," or "undertaker" (one who in form is the principal contractor, though the consideration moves to another; as when A buys in his own name goods that are delivered to B). It also holds good of joint contractors or joint sureties; for each of them is to the extent of half (or some other share, proportionate to the number of sureties) the surety of the other or others, and has therefore the right to reimbursement for whatever he is compelled to pay beyond his just share.

A surety, or ḳablan, who finds that the debtor is wasting his estate can, even before the maturity of the debt, apply to the court for indemnity against the debtor, so as to be secured against the latter's default. A remedy of this sort (an attachment for a debt not due) is wholly unknown to the Talmud, and, like Foreign Attachment, grew up in the age of the Geonim to meet the necessities of times when the Jews were no longer farmers and land-owners, but acted as money-lenders and traders. Whether the surety can, upon the maturity of the debt, call upon the creditor to collect from the principal, and whether the surety is exempt from liability in the event of the creditor's refusal to bring suit, are matters nowhere discussed in the Talmud, and are subjects of dispute among the later authorities.

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S. S. L. N. D.

INDEPENDENT HEBREW, THE. See Periodicals.

INDIA: An extensive region of southern Asia, comprising many countries, races, and sects. Including about 2,800 in the settlement of Aden, which is administered by the presidency of Bombay, there are at present about 21,000 Jews in the whole of India. This number is an insignificant fraction of a population amounting to more than 280,000,000. According to the census of 1901, the following are the official numbers of Jews residing in the various states of India in that year:

Assam	1	Central Provinces	127
Baluchistan (Districts, etc.)	48	Hyderabad	13
Baroda	8	Madras	45
Bengal	1,939	Madras States	1,288
Bengal States	7	Mysore	34
Berar	3	North West Frontier Province	4
Bombay	12,928	Punjab	14
Bombay States	991	Punjab States	10
Burma	685	Rajputana	5
Central India	24	United Provinces	54

From very early times India has been accessible to the West. The navies of Kings Hiram and Solomon possibly visited India; for it is stated that they brought back gold, silver, ivory, apes, and peacocks (I Kings x. 22). These are all Indian products, especially peacocks; and it is interesting to note that the Hebrew word for "peacock," "tukkiyyim," is of Dravidian origin. Caravans of Indian wares passed over the Palestinian frontier in ancient times. The Midianite merchants who purchased Joseph were importing spices, balm, and myrrh.

The Jews of India comprise both Whites and Blacks: the former being racially pure; the latter, of mixed descent. To the White Jews belong the so-called "Jerusalem Jews" of Cochin, who have been reenforced by coreligionists from Europe, and a part of the Beni-Israel of Bombay. The Black Jews are descended from converts from the Hindu race, or are the offspring of marriages between Jews and natives. Just as the Eurasian descendants of the Portuguese of Goa resemble the natives in the color of their skin, so do the Jewish offspring of mixed unions.

The Cochin Jews claim to have come to Malabar from Jerusalem after its destruction, and to have settled at Cranganore, a few miles north of their present location. There they acquired, about 750, a feudal property, sometimes dignified as a "state" (see, however, Cochin). In 1523 the Portuguese seized Cranganore and fortified it. According to Zain al-Din al-Ma'bari, the Mohammedans in the following year attacked the Jews near Cranganore, and, after killing many of them and destroying their synagogues, drove them with the Portuguese out of the town. The ruin of the Jewish fief, after its existence for a thousand years, was brought about by strife between the White and the Black Jews. One tradition states that there arose dissensions between the brothers of the ruler's household, and one of them sought the aid of a powerful raja, who drove out the Jews or enslaved them. Neither Zain al-Din nor Moens (the latter was the Dutch governor of Cochin from 1771 to 1782) mentions this fraternal struggle. Whichever story is correct, it seems that Joseph Azar, the seventy-second and last feudal ruler, fled with a few faithful followers to Nabo and thence to Cochin. Their flourishing city, which, according to Alexander Hamilton's account, had contained 80,000 families, was ruined, and the survivors went to Cochin. Even to-day the site of Cranganore is avoided by the Jews. Joan Hugo von Lindschotten, a Dutchman, visited Cochin at the end of the seventeenth century. He says: "In Cochin the Jews have fine stone houses; they are first-rate merchants, and are advisers to the king. They possess a synagogue."

In 1662 the Portuguese killed many of the Cochin Jews on account of the sympathy with the Dutch which they had shown when the Dutch ineffectually attacked the city. The following year Cochin was taken by the Dutch, and the Jews received religious liberty. In 1685 the Dutch Jews sent a commission from Amsterdam to investigate the condition of the Jews of Cochin. The report appeared in 1697 under the title "Notisias dos Judeos de Cochim Mandadas por Mosseh Pereyra de Paiva." In 1795 the English became possessors of Cochin. For further particulars of the Cochin Jews and for an account of the Beni-Israel, see Beni-Israel; Cochin.

Benjamin of Tudela's itinerary contains one of the earliest descriptions of the Black Jews of India. According to him, about 1,000 families lived "in the land of pepper, cinnamon, and ginger." He describes them as honest people who follow the Ten Commandments and the Mosaic code, who read the Prophets, and are good Talmudists and strict observers. Benjamin made his journey between the years 1160 and 1174. Many merchants, sailors, and travelers must have visited India. The Jew Gaspar de las Indias became admiral to Sabayo, the Moorish ruler of Goa, in the fifteenth century. More than one Jew sailed with the flotillas of the Portuguese. Hucefe was the most intimate friend of Alfonso d'Albuquerque. A recent traveler was Rabbi David di-Bet Hillel of Safed, whose travels were published in English at Madras in 1832. G. O.

The first foreign Jew to settle in India was Jacob Semah of Bagdad. He settled at Surat about 1680, where the first English factory was built, and was followed by several more from the same region. Others came from Persia and southern Arabia. A small synagogue was erected and a cemetery acquired. Seeing Bombay growing in commercial importance, Semah removed the seat of his business thither. The synagogue at Surat is now demolished, but the cemetery remains. The new settlers in Bombay were very hospitably received by the Beni-Israel.

An early settler was David Sassoon of Bagdad. Compelled to flee from his native place on account of persecution, he sought refuge in Bombay under British rule. Beginning with little capital, he built up a world-wide business, and almost held the monopoly of the opium trade with China. About fifty years ago nearly all the Jews of Bombay were dependent upon the Sassoon family for their livelihood; but their position is now considerably improved, and they are a body of great commercial importance. There are a few petty merchants and hawkers among them. There are only two Jews in the employ of the government: one in the customs, the other in the engineering department of the municipality.

In Bombay there is a ḥebra ḳaddisha, of which Jacob Elias David Sassoon is the president. Though its chief object is the assistance of the poor Jews of Palestine and Bombay, it seems to have given rise to much the same condition of affairs as the Palestine ḥaluḳḳah. The Sassoon family and others regularly distribute aid to the Jewish poor of the city, and Jacob Elias David Sassoon has bestowed the sum of 75,000 rupees for the erection of a building, the income of which is to be used exclusively in the aid of poor Jews. The Beni-Israel poor are totally excluded from any share in these charities.

The members of the community have no competent rabbis for their religious guides; there are a few, however, who are acquainted with the Gemara and the Shulḥan 'Aruk. Their views are strictly Orthodox. Most of them are from Bagdad. On account of their poverty the poor are sometimes led to change their faith and to accept Christianity, which they abjure as soon as they find some better means of support. They are careful for the Hebrew education of their children. Toward the end of the year 1855 David Sassoon opened a school in which English, Hebrew, and Arabic were taught. In 1860 it was removed to a spacious building with large classrooms, built by David Sassoon in the compound of the Magen David Synagogue at Byculla.

The vernacular of the Beni-Israel is Mahrati; that of the Cochin Jews, Malayalam. The Jews from Bagdad, Syria, and southern Arabia use Arabic; and there are Jews from Persia who speak Persian.

There are also small communities of German, Austrian, and Rumanian Jews who employ the languages of their respective countries. Most of the Arabic-speaking portion of the community is now adopting the use of English. The European Jews holding high government and mercantile offices do not associate much with the others. See Beni-Israel; Calcutta. J. E.

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J. G. O.

INDIANA: One of the Central States of the American Union; admitted 1816. The earliest Jewish congregation, the Achduth Vesholom congregation, was established at **Fort Wayne** in 1848. Fort Wayne now (1903) has a second congregation, Shearith Israel, founded in 1878, and a social club. Congregation Ahavath Achim was established at **Lafayette** in 1849 (present rabbi, Morris Feuerlicht, his predecessor having been Joseph Leiser). Lafayette has a second congregation and a social club.

The first Jews to settle in Evansville were a family named Gumberts, who arrived there in about 1837. In 1838 Isaac Heiman settled there and was followed by his brothers in 1849. From 1849 to 1857 these men and their families held divine services in their own homes, over their storehouses, and in the court house. On August 13, 1857, the Jewish community organized and established a congregation under the name B'Nai Israel. It purchased land on which to erect a house of worship and for a cemetery. It elected five trustees, Jacob Lowenthal, Louis Kahn, Simon Gumberts, Louis Frey, and Simon Roser. The records of this election were filed in the Recorder's Office, Vanderburg county. On Sept. 2, 1857, the congregation acquired the land, and in 1865 completed the erection of a temple which was dedicated by Isaac M. Wise. The first regular reader of the community was Del Banco. He was succeeded by Dr. Fuld (about 1860), and he in turn by Leon Leopold. The ministers of the congregation were Simon Hecht, Dr. Schwab, E. B. M. Browne, Falk Vidaver, Hyman Elkin, and Isaac L. Rypins. The present rabbi is Israel Klein.

In 1903 the congregation B'Nai Israel dedicated a new building, completed in 1904.

Evansville has also an orthodox congregation, B'Nai Mosche, which numbers about forty families. It owns its house of worship and has a cemetery.

Indianapolis, the capital of the state, has a Jewish population of about 4,000. Its first Jewish settlers were Moses Woolf, and Alexander and Daniel Franco, who went there from London about 1850. Its principal congregation was organized in 1856; services were held at first, under Rabbi M. Berman, in a rented room; before 1858 a hall was fitted up, in which, until 1861, Rabbi J. Wechsler officiated. In 1863 Isidore Kalish entered upon the rabbinate, which he occupied for one year. The corner-stone of the new temple was laid in 1865; in 1867 Rabbi M. Messing, the present incumbent, was elected. The building was dedicated Oct. 31, 1868. A new building, rendered necessary by the growth of the congregation, was dedicated Nov. 3, 1899. Indianapolis has four other congregations and various charitable societies, among them a ladies' benevolent society (founded 1859).

Of the other towns in the state, **Anderson** has holy day services; **Attica,** a congregation and burial-ground; **Columbia City,** holy day services; **Elwood,** holy day services and a ladies' Hebrew benevolent society; **Goshen** has a congregation, founded in 1878; **Kendallville,** holy day services; **Kokomo,** a small congregation; **Ligonier,** a congregation, founded in 1864 (present rabbi, Henry Englander, whose predecessor was Julius M. Magil; there are several benevolent and social organizations in Ligonier); **Logansport,** a congregation, founded in 1900; **Madison,** a congregation and a burial-ground; **Marion,** a congregation and a club; **Michigan City, Mount Vernon,** and **Muncie,** a congregation each; Muncie has also a ladies' aid society and a literary association; **Peru,** a congregation, founded in 1870; **South Bend,** a congregation and a ladies' benevolent society; **Terre Haute,** two congregations—Temple Israel (founded in 1890; Emil W. Leipziger, rabbi) and B'nai Abraham (Reuben Horwitz, rabbi); **Vincennes** and **Wabash,** a congregation each.

The Jewish population of the state is estimated at 25,000.

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A.

INDIANAPOLIS. See Indiana.

INDICTMENT. See Accusatory and Inquisitorial Procedure.

INFAMY. See Evidence.

INFANCY, LEGAL ASPECT OF: Infants, the deaf, and those of unsound mind are always named together, as not liable for torts, nor punishable for offenses, nor competent as witnesses (see Accident; Assault and Battery; Evidence). For the difficulties encountered in suing infant heirs see Debts of Decedents. The freedom of infants from punishment for crime seems to be silently admitted. There is therefore no need to discuss anything but the validity of contracts (see Alienation). A boy over thirteen, and a girl over twelve, years old are of age, provided signs of puberty exist.

The age of competency to contract differs with the kind of contract. A child having no guardian may buy and sell movable property (Giṭ. v. 7); the very rare word "pe'uṭot" (= "children") used here is explained (Giṭ. 59a) to refer to children between six and ten, according to their capacity for business, and the child is given this power in order that he may obtain food and raiment. But later amoraim add that such a child may also make gifts of movable property either "inter vivos" or "mortis causa"; though such ability can not be for his good. But a child that has a guardian, or, according to ReMA's gloss to Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 235, 2, one that is under the care of a householder, can neither buy nor sell without the guardian's or householder's consent. An infant can in no case dispose of land; but if he buys land, pays for it, and takes possession, he becomes the owner; though it is not clear that he may not rescind the purchase (B. B. 137b). An infant can not appoint an attorney; hence all alienations or acquisitions resting on an agency for the infant fall to the ground.

An infant can not become surety for the debt of another. Before the age of twenty an infant can not dispose of lands that have come to him by descent or by gift "mortis causa" (Giṭ. 65a), because a young person anxious to get money would sell his land too cheaply. In the purchase and sale of movable property, and in disposing of lands that have not come by descent or by gift "mortis causa," persons under twenty, though inexperienced in business, are considered as of age. In regard to an infant that has borrowed money, the opinion of later authorities (the Talmud being silent) is divided; some assert, others deny, his liability; while the best opinion distinguishes: if it can be shown that the money was borrowed for necessaries, the debt is binding; otherwise it is not; and if necessaries have been obtained on credit, the debt so incurred is binding. Suit, however, can be brought only after the infant comes of age.

Where an infant sells land, whether acquired or inherited, by deed attested, and dies, the heirs can not impeach the deed and recover the land (see B. B. 154a). But one who has sold ancestral land while under the age of twenty can reclaim it, either before or after that age (*ib.*).

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K. L. N. D.

INFORMERS. See MOSERIM.

INFRATIREA. See PERIODICALS.

INGATHERING, FEAST OF. See TABERNACLES, FEAST OF.

INHERITANCE ("yerushah," "naḥalah").—**Biblical Data:** Among the early Hebrews, as well as among many other nations of antiquity, custom decided that the next of kin should enter upon the possession of the estate of a deceased person.

The first-born son usually assumed the headship of the family, and succeeded to the control of the family property (see PRIMOGENITURE). When there were no sons, the dying man would appoint a trusted friend as his heir, sometimes to the exclusion of a near relative. Thus, Abraham, when he despaired of having children himself, was about to appoint his slave Eliezer as his heir, although his nephew Lot was living (Gen. xv. 3). Even when there were children, it was within the right of the father to prefer one child to another in the disposition of his property. Sarah, not wishing Ishmael to share in the inheritance with her son Isaac, prevailed upon Abraham to drive Hagar and her son out of her house (Gen. xxi. 10); and Abraham later sent away his children by concubines, with presents, so that they should not interfere in the inheritance of Isaac (Gen. xxv. 6). Jacob, however, as it appears, made no distinction between the sons of his wives and those of his concubines (Gen. xlix.), and included his grandsons Ephraim and Manasseh among his heirs (Gen. xlviii. 5, 6). There could have been no question in those days of a widow inheriting from her husband, since she was regarded as part of the property which went over to the heirs, as is shown by the stories of Ruth, Absalom (II Sam. xvi. 21, 22), Adonijah, and Abishag (I Kings ii. 22; see LEVIRATE MARRIAGE). Nor could there have been a question about daughters inheriting from their father, since daughters were given in marriage either by their father, or by their brothers or other relatives after the father's death, thus becoming the property of the family into which they married (see DAUGHTER IN JEWISH LAW). An exceptional case is mentioned: Job gave his daughters a share in his estate equal to that of their brothers (Job xlii. 15).

Case of Zelophehad.

As a result of the question raised by the daughters of Zelophehad, the following general rules of inheritance were laid down by Moses: "If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it" (Num. xxvii. 8–11). Brief though this law is, it allows sufficient latitude for legitimate interpretation by the phrase, "unto his kinsman that is next to him." According to this provision, there are four degrees of hereditary succession—that of the son, the daughter, the brother, and the father's brother. In the case of the daughter, it is stated that when she becomes the heir of her father's estate, she shall marry in her own clan (Num. xxxvi. 6, 7). This restriction was later repealed by the Rabbis (Ta'an. 30b; B. B. 120a). On the right of the first-born to a double share in the inheritance (Deut. xxi. 17) see PRIMOGENITURE.

——**In Rabbinic Law:** In accordance with the principles that he who comes first in the order of hereditary succession transmits that right to his descendants, and that the father comes before all his descendants in hereditary succession (B. B. 115a), the Rabbis elaborated the incomplete provisions of the Bible and established the following order of legal heirs: (1) sons and their descendants; (2) daughters and their descendants; (3) the father; (4) brothers and their descendants; (5) sisters and their descendants; (6) the father's father; (7) the father's brothers and their descendants; (8) the father's sisters and their descendants; (9) the father's father's father; and so on (Maimonides, "Yad," Naḥalot, i. 1–3; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 276, 1). To this list, which they regarded as implied in the Biblical passages, the Rabbis added another legal heir, the husband, whose right to the inheritance of his wife's possessions was deduced from the term שאר (= "kinsman"; B. B. 111b).

Exceptions.

Each of the sons of the deceased receives an equal share of the estate of his father or of his mother, except the first-born of the father, who receives a double share (see Primogeniture). A son born after the death of his father (Yeb. 67a), or one born of illegitimate connections ("mamzer"; *ib.* 22b), is also a legal heir to his father's estate, but the son born of a slave or of a non-Jewess is excluded (*ib.*; Naḥalot, i. 7, comp. iv. 6; Ḥoshen Mishpaṭ, 276, 6; comp. *ib.* 279, 6, and "Be'er ha-Golah," *ad loc.*). An apostate Jew does not lose his right of inheritance, although the court, if it sees fit, may deprive him of his share (Ḳid. 18a; Naḥalot, vi. 12; Ḥoshen Mishpaṭ, 283, 2). Where the laws of a non-Jewish state deprive a proselyte of the right of inheritance, the Jewish court may do likewise with an apostate (comp. responsa "Geone Mizraḥ u-Ma'arab" [ed. Müller, Berlin, 1888], § 11, and Weiss, "Dor," iv. 117, 129, and notes). In the case of the death of a son during his father's life, his children inherit his portion of the estate. If one of the sons dies before his mother, and leaves no children, his brothers of the same father but not of the same mother do not inherit the estate of his mother by reason of his right to it. But if he lives even for one hour after his mother's death, he becomes her heir, and on his death his brothers, as his heirs, inherit his portion of his mother's estate (B. B. 114b; Naḥalot, i. 13; Ḥoshen Mishpaṭ, 276, 5).

Where there are neither sons nor sons' children the daughters and their descendants become the rightful heirs. The Sadducees held that the daughter shared in the inheritance when there was only a daughter of a son living, but Johanan b. Zakkai and the other Pharisees decided that the son and all his descendants, whether male or female, should precede the daughter in the right of inheritance (B. B. 115b; comp. Tosef., Yad. ii. 9; Meg. Ta'an. 5). Among the Karaites the daughters always receive an equal share with their brothers in their father's estate (Fürst, "Gesch. des Karäert." part i., § 9, and note; comp. Shab. 116b). The Rabbis, while denying the daughters a share in the inheritance where there are sons, still make ample provision for their maintenance and support as long as they remain unmarried (see Daughter; Ketubah).

When there are no heirs in the descending line, the property is transmitted to the nearest relative in the ascending line. Although the father is not mentioned in the Bible among the legal heirs, the Rabbis did not hesitate to make him precede the brothers of the deceased, mentioned as the next heirs in the absence of either sons or daughters. Philo ("De Vita Moysis," iii. 32) gave as a reason for this omission that it would be an evil omen for father and mother to receive any gain from the inconsolable affliction of the loss of children dying prematurely, but he indirectly intimated their right to be invited to such an inheritance when he conceded it to the uncles (comp. B. B. 108b; Naḥmanides' commentary to Num. xxvii. 8). The mother of the deceased and his brothers of the same mother are excluded from the line of hereditary succession, on the principle that the family is based on relationship to the father and not that to the mother (B. B. 108b).

Husband and Wife.

The husband inherits from his wife, but the wife does not inherit from her husband. Provision is, however, made for her support as long as she remains unmarried (see Husband and Wife; Ketubah). The husband's right of inheritance extends only to property that actually belonged to his wife at the time of her death (see Dowry), but not to property that would have fallen to her had she lived, as, for instance, an expected inheritance from a relative who, however, survived her, or a debt which was not secured by a pledge or by a mortgage (B. B. 125b; Naḥalot, i. 11, and "Maggid Mishneh," *ad loc.*; Shulḥan 'Aruk, Eben ha-'Ezer, 90, 1). As in the case of her sons who died before her death, the husband who dies before his wife is not regarded as her heir to the extent of transmitting her estate to his relatives (B. B. 114b; see RaShBaM and Tos. *ad loc.*; Naḥalot, i. 12). A man does not inherit from his betrothed ("arusah"; Yeb. 29b). Later authorities also made provision against his inheriting his wife's property in case she died childless soon after marriage (see Dowry). The husband does not inherit from his wife if his marriage with her was illegal and carried the punishment of excision ("karet"); but if the punishment involved was only stripes, as in the case of a priest marrying a divorced woman, he does not lose his right of inheritance to her estate (Tosef., Yeb. ii. 3). The husband is also the heir of his apostate wife (Eben ha-'Ezer, 90, 3, gloss; Ḥoshen Mishpaṭ, 283, 2, gloss).

Levirate Connections.

The "yabam" (see Levirate Marriage) who performed his duty by marrying the widow of a brother who died without children became the sole heir to his brother's estate. But he did not receive his brother's share in their father's estate unless the father died before the brother (Yeb. 40a), for his right of inheritance extended only to such property as actually belonged to his brother at the time of his death, and not to property in expectancy (Bek. 52a). If, however, he did not marry his brother's widow, but followed the alternative of performing the ceremony of Ḥaliẓah, he was not entitled to his brother's inheritance, but took an equal share with his other brothers. Later, by an institution established in various Jewish communities as an inducement to one of the brothers to free the widow from her uncertain state, the property of the deceased brother was divided into two equal parts, one part being given to the widow and the other to the yabam who went through the ceremony of ḥaliẓah. There is much difference of opinion regarding the details connected with this institution, and the court that has to deal with such a case is advised to arbitrate between the contending parties (Eben ha-'Ezer, 165, 5, gloss; Mordecai to Yeb. iv. 23; Responsa of Meïr of Lublin, § 11). Where the widow died before any of her deceased husband's brothers either married her or submitted to the ceremony of ḥaliẓah, the heirs of her deceased husband inherited the amount due to her by her "ketubah" (marriage contract) and one-half of the dowry given (at marriage) to her by her father or his heirs ("nikse ẓon barzel"; see Dowry), while the rest of her property went to her family (Ket. 80a; Naḥalot, iii. 9; Eben ha-'Ezer, 160, 7; comp. Nissim Gerondi, Responsa, §§ 46, 54).

Mere presumption is sufficient to establish the identity of an heir (see Ḥazaḳah). If two witnesses testify that a man is known as the son of the deceased, though they can not trace the genealogy of the family, the man so known is regarded as the legal heir (Naḥalot, iv. 7; Ḥoshen Mishpaṭ, 280, 1). If, however, the deceased said before death that the claimant was not his son, the latter, although the presumption is in his favor, can not claim a portion in the inheritance. The testimony of the deceased is valid only when it relates to a son, but not when it relates to a brother or to another relative (B. B. 134a). On the other hand, the identity of the deceased and positive proof of his death by two legal witnesses must be established before the heirs are permitted to enter upon his estate (B. M. 38b, 39a; Naḥalot, vii. 4–10; Ḥoshen Mishpaṭ, 285; see Trusts and Trustees).

Testamentary Disposition.

If one said before his death: "This, my son, shall have no portion in my estate," or if he appointed a stranger as his heir in the place of his legal heirs, his declaration is void, for this is against the prescription of the Bible. It is, however, possible for a man to disinherit legal heirs either by preferring one legal heir to another or by bequeathing his entire estate to a stranger in the form of a gift (B. B. 130a, 133b). But such action on the part of a father was regarded with disfavor by the Rabbis (Ḳid. 53a; Naḥalot, vi. 11; Ḥoshen Mishpaṭ, 282; see Bequest; Will).

The heirs enter upon their possession immediately on the death of the deceased. If all the heirs are of age, the division of the property may be proceeded with at once. If, however, there are minors among the heirs, the court appoints a trustee for the minors before the division takes place. If, after the division, a new heir appears, of whose existence the others were unaware, or if a creditor of the deceased collects a debt from the portion of one of the heirs, a redivision of the whole property has to take place (B. B. 106b; Naḥalot, x. 1; Ḥoshen Mishpaṭ, 175, 3–4). Before the division all the heirs are regarded as partners in the estate, and if they all live together each one may spend on his person according to his needs, except in the case of an extraordinary expense, as an expense incurred by marriage, which is counted against him at the division. When there are majors and minors among the heirs, and the majors have improved the property by their toil, they all share alike in the improvement. But if the majors said before they entered upon the estate, "This is what our father left us," thus taking an inventory of the estate, in the presence of the court, any improvement that came to it through their efforts belongs to them only (B. B. 143b). At the time of the division of the property, when appraisement is made of the estate, the garments that were provided for the heirs from the paternal estate are also estimated, but not the garments worn by their wives and children, although these also may have been supplied from the common treasury. The holiday garments, even of their wives and children, are included in the appraisement (B. Ḳ. 11a; see Appraisement).

Proof of Title.

Heirs whose title to the inheritance is doubtful are excluded in favor of those who can produce certain testimony to their title (Yeb. 38a). If, however, there are two sets of doubtful heirs and the facts can not be determined, the property is divided (B. B. 159b). For instance, a man and his daughter's son were killed, and it is not known who died first; the direct heirs of the man claim that his grandson died first and therefore did not inherit from his grandfather, but left them the only legal heirs; the heirs of the grandson claim that the grandfather died first and that the grandson inherited from him, leaving them, as the heirs of the grandson, sole legal heirs to the estate of his grandfather: in such a case the property is divided between the claimants. Many similar instances are recorded in the Talmud; in some cases the decision is in favor of the present possessor; in others, as in the case cited, the decision is that the property be divided among the various claimants (Yeb. 37b; B. B. 157–159).

The property of a proselyte who has left no children belongs to the first who takes possession of it (see Hefḳer). The property of a criminal who was executed for his crime is not diverted, but belongs to those who would have inherited it in the regular way (Sanh. 48b). If, however, his crime was that of treason, his property may be confiscated (*ib.*). See also Agnates; Family and Family Life; Paternity.

Bibliography: Bloch, *Das Mosaisch-Talmudische Erbrecht*, Budapest, 1890; Hamburger, *R. B. T.* s.v. *Erbe*; Hastings, *Dict. Bible*, s.v. *Heir*; Kent, *The Messages of Israel's Lawgivers*, pp. 162–164, New York, 1902; Mayer, *Die Rechte der Israeliten, Athener und Römer*, ii., §§ 250–259, Leipsic, 1866; Mendelssohn, *Ritualgesetze der Juden*, pp. 1–32, Berlin, 1793; Michaelis, *Mosaisches Recht*, ii., §§ 78, 79, Reutlingen, 1785; Mielziner, *The Rabbinical Law of Hereditary Succession*, n.d., n.p.; Nowack, *Hebräische Archäologie*, part i., § 64, Leipsic, 1894; Saalschutz, *Das Mosaische Recht*, ch. 109, Berlin, 1853; Wolff, *Das Jüdische Erbrecht*, Berlin, 1888.

J. J. H. G.

INITIALS. See Abbreviations.

INJURIES. See Damage; Tort.

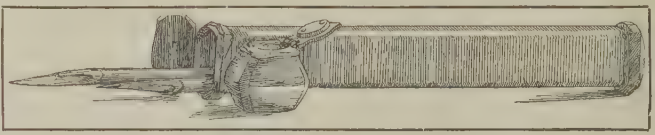
INK (Hebr. "deyo"): The only passage in the Old Testament in which ink is mentioned is Jer. xxxvi. 18. It would evidently, however, be a mistake to conclude that it was unknown in earlier times, for in this passage "deyo" is spoken of as something well known. Perhaps the Hebrew word "katab" presupposes the existence of ink; and ink was certainly known to the ancient Egyptians. It has not been determined how ink was prepared by the ancient Jews; at any rate the Talmudic "deyo" designates no fluid ink, but rather a cake of pigment which had to be made liquid before use. This ink was made chiefly from soot. Oil or balsam-gum was used to change the soot into a tough, pitchy substance (Shab. 23a); and that made with olive-oil was preferred, as it gave the finest pigment.

Gallnuts, first mentioned by Marcianus Capella, are unknown to the Mishnah, but are mentioned in the Gemara. A mineral ink was "ḳalḳantus" (χαλκανθός), which was also used occasionally in Palestine unmixed. As the ancient world had mixed copper sulphate with the ink of gallnuts, R. Meïr (after 100 C. E.), a descendant of Greek proselytes, did the same with deyo, the national ink of the Jews. His object was evidently to make the writing more permanent, since ink with a mineral mixture has the advantage of penetrating the material written upon, although it also gradually destroys it. The writing was probably done with an "'eṭ," which designates not only a metal style, but also a reed pen which corresponds to the Arabic "ḳalam" of to-day. As is still common in the Orient, the scribe used to carry the 'eṭ or stylus together with the "ḳeset ha-sofer," or inkhorn, in his girdle (Ezek. ix. 2–11). He carried also a particular kind of penknife ("ta'ar ha-sofer") wherewith to sharpen his reed pen and to cut the writing-material (Jer. xxxvi. 23).

Bibliography: L. Löw, *Graphische Requisiten und Erzeugnisse bei den Juden*, i. 145 *et seq.*, Leipsic, 1870; Blau, *Studien zum Althebräischen Buchwesen*, pp. 150 *et seq.*, Budapest, 1902.

E. G. H. W. N.

INN: House of entertainment for travelers. In the Bible references are made to lodging-places ("malon") where caravans or parties of travelers stopped for the night (comp. Gen. xlii. 27, xliii. 21; Ex. iv. 24). This does not necessarily imply a separate building; a wall or enclosure to prevent the cattle from straying, with room to pitch tents and with accessibility to a well, would be sufficient to constitute such a lodging-place in early times, when it would scarcely have been to the advantage of any one individual to attempt to make a living out of passing travelers. According to tradition, there was an inn ("gerut"), built by Chimham, near Bethlehem (II Sam. xix. 37–40; but comp. Targum *ad loc.*). By New Testament times the Holy Land had been sufficiently developed to afford opportunity for real inns, which are referred to in the New Testament (Luke x. 34, 35) and in the Talmud under the same word (*πανδοχεῖον*, פונדק). That in both cases the house of entertainment was strictly of the nature of an inn is shown by the fact that there was a special word for "host" or "innkeeper" (*πανδοχεύς*, פנדקי). The good Samaritan left his patient at an inn (Luke x. 34), just as a company of Levites traveling to Zoar left at an inn one of their comrades who had fallen sick (Yeb. xvi. 7). The character of female innkeepers was by no means above suspicion, as in the instance of Rahab, who is credited with being of that calling (Yer. Targ., Josh. ii. 1). Nevertheless, Rabbi Ishmael bar Jose declared that his father used to pray in an inn (Yer. Ber. iv. 7). Cattle as well as men were put up at inns ('Ab. Zarah ii. 1). The ancient inn was probably unfurnished, like the modern khan or caravansary, but probably had arches in the walls in which the travelers could shelter themselves.


Modern Palestinian Inkhorn and Reed Pens.

In the Middle Ages each Jewish community had a communal inn where wandering travelers who had no acquaintances in the town could put up for a night or two without cost. These would usually be connected with the dancing-hall, or "Tanzhaus," where entertainments too large for private houses were given. Jews' inns occur in early Spanish records, and were probably of this kind. In Paris during the eighteenth century there was a special Jews' inn, or "auberge Juive," where all Jewish travelers had to stop, and which often became the subject of blackmail by the police under the charge of being disreputable (L. Kahn, "Les Juifs de Paris," *passim*). These communal inns were maintained out of the communal funds; wandering beggars being entertained on the ground floor, while paying guests could take rooms on the upper story. The use of Christian inns was often forbidden to Jews in medieval regulations (Gudemann, "Gesch." i. 260). An instance occurs where a Jew in England himself kept an inn (Jacobs, "Jews of Angevin England," p. 153).

Bibliography: Abrahams, *Jewish Life in the Middle Ages*, pp. 74, 314; Levy, *Neuhebr. Wörterb.*

G. J.

INNOCENT III. (LOTHARIO CONTI): Pope from 1198 to 1216; born at Anagni in 1161; elected June 8, 1198; died July 17, 1216. A Roman writer said of him, "Thy words are the words of God; thy deeds are the deeds of the devil" (Gregorovius, "Gesch. der Stadt Rom," v. 92). This was eminently true of his conduct toward the Jews. He was the first pope who not only did not protect the Jews, but persecuted them with the utmost cruelty. Feeling obliged to show some pity for the victims of the excesses committed by the crusaders, Innocent, on ascending the pontifical throne, issued a bull ("Sicut Judæis") in which he renewed the prohibitions that had been issued by Clement III. (see Popes). "Although," it read, "the faithlessness of the Jews can not be too much disapproved, they ought not to be excessively oppressed by believers, for they are the living witness of the true religion." He did not, however, conform to this maxim himself; and at his instigation the Lateran Council, over which he presided, dictated the humiliating laws which rendered the Jews the pariahs of humanity; and it especially condemned them to wear Badges.

Believing that the spread of the heretical sects, especially of the Albigenses, in southern France, was due to Jewish influence, Innocent endeavored so to humiliate the Jews that the Christians should shrink from associating with them. To the common accusation of ritual murder, Innocent added new ones of his own invention. "The doors of the Jews," writes he, "are open to bandits, and the Christians are mocked for believing in a crucified peasant" ("Epistolæ," vii., No. 186, ed. Bréquigny, in his "Diplomata," ii. 610). He remonstrated with Philip Augustus for allowing the Jews to possess landed property and employ Christian servants and nurses (*ib.*). In 1205 Innocent censured Alfonso the Noble for the protection granted by that monarch to his Jewish subjects. He wrote, also, to the Count of Nevers, whom he threatened with excommunication if he continued to protect the Jews:

> "The Jews, like the fratricide Cain, are doomed to wander through the earth as fugitives and vagabonds, and their faces must be covered with shame. They are under no circumstances to be protected by Christian princes; but are, on the contrary, to be condemned to serfdom. It is, therefore, discreditable for Christian princes to receive Jews into their towns and villages, and to employ them as usurers in order to extort money from Christians. They [the princes] arrest Christians who are indebted to Jews, and allow the Jews to take Christian castles and villages in pledge; and the worst of the matter is that the Church in this manner loses its tithes. It is scandalous that Christians should have their cattle slaughtered and their grapes pressed by Jews, who are thus enabled to take their portion and to impose the leavings, prepared according to Jewish religious precepts, upon Christians. It is a still greater sin that this wine, prepared by Jews, should be used in the Church for the sacrament of the Lord's Supper. While the Christians are excommunicated for favoring the Jews, and their lands laid under the ban, the Jews are laughing in their sleeves because, on their account, the harps of the Church are hung on willows and the priests are deprived of their revenues" (Epistolæ x. 120, ed. Baluz, II., p. 123).

BIBLIOGRAPHY: Güdemann, *Gesch.* i. 60 *et seq.*, ii. 85 *et seq.*; Grätz, *Gesch.* vii. 4 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i., *passim*.

G. I. BR.

INNOCENT XI. (BENEDETTO ODESCALCHI): Pope from 1676 to 1689; born at Como in 1611; elected Sept. 21, 1676; died Aug. 12, 1689. That the Jews were not excluded from the results of his keen sense of justice is evidenced in his compelling the city of Venice to release the Jewish prisoners that had been taken by General Morosini in 1685. Still he went so far as to forbid (Oct. 30, 1682) the Jews to engage in banking transactions. However, ultimately convinced that such a measure would cause much misery to the Jews, the enforcement of the edict was twice delayed (Feb. 26, 1683; March 21, 1684). Innocent discouraged compulsory baptisms, which accordingly became less frequent under his pontificate. But he could not abolish altogether the old practise, and on Nov. 12, 1678, the Holy Congregation declared the baptism of a Jewish child, performed by its Christian nurse, to be valid.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 223-226.

G. I. BR.

INNSBRUCK: Capital of Tyrol, Austria. While Jews settled throughout Tyrol, especially in the southern part, as early as the beginning of the fourteenth century, no mention of them at Innsbruck is met with until the end of the sixteenth century. As elsewhere in the country, they were engaged in business, chiefly as dealers in grain and bullion or as money-lenders and brokers. By a special privilege granted by Archduke Ferdinand II. June 11, 1578, Samuel May, descendant of the specially privileged Solomon of Bassano, was permitted to establish himself at the court at Innsbruck, at first for eight years, and then for an additional period; and this privilege was subsequently extended to his children. May and his friends lived in the so-called "Judengasse"; but there never was a ghetto at Innsbruck. In 1748 Maria Theresa expelled from Innsbruck the Jews Uffenheimer and Landauer, although both were prominent purveyors, and the first a court factor. When the Jews were expelled from HOHENEMS in 1670, the Dannhauser and other families went to Innsbruck. A descendant of the Dannhausers, Wilhelm, was for twenty-four years a member of the municipal council of Innsbruck. Although the Bavarian edict of 1813 (when Tyrol was under Bavarian rule) regulating the condition of the Jews was confirmed by Austria in 1817 (after the latter had again come into possession of Tyrol), the laws against new settlers, the acquisition of real estate, and the holding of public office, remained in force down to the promulgation of the constitution of 1867. The revolt of Hofer in 1809 began at Innsbruck with excesses against the Jews, although Hofer was supplied with funds by the Jew Nathan Elias of Hohenems, and the firm of Arnstein & Eskeles of Vienna.

There is no separate community at Innsbruck, but under the law of 1890 the Jews of the city are included in the community of Hohenems. The Jews of Innsbruck number 40 families, and about 160 individuals, in a total population of 27,056. They have independent schools and religious committees, and have their own synagogue and cemetery.

The neighboring village of Rinn, near Hall, is noted as the place where the child Andreas Oxner was said to have been murdered by Jews July 12, 1462 (see JEW. ENCYC. iii. 262, *s.v.* BLOOD ACCUSATION). The so-called "Judenstein," where the deed was alleged to have occurred, is still a place of pilgrimage. The story, with which many miracles have been connected, has long since been proved to have been a mere invention (Scherer, "Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern," pp. 594-596, Leipsic, 1901).

BIBLIOGRAPHY: Tänzer, *Geschichte der Juden in Tirol und Vorarlberg*, 1903, vol. i.; Scherer, *Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern*, p. 627.

D. A. TÄ.

INQUISITION (called also **Sanctum Officium** or **Holy Office**): Court for the punishment of heretics and infidels, established as early as the reigns of the emperors Theodosius and Justinian, though not under that name. Little was heard of this institution until the beginning of the thirteenth century, when, in consequence of the spread of the heretical sect of the Albigenses, it was established in various cities of southern France. Its management was then given into the hands of the Dominicans and Franciscans, of the mendicant orders of friars, who, being severed from all worldly ties, were sure to show themselves pitiless in the persecution of heretics and infidels. Having their time fully occupied with the Albigenses, the inquisitors at first left the Jews unmolested, contenting themselves with occasional autos da fé of Jewish books that had been denounced as heretical. But when the dissenters became more rare, the Inquisition began to persecute backsliding converts from Judaism and Jews who attempted to proselytize. The converts were especially the object of the rigor of the Inquisition from the promulgation, in 1268, of the papal bull "Turbato Corde." In 1274 Bertrand de la Roche was appointed inquisitor of Judaizing Christians in Provence, and in 1285 William of Auxerre was nominated inquisitor for

Origin.

heretics and apostatizing Jews. About 1276 several backsliding converts were burned by order of Nicolas III.; thirteen Jews were burned as heretics in 1288 at Troyes; and at the auto da fé held at Paris March 31, 1310, a converted Jew who had returned to Judaism also died at the stake.

About the same time as in southern France the Inquisition was introduced into Aragon. In 1233 Pope Gregory X. commissioned the Archbishop of Tarragona to appoint inquisitors; and by the fourteenth century there was a grand inquisitor in Aragon. In 1359, when some Jews who had returned to Judaism after conversion fled from Provence to Spain, King Pedro IV. of Aragon empowered the inquisitor Bernard du Puy to sentence them wherever found. One of the most prominent personages of the Aragonese Inquisition was the grand inquisitor or inquisitor-general Nicolas Eymeric. He sentenced the Jew Astruc da Piera, accused of sorcery, to imprisonment for life; and Ramon de Tarrega, a Jew who accepted baptism and became a Dominican, and whose philosophic works Eymeric stigmatized as heretical, he kept imprisoned for two years, until compelled by Pope Gregory XI. to liberate him.

The New Inquisition.

The New or Spanish Inquisition, introduced into the united kingdoms of Castile, Aragon, and Navarre by Ferdinand V. and Isabella the Catholic, was directed chiefly against converted Jews and against Jews and Moors. During the cruel persecutions of 1391 many thousands of Jewish families accepted baptism in order to save their lives. These converts, called "Conversos," "Neo-Christians" ("Christaõs Novos"), or "Maranos," preserved their love for Judaism, and secretly observed the Jewish law and Jewish customs. Many of these families by their high positions at court and by alliances with the nobility excited the envy and hatred of the fanatics, especially of the clergy. After several unavailing attempts to introduce the Inquisition made successively, from the reign of Juan II., by the Bishop of Osma, Alfonso de Espina, and by Niccolo Franco, nuncio of Sixtus IV. at the Spanish court, the Dominicans applied to the young queen Isabella. Alfonso de Hojeda and the papal nuncio exerted all their energies, and succeeded in 1478 in obtaining from Sixtus IV. a bull authorizing Ferdinand and Isabella to choose sundry archbishops, bishops, and other persons, both clericals and laymen, for the purpose of conducting investigations in matters of faith. The king readily gave his consent to a scheme which promised to satisfy his cupidity, while the queen hesitated to sanction its establishment in Castile. It was early in Sept., 1480, that Isabella, urged by Alfonso de Hojeda, Diego de Marlo, Pedro de Solis, and other ecclesiastical dignitaries, finally affixed her signature to the document which established the Inquisition in her dominions. On Sept. 27, 1480, two Dominicans, Juan de San Martin and Miguel de Morillo, were appointed the first inquisitors.

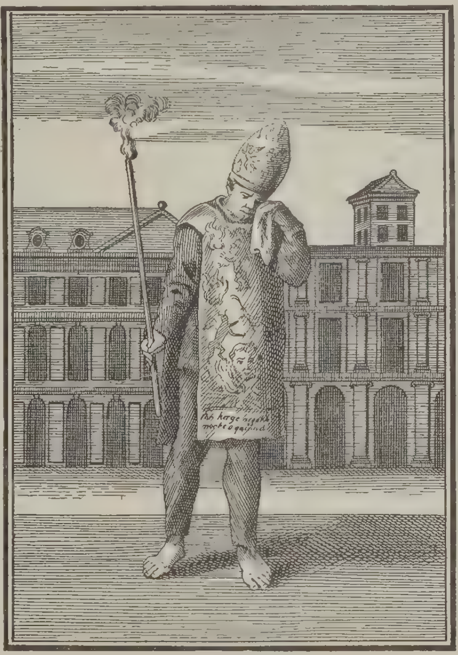
The newly appointed inquisitors together with their assistant, Dr. Juan Ruiz de Medina, and with Diego Merlo, went first to Seville, where the feeling aroused was divided. The "good" Christians and the populace gave the visitors a ceremonious reception; but many nobles, several of whom had intermarried with the Maranos, were terrified at the new arrivals. A number of prominent and wealthy Maranos of Seville, Utrera, Carmona, Lorca, and other places, including Diego de Susán, father of the beautiful Susanna; Benadeva, father of the canon of the same name; Abolafia "el Perfumado," farmer of the royal taxes; Pedro Fernandez Cansino; Alfonso Fernandez de Lorca, Juan del Monte, Juan de Xerez, and his father Alvaro de Sepulveda the Elder, and many others, convened and agreed to oppose the inquisitors. They intended to distribute arms and to win over the people by bribes. An old Jew of their number encouraged them. The conspiracy, however, was betrayed and suppressed in its inception (details of this "Conjurados de Sevilla" are given in Fita, "La España Hebræa," I. 71–77, 184–196).

First Seizure of Maranos.

Many Maranos, on receiving news of the introduction of the Inquisition, went with all their possessions to Cadiz, in the hope of finding protection there; but the inquisitors addressed (Jan. 2, 1481) an edict to Rodrigo Ponce de Leon, Marquis of Cadiz, and to all dukes, counts, grand masters of orders, and knights, as well as to the alcaldes of the cities of Seville, Cordova, Jerez de la Frontera, Toledo, and others in Castile, ordering them to seize and give up all Maranos hidden among them, and to confiscate their property. All persons who refused to obey this edict were to be punished by excommunication and by forfeiture of their property, offices, and dignities (Fita, *l.c.* p. 77). The bands of fugitive Maranos were very numerous; in the territory of the Marquis of Cadiz alone there were 8,000, who were transported to Seville and delivered to the Inquisition. Even during the early days of 1481 many of the wealthiest, most prominent, and learned Maranos, municipal councilors, physicians, etc., had been apprehended, and it had been deemed necessary to transfer the tribunal to the castle of Triana near Seville.

This tribunal, the object of fear and terror for nearly 300 years, began its work; and on Feb. 6, 1481, the first auto da fé at Seville was held with a solemn procession on the Tablada. Six men and women were burned at the stake, probably the same persons whom Alfonso de Hojeda had accused of desecrating an image of Jesus. This zealous Dominican preached at this first auto da fé; but he did not live to see a second one, as he was one of the first victims of the plague which was then raging in Andalusia. A few days later three of the wealthiest and most prominent men of Seville, Diego de Susán (a "gran rabi," with a fortune of 10,000,000 maravedis), Manuel Sauli, and Bartolome de Torralba, mounted the "quemadero," as the stake was called. Many other members of the conspiracy mentioned above were burned soon after: Pedro Fernandez Benadeva; Pedro Fernandez Cansino and Gabriel de Zamora, the two last-named being municipal councilors of Seville; Abolafia "el Perfumado," reputed to be a scholar; Medina el Barbudo, meat commissary at Seville; the municipal councilor Pedro de Jaen and his son Juan del Monte; Aleman Poca Sangre, progenitor of the Alemanes; the wealthy brothers Aldafes, who had been living in the castle of Triana; Alvaro de Sepulveda the Elder and his son Juan de Xerez; and others from Utrera and Carmona. The immense wealth of all the condemned was seized by the royal treasury. At Seville there was at least one auto da fé every month; 17 Maranos were burned on March 26, 1481; many more, a few weeks later; and by the following November nearly 300 had perished at the stake, while 79 were condemned to imprisonment for life. The Inquisition held office also at Cordova and in the archbishopric of Cadiz, where many Jewish heretics, mostly wealthy persons, were burned during the same year.

The Inquisition, in order to set a trap for the unhappy victims, issued a dispensation and called upon all Maranos guilty of observing Jewish customs to appear voluntarily before the court, promising the repentants absolution and enjoyment of their life and property. Many appeared, but they did not obtain absolution, until, under the seal of secrecy and under oath, they had betrayed the name, occupation, dwelling, and mode of life of each of the persons they knew to be Judaizers, or had heard described as such. A large number of unfortunates were thus entrapped by the Inquisition. On the lapse of this decree all those who had been betrayed were summoned to appear before the tribunal within three days. Those that did not attend voluntarily were dragged from their houses to the prisons of the Inquisition. Then a law was issued, indicating in thirty-seven articles the signs by which backsliding Maranos might be recognized. These signs were enumerated as follows:



A Sanbenito.
(After Picart.)

Signs of Judaism.

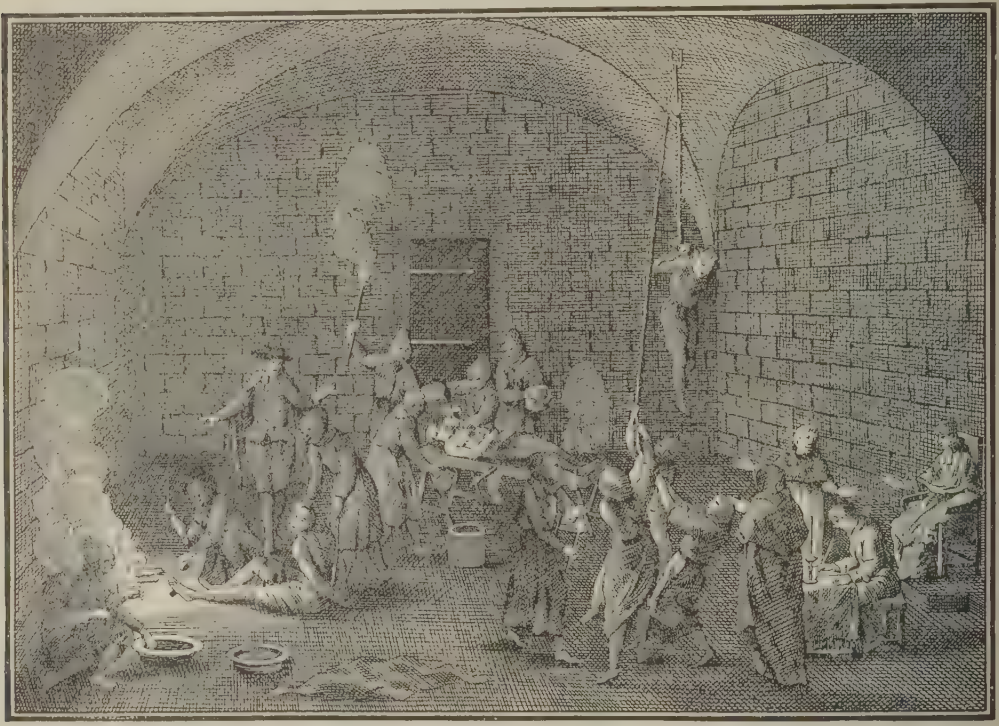
If they celebrate the Sabbath, wear a clean shirt or better garments, spread a clean tablecloth, light no fire, eat the food ["ani"] which has been cooked overnight in the oven, or perform no work on that day; if they eat meat during Lent; if they take neither meat nor drink on the Day of Atonement, go barefoot, or ask forgiveness of another on that day; if they celebrate the Passover with unleavened bread, or eat bitter herbs; if on the Feast of Tabernacles they use green branches or send fruit as gifts to friends; if they marry according to Jewish customs or take Jewish names; if they circumcise their boys or observe the "hadas" [a Babylonian superstition], that is, celebrate the seventh night after the birth of a child by filling a vessel with water, throwing in gold, silver, pearls, and grain, and then bathing the child while certain prayers are recited; if they throw a piece of dough in the stove before baking; if they wash their hands before praying, bless a cup of wine before meals and pass it round among the people at table; if they pronounce blessings while slaughtering poultry, cover the blood with earth, separate the veins from meat, soak the flesh in water before cooking, and cleanse it from blood; if they eat no pork, hare, rabbits, or eels; if, soon after baptizing a child, they wash with water the spot touched by the oil; give Old Testament names to their children, or bless the children by the laying on of hands; if the women do not attend church within forty days after confinement; if the dying turn toward the wall; if they wash a corpse with warm water; if they recite the Psalms without adding at the end: "Glory be to the Father, the Son, and the Holy Ghost," etc. (see Llorente, "Histoire de l'Inquisition," i. 153, iv. Supplement, 6; "Boletin Acad. Hist." xxii. 181 *et seq.*; "R. E. J." xi. 96 *et seq.*, xxxvii. 266 *et seq.*).

It was easy for the Inquisition, with this mode of procedure, to entrap more and more Maranos. From Seville, the only permanent tribunal, it sent its officers to Cordova, Jerez de la Frontera, and Ecija, in order to track the fugitives and especially to confiscate their property. The two inquisitors at Seville were so cruel that complaints were made to Sixtus IV., who addressed a brief (Jan. 29, 1482) to the royal couple, amending the bull of Nov. 1, 1478, and expressing his dissatisfaction. He declared that but for consideration for their majesties he would depose Miguel de Morillo and Juan de San Martin. He refused a request to appoint inquisitors for the other countries of the united kingdom; nevertheless, hardly two weeks later (Feb. 11, 1482) he appointed Vicar-General Alfonso de San Capriani inquisitor-general for the kingdoms of Castile and Leon, and seven other clericals, including Thomas de Torquemada (Turrecremata) as inquisitors.

Ferdinand and Isabella gave no heed to the pope's urgent recommendation to treat the Maranos more humanely; and they still more strongly disapproved his giving absolution to heretics condemned by the tribunal. Upon this subject Queen Isabella addressed an autograph letter to Sixtus IV., which he answered at length (Feb. 23, 1483). While recognizing her piety, he hinted that the queen was urged to proceed so rigorously against the Maranos "by ambition and greed for earthly possessions, rather than by zeal for the faith and true fear of God." Still, he made many concessions. Although, as he expressly says in the bull of May 25, 1483, he was the only power to whom final appeal could be made in matters of faith, yet, at the request of the Spanish sovereigns, he appointed the Archbishop of Seville, Inigo Manrique, judge of appeals for Spain. This, however, did not prevent the vacillating pope from issuing a few months later (Aug. 2) the bull "Ad Futuram Rei Memoriam," in which he commanded that all Maranos who had repented at Rome and had done penance should no longer be persecuted by the Inquisition. The fact that he had permitted as many copies as possible to be made of this bull did not prevent him from repealing it eleven days later (Aug. 13). By way of further concession to the royal couple the pope appointed as officials of the Inquisition only clericals of pure Christian descent and orthodox Catholics in no degree related to Maranos.

Thomas de Torquemada.

On Oct. 17, 1483, Thomas de Torquemada, then sixty-three years of age and prior of a monastery at Segovia, his native city, was appointed inquisitor-general. His chief endeavor was to make the Inquisition more effective. Tribunals were established in quick succession at Cordova, Jaen, and Ciudad Real. At Cordova, seat of the oldest tribunal next to Seville, the first inquisitors were Pedro Martinez de Barrio and Alvar Gonzalez; and one of the first to be condemned was Pedro Fernandez de Alcaudete, treasurer of a church (Ad. de Castro, "Judios en España," p. 118; "Boletin Acad. Hist." v. 401 *et seq.*). The first inquisitors at Jaen were Juan Garcia de Canas, chaplain to their majesties, and Juan de Yarca, prior of a monastery at Toledo. The tribunal at Ciudad Real, whose first inquisitors were Pedro Diaz de Costana and Francisco Sanchez de la Fuente, existed only two years. From Feb. 6, 1484, to May 6, 1485, ten autos da fé were held in that city, the largest being celebrated Feb. 23–24, 1484, and March 15, 1485. On Feb. 23 about 26 Maranos of either sex suffered at the stake, among them Alvaro de Belmonte, Pero Çarça, Maestre Fernando (known as "el Licenciado de Cordova"), and Maria Gonsales la Pampana. Juan Gonsales Pampana, husband of the last-named, was burned in effigy on the following day together with 41 others, some of whom, like him, had fled, and some of whom had died. On March 15, 1485, not less than 8 were burned alive and 54 in effigy. One of the former was Juan Gonsales Escogido, who was reputed to be a rabbi and "Confesor de los Confesos" (Process of Maria Gonsales la Pampana and of Juan G. Escogido, published, after the acts of the Inquisition, in "Boletin Acad. Hist." xx. 485 *et seq.*, xxii. 189 *et seq.*). In May, 1485, the tribunal of Ciudad Real was transferred to Toledo.



Various Manners of Torturing During the Inquisition.
(After Picart.)

Conditions of Confession.

In order to give more uniformity and stability to the tribunal, Torquemada drafted an inquisitorial constitution, "Compilacion de las Instrucciones," containing twenty-eight articles, to which several additions were subsequently made. It provided for a respite of thirty or forty days for those accused of Judaizing, and that all who voluntarily confessed within that time should, on payment of a small fine and on making presents to the state treasury, remain in possession of their property. They had to make their confession in writing before the inquisitors and several witnesses, conscientiously answering all questions addressed to them concerning the time and duration of their Judaizing. Thereupon followed the public recantation, which could be made in secret only in rare cases. Those that confessed only after the expiration of the respite were punished by having their property confiscated or by imprisonment for life ("carcel perpetuo") according to the gravity of the offense. Maranos under twenty years of age who admitted that they were obliged by their parents, relations, or other persons to observe Jewish ceremonies were not subject to confiscation of their property, but were compelled to wear for a certain length of time the sanbenito (see AUTO DA FÉ). Those that confessed after the publication of the testimony, but before sentence was pronounced, were admitted to "reconciliation," but were sentenced to imprisonment for life, while those that concealed part of their guilt were condemned to the stake. If a suspected Marano could not be convicted of apostasy he was to be tortured; if he confessed on the rack, he was condemned to death as a Judaizer; but if he recanted his confession or resorted to untruths, he was again subjected to torture.

The prisons of the Inquisition—which, with the instruments of torture, still exist in some cities in Spain, as in Saragossa—were small, dark, damp apartments, often underground. The food of the captives, furnished at their own cost, was both meager and poor; and their only beverage was water. Complaining aloud, crying, or whimpering was rigorously repressed. The punishment inflicted by the Inquisition was imprisonment, either for a stated time or for life, or death by fire. If impenitent the condemned was tied to the stake and burned alive; if penitent he was strangled before being placed on the pile. Flight was considered equivalent to a confession or to a relapse ("relapso") to Judaism. The property of the fugitive was confiscated, and he himself was burned in effigy ("Compilacion de las Instrucciones del Oficio de la S. Inquisicion," Madrid, 1667; Llorente, *l.c.* i. 175 *et seq.*; "R. E. J." xi. 91 *et seq.*).

In Aragon, Catalonia, and Valencia.

With Torquemada the Inquisition was introduced into Catalonia (Oct. 17, 1483); as to Valencia, it had existed there since 1420, the inquisitor being the Dominican Juan Cristobal de Gualbes (Galves). In Aragon the Inquisition could be instituted only with the consent of the Cortes; and its introduction according to the new organization was determined (April, 1484) only after violent debates. Gaspar Juglar, and Pedro Arbues, canon of the metropolitan church of Saragossa, were appointed inquisitors for Aragon, and Pedro d'Epila and Martin Iñigo for Valencia. On May 10, 1484, the first auto da fé at Saragossa was held under the presidency of Maestre Julian, who, according to Lea, is identical with Gaspar Juglar. He was soon after poisoned by the Conversos or Maranos.

Death of Pedro Arbues.

There was violent opposition to the Inquisition throughout Aragon as well as in Catalonia; not only the Conversos and persons descended from Conversos or connected with them by marriage, but Christians also considered the Inquisition as destructive of their liberties. There was so much opposition that the assembled Cortes determined to send a deputation to protest to the king, who remained inflexible, even refusing the enormous sum which the Maranos offered to induce him to revoke the decree confiscating their property. The Maranos in despair then assassinated the inquisitor ARBUES. When the murder became known, the populace proceeded to the ghetto in order to kill the Jews and Maranos, and a fearful massacre would have followed had not the young Archbishop Alfonso de Aragon appeared in time to pacify the people.

This conspiracy incited the Inquisition to horrible activity. Between Dec. 15, 1485, and the beginning of the sixteenth century one or two autos da fé were held nearly every month at Saragossa. Especial severity was exercised toward the instigators of and participants in the conspiracy. Juan de Esperanden first had his hands chopped off, and was then dragged with Vidal de Urango to the market-place, and beheaded. Both were quartered and finally burned June 30, 1486. On Dec. 15 a similar fate befell the scholarly Francisco de S. Fé (a descendant of Jerome de S. Fé), who was held in high esteem by the governor of Aragon. Juan de la Abadia, who had attempted suicide, was dragged through the streets, quartered, and burned Jan. 21, 1487. Four weeks later the Jesuit Juan Martinez de Rueden, in whose possession anti-Christian books in Hebrew were found, was burned; and on April 10, 1492, his relative, the widow of Antonio de Rueda of Catalayud, who had kept the Sabbath and had regularly eaten "ḥamyn" ("potagium vocatum ḥamyn" = חמין or "shalet"), met a similar fate. Gaspar de S. Cruce and Juan Pedro Sanchez, who had escaped to Toulouse, were burned in effigy. During the last fifteen years of the fifteenth century more than fifty autos da fé were held at Saragossa, and during the year in which the Jews were expelled from Spain not less than nine were celebrated there; hundreds of members of the most wealthy and prominent families—those of Sanchez, Caballeria, Santangel, Paternoy, Monfort, Ram, Almaçan, and Clemente—were either burned or sentenced to imprisonment for life (Henry C. Lea, "The Martyrdom of S. Pedro Arbues," New York, 1889; Rios, "Hist." iii. 615–634; "R. E. J." xi. 84 *et seq.*).

The Maranos of Toledo likewise resisted the introduction of the Inquisition; and several of them conspired to kill the inquisitor. In May, 1485, the inquisitors Pero Diaz de la Costana and Vasco Ramirez de Ribera entered Toledo. On June 2 an attack was made on one of them; but he was protected by the populace, who, falling upon the conspirators, De la Torre and his four companions, strangled and hanged them. The inquisitors granted a respite of forty days to the Maranos, which was extended to seventy, in order to afford them the opportunity to give themselves up voluntarily to the Inquisition. At the same time they called together the rabbis, and demanded from them, under oath and on pain of dire punishment, that they pronounce the great excommunication upon all the Jews, and that they recall it only after the Jews had denounced all Maranos following Jewish customs. Some frightened

Jews are said to have betrayed their coreligionists; others, poor, degraded, and filled with hatred against the apostates, denounced them as Judaizers, giving false testimony. Eight or more of these false witnesses were tortured with hot irons at the command of Queen Isabella (Pulgar, "Cron. de los Reyes Catolicos," iii., li. 100; "Boletin Acad. Hist." xi. 297, xxiii. 407).

In Toledo.

There was no lack of victims. On Feb. 12, 1486, occurred the first auto da fé in Toledo in the presence of a large concourse of the people of the city and of the surrounding country. On this day 750 persons were received into the Church; on April 2, 900; on June 11, 750. On Aug. 16 of the same year, 25 persons, including Alfonso Cota and other prominent men, were burned alive; on the following day the pastor of Talavera and a cleric, both of whom were adherents of Judaism, were burned; and on Oct. 15 several hundred deceased persons, whose property had been confiscated by the state, were burned in effigy. At an auto da fé held Dec. 10 following, 950 persons received absolution. On Jan. 15 and March 10, 1487, 1,900 Judaizers were readmitted to the Church. On May 7, 23 persons, including a canon, were burned alive; on July 25, 1488, 37 persons, and two days later 6 Judaizing clericals, shared the same fate. On May 24, 1490, 21 persons suffered at the stake, and 11 were sentenced to imprisonment for life. At a great auto da fé on the following day the bones of 400 Judaizers and many Hebrew books formed the pile for a woman who wished to die as a Jewess, and who expired with the word "Adonai" on her lips. On July 25, 1492, eight days before the expulsion, 5 Maranos were led to the stake, and many others were condemned to imprisonment for life. At an especially large auto da fé held July 30, 1494, 16 persons from Guadalajara, Alcalá de Henares, and Toledo were burned, and 30 were condemned to life imprisonment. In 1496 three autos da fé were held, and in the following year two. All the condemned persons were of course deprived of their property (on Toledo see "Boletin Acad. Hist." xi. 285 *et seq.*, xx. 462).

Before the end of the fifteenth century there were nearly a dozen tribunals in Spain. The one at Guadalupe, province of Estremadura, was established as early as that at Toledo; many Maranos were living there; and the inquisitor, Nuno de Arevato, proceeded rigorously against them. The tribunal existed there for a few years only; but during that time, beginning with 1485, seven autos da fé were held, at which 52 Judaizers were burned alive, 25 were burned in effigy together with the bones of 46 deceased persons, 16 were condemned to imprisonment for life, and many were sentenced to wear the sanbenito, and were deprived of their property.

Opposition in Catalonia.

The Catalonian cities, too, stubbornly opposed the newly organized Inquisition; and in 1486 there were riots at Teruel, Lerida, Barcelona, and Valencia, during which the tribunals were destroyed. It was not until 1487 that the inquisitor-general Torquemada was able to appoint Alfonso de Espina of Huesca inquisitor of Barcelona. De Espina began his activity on Jan. 25, 1488, with a solemn auto da fé, the first victim being the royal official Santa Fé, a descendant of a well-known Jew-hater, Jerome de Santa Fé. On May 2, 1489, the wife of Jacob Monfort, the former Catalonian treasurer, was burned in effigy; and on March 5 and 23, 1490, Louis Ribelles, a surgeon of Falces, together with his children and his daughter-in-law, was condemned to imprisonment for life; his wife Constancia was burned on March 12 at Tarracona, where a large auto da fé was held on July 18, 1489; and on March 24, 1490, Gabriel Miro (magister in artibus et medicina), his wife Blanquina, the wealthy Gaspar de la Cavalleria, and his wife were burned in effigy. Simon de Santangel and his wife, whom their own son denounced to the Inquisition at Huesca as Judaizers, were burned on July 30, 1490, at Lerida.

Conforming Jews Involved.

In Catalonia the activity of the Inquisition was restricted to a few autos da fé held at Barcelona and some other cities; and the number of victims was limited. The Inquisition was all the more active in Old Castile, where Ferdinand and Isabella, with Torquemada, did their utmost, not to confirm the Maranos in their new faith, but to destroy them and to deprive them of their property. On June 19, 1488, the tribunal of Valladolid held its first auto da fé, at which 18 persons who had openly confessed Judaism were burned alive. The first inquisitors at Segovia were Dr. de Mora and the licentiate De Cañas; and the first victim to be publicly burned was Gonzalo de Cuellar, whose property to the amount of 393,000 maravedis was confiscated by the state treasury. Involved in the process against him were his Jewish relatives, Don Moses de Cuellar, the latter's son Rabbi Abraham and his brother, of Buytrago, as well as Juan (Chalfon) Conbiador (= "changer") and Isaac Herrera, both of Segovia ("Boletin Acad. Hist." xxiii. 323 *et seq.*). At Avila the first victims were the Francos, who were accused of having murdered the child La Guardia. Between 1490 and the end of the century more than 100 persons were burned at Avila as "Judios" or Judaizers, the majority being natives of Avila, with a few from Arevalo, Oropesa, and Almeda; 70 were punished otherwise (see lists of the condemned in Fita, *l.c.* i. 51 *et seq.*).

Torquemada accused even bishops who were of Jewish descent, as Juan Arias Davila, Bishop of Segovia, and Pedro de Aranda, Bishop of Calahorra. During his term of fifteen years he condemned more than 8,000 Jews and Maranos to be burned alive, and more than 6,000 in effigy. His successor, the scholarly Dominican Diego Deza, the friend and patron of Columbus, was equally cruel, condemning many Maranos. On Feb. 22, 1501, a great auto da fé was held at Toledo, at which 38 persons were burned, all of them from Herrera. On the following day 67 women of Herrera and Alcocen were burned at Toledo; a few days previously about 90 Maranos of Chillon were burned at Cordova; and on March 30, 1501, 9 persons were burned at Toledo, while 56 young men and 87 young women were condemned to life imprisonment. In July of the same year 45 persons were burned at Seville, among them a young woman 25 years of age, who was considered a scholar and who read the Bible with her fellow sufferers ("Boletin Acad. Hist." xl. 307 *et seq.*; "R. E. J." xxxvii. 268, xxxviii. 275). Diego Deza, of Jewish descent on his mother's side, despite his cruelty to the Jews, was himself accused of Judaizing. As he was continually ill, Juan, Bishop of Vigue, was appointed grand inquisitor of Aragon, and Francisco de Ximenes, Archbishop of Toledo, was appointed grand inquisitor of Castile, even during Deza's lifetime.

Diego Rodriguez Lucero.

Deza's most pliable tool was Diego Rodriguez Lucero, the inquisitor of Cordova, who enjoyed the special favor of Ferdinand and Isabella. For his espionage and confiscations he received from them "ayudas de Costa" to the value of 20,000 and 25,000 maravedis. He was a monster of cruelty and committed so many atrocities that Gonzalo de Avora wrote to the royal secretary Almazan on July 16, 1507: "Deza, Lucero, and Juan de la Fuente have dishonored all provinces; they have no regard either for God or for justice; they kill or steal, and dishonor women and girls to the disgrace of the Christian faith." In order to curry favor with King Ferdinand, Lucero brought accusations against all persons suspected of being of Jewish blood, regardless of their station in life, and extorted confession on the rack. One of these victims was the young Archdeacon de Castro, whose mother was of an old Christian family, while his father was a Marano; his revenues, amounting to 300,000 maravedis, were divided among Lucero, Cardinal Carvajal, the royal treasurer, and the king's secretary. A bachelor of divinity, Membreque by name, was accused of having publicly preached on the doctrines of Judaism, whereupon Lucero procured a list of the persons who had listened to his sermon, and all of them, 107 in number, were burned alive.

Attempts to Check Lucero.

No one was sure of his life. The prisons were crowded, and large numbers of prisoners were taken to Toro, the seat of the supreme council of the Inquisition. Lucero's principal object was the confiscation of property, as the Bishop of Cordova and many dignitaries of the city stated in a complaint against him which they sent to the pope. The most prominent persons of Cordova requested the inquisitor-general Deza to depose Lucero; and an appeal was made to Queen Juana and her husband, Philip of Austria, who then lived in Flanders. On Sept. 30, 1505, Philip and Juana addressed a cedula to Deza, in which they sharply criticized Lucero's proceedings and suspended the Inquisition until their arrival in Spain. Though this missive was disregarded, Philip's coming filled the Maranos with new hope. At Rome they had bought the Curia; and they had offered 100,000 ducats to King Ferdinand during his sojourn at Valladolid if he would suspend the Inquisition until the arrival of the young couple. At first matters looked very bright for their attempts, and Lucero's conduct was the object of an investigation. Unfortunately, Philip died suddenly, and Lucero, now emboldened, asserted that most of the knights and nobles of Cordova and other cities were Judaizers, and had synagogues in their houses. The highest dignitaries were treated by him like "Jewish dogs." He accused the pious Hernando de Talavera, Archbishop of Granada, who had Jewish blood in his veins, and his whole family, of Judaizing. His relatives were imprisoned, and he himself, who once had been the confessor of Queen Isabella, was compelled with many other converts to go barefoot and bareheaded in procession through the streets of Granada. The exposure brought on an attack of fever, and he died five days later.

Ferdinand, who reascended the throne after Philip's death, was obliged to dismiss Deza, in order to stem the movement against the Inquisition at Cordova; and Ximenes, Archbishop of Toledo, was appointed inquisitor-general in his place (June, 1507). The supreme council of the Inquisition, headed by Ximenes, decided in May, 1508, to imprison Lucero; and he was taken in chains to Burgos and confined in the castle there. The "Congregacion Catolica," consisting of the most pious and learned bishops and other high ecclesiastics of the whole country, was commissioned to investigate the charges against Lucero, and at a solemn session held at Valladolid Aug. 1, 1508, it gave orders for the liberation of all those imprisoned on the charge of Judaizing (Henry C. Lea, "Lucero, the Inquisitor," in "Am. Hist. Review," ii. 611-626; Rios, "Hist." iii. 483 *et seq.*).

Attitude of Charles V.

The grand inquisitor Cardinal Ximenes de Cisneros was not more tolerant toward the Maranos than his predecessor had been; he caused many to be burned and many thousands to be punished by forcing them to perform various acts as penance. A few years after his death the victims of incessant persecution, profiting by the opposition of Castile to the young Charles I. (afterward Emperor Charles V.), sent a deputation, consisting of the most prominent Maranos, to King Charles in Flanders, requesting him to restrict the powers of the Inquisition and to have testimony heard in public. As an inducement to the king they offered him a very large sum, said to have amounted to 800,000 gold thalers. In order to win over the Curia, Gutierrez sent his nephew, Luis Gutierrez, to Rome, where other converts, among them Diego de las Casas and Bernaldino Diez, were working for them. The tolerant Pope Leo X. granted them a bull such as they desired, and which some persons claim to have seen in a Spanish translation. As soon as Charles heard of the intended bull, he made every effort to prevent its publication. He sent word to Leo X. by his envoy Lope Hurtado de Mendoza that the complaints of the converts as well as the expostulations of a few Spanish prelates and of misinformed or interested persons deserved no credit, and that the inquisitor-general for Castile, Adrian, formerly Bishop of Tortosa, who had been appointed May 4, 1518, was much more inclined to moderation than to severity. Furthermore, he stated that the converts had sent a complaint to him against the servants of the Inquisition, and had offered to him, as formerly to his grandfather, a large sum to restrain the tribunal. Moreover, Charles affirmed that under no conditions would he allow a bull restraining the Inquisition to be published in his kingdom. The pope acceded to Charles's demand, issuing the brief of Oct. 12, 1519; and the Inquisition pursued its course unchecked ("Boletin Acad. Hist." xxxiii. 307 *et seq.*; "R. E. J." xxxvii. 269 *et seq.*). Nevertheless, Charles would have restrained the Inquisition in his dominions had not his chancellor Selvagio, who advocated the plan, died. After his death Charles became an ardent protector of the Inquisition. Down to 1538 there were tribunals at Seville, Cordova, Jaen, Toledo, Valladolid, Calahorra, Llerena, Saragossa, Valencia, Barcelona, Cuenca, Granada, Tudela, and at Palma in the Balearic Isles, where the first auto da fé was held in 1506, and 22 Judaizers were burned in effigy. Several Jews were burned alive in 1509 and 1510, and 62 Judaizers were burned in effigy in the following year.

Under the Philips.

The cruel Philip II. favored the Inquisition. One of his grand inquisitors was Fernando de Valdes, formerly Archbishop of Seville, who was unsurpassed for his cruelty. The Cortes in vain repeatedly remonstrated against the terrible abuses of the tribunals and demanded that they be restricted. Philip III. was very weak, and during his reign the Inquisition proceeded still more shamelessly after the unsuccessful attempt of the Duke de Olivares to check it. Under this king as well as under his successor, Philip IV., Jews were burned throughout the realm; every tribunal held at least one great auto da fé each year. The largest number occurred in Andalusia, at Seville, Granada, and Cordova. The fanatical populace gathered in greater multitudes at the autos than at theaters and bull-fights. Every auto was like a great popular festival, to which the knights and representatives of neighboring cities were solemnly invited, the windows of the houses nearest to the quemadero being reserved for them. Great autos were held at Cordova on Dec. 3, 1625; May 3, 1655; and June 29, 1665. Among the large number burned at the first of these was Manuel Lopez, who obstinately resisted all attempts at conversion. At the last-mentioned auto the city spent, according to the bills preserved in the municipal archives, not less than 392,616 maravedis for food served to the inquisitors and their servants, the dignitaries, knights, and invited guests. The auto lasted from seven in the morning till nine at night; and 55 Judaizers were burned, 3 of them alive. In addition 16 were burned in effigy. Under Philip IV. a tribunal was instituted at Madrid, the new capital, and on July 4, 1632, the first auto was held for Judaizers in celebration of the delivery of Elizabeth of Bourbon. One of the largest autos at Madrid took place on June 30, 1680, in the presence of King Charles II. and his young wife. In the previous year, between May 6 and May 28, five autos had been held at Palma, at which 210 "Chuetas" (or Maranos) were condemned to imprisonment for life; and on May 6, 1691, 25 Chuetas were burned there.

Philip V. took the Inquisition under his especial care. During the forty-six years of his reign it celebrated its greatest triumphs. Every tribunal held one and sometimes two or three autos a year for Judaizers. In 1722 three autos were held at Seville, and two each at Murcia and Cuenca; in 1723 three were held at Granada, and two each at Valladolid, Toledo, and Cuenca. During the reign of Philip V. 1,564 persons were burned alive and 782 in effigy, and 11,730 were sentenced to various punishments, ranging from imprisonment for six months to imprisonment for life. Nine-tenths of this number were accused of Judaizing.

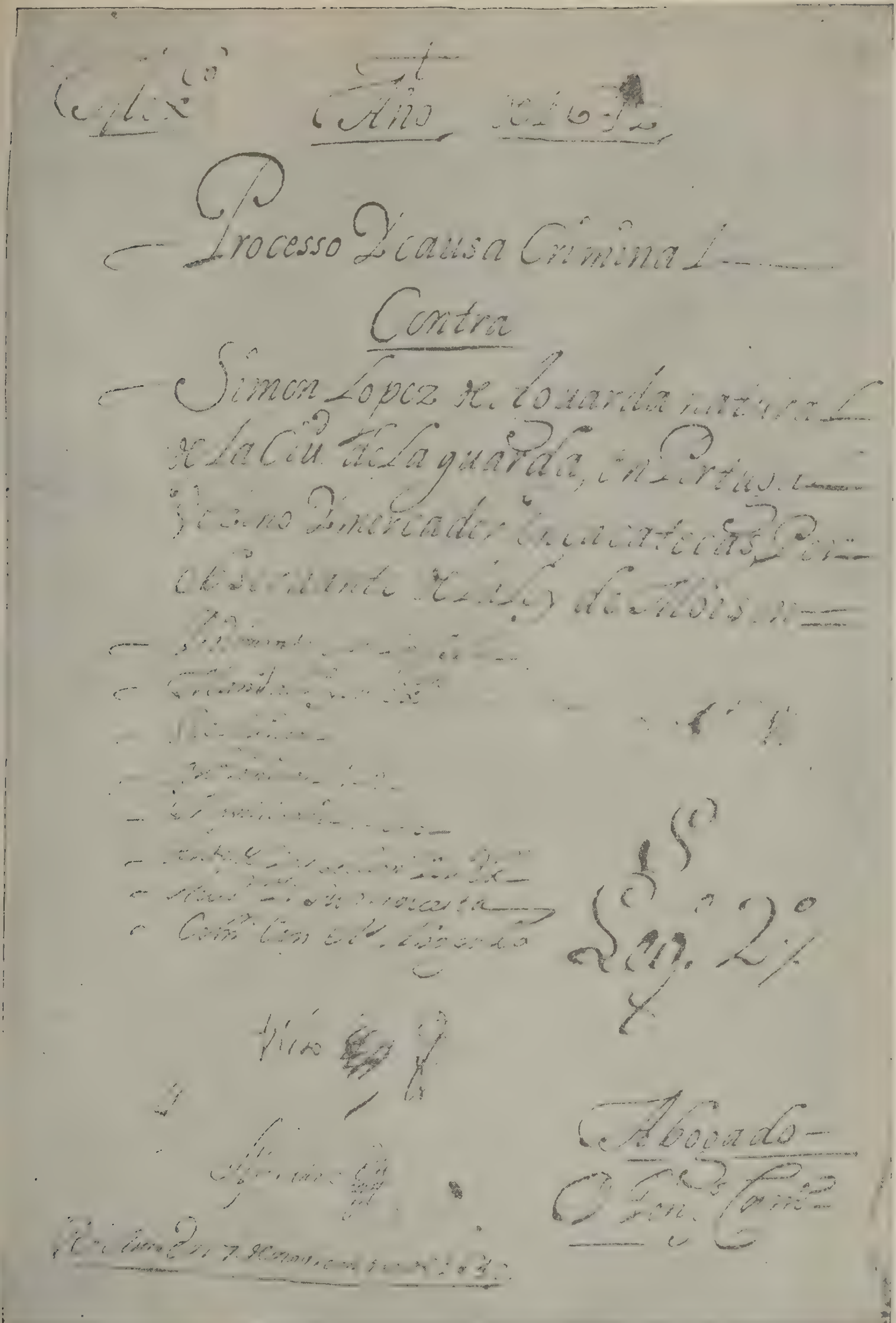
Under Ferdinand VI. and Charles III. the power of the Inquisition was more and more restricted. Judaizers were no longer burned; and the terrible auto da fé became less frequent. King Joseph Bonaparte abrogated the Inquisition in 1808, and the Cortes condemned it in 1813; but, to the astonishment of both nations and rulers, Ferdinand VII. reinstituted it. Not until 1834 did the tribunals of the Inquisition disappear completely from Spain; in 1835 its property was devoted to the payment of the public debt. Through the Inquisition Spain was depopulated and impoverished.

In America.

After the discovery of the New World, Spain introduced the Inquisition into her American colonies, and proceeded against the Maranos and Jews who had sought refuge there. One of the first to be condemned by the Inquisition at New Española was Diego Caballero, the son of Neo-Christians from Barrameda. The Inquisition was introduced into Mexico in 1571; and three years later the first auto da fé was held. Between 1574 and 1593 nine autos were held there. At one held Dec. 8, 1596, 60 persons appeared in the sanbenito, and more than 100 at the auto of March 25, 1602. In 1608 Jorge de Almeida was excommunicated "in contumaciam," and in 1645 the young Gabriel de Granada was sentenced (Cyrus Adler, in "Publications Am. Jew. Hist. Soc." iv. 29 *et seq.*; "Trial of Gabriel de Granada," ed. C. Adler, *ib.* No. vii.). In 1646 and the following years autos continued to be held in Mexico; at the first two of these, 71 persons, mostly Judaizers, appeared; at the auto of March 13, 1648, 48 persons, among them Anna Xuarez; and in 1649 many Judaizers were either readmitted to the Church or burned in effigy. In 1659 Diego Diaz and Francisco Botello suffered at the stake as faithful Jews (A. de Castro, "Historia de los Judios en España," p. 214; Puigblanch, "Inquisition Unveiled," p. 106).

There were also tribunals at Lima and Carthagena. One of the first victims at Lima, about 1581, was the physician Juan Alvarez of Zafra, who, together with his wife, children, and father, was burned as a confessor of Judaism. A few years later a similar fate befell Manuel Lopez, also called "Luis Coronado." A great auto da fé was held at Lima Jan. 23, 1639. Of the 63 Judaizers who then appeared 11 (and these were the wealthiest) were burned. Among the martyrs for Judaism on that day were the physician Francisco Meldonado de Silva, also called "Eli Nazareno," and Diego Lopez de Fonseca. At the same time the physician Thomas (Isaac) Tremiño (Trebiño) de Sobremonte was burned at Lima, or, according to another source, at Mexico. In all, 129 autos da fé were held in America; and in the period between 1581 and 1776, 59 persons were burned alive, and 18 in effigy.

The Inquisition was not introduced into Portugal until after many struggles. John III. (1521–57), possessed of the most intense hatred for the Neo-



Año 1642

Processo de causa Criminal

Contra

Simon Lopez de Losarda natural
de la Ciud. de la guarda, en Portug.
vecino y mercader [illegible] Por
observante de la ley de Moises.

[illegible]

Leg. 2°

Abogado

TITLE-PAGE OF PROCESS OF INQUISITION OF MEXICO AGAINST SIMON LOPEZ, 1642.

(In the possession of E. Nott Anable, New York.)

Introduction into Portugal.

Christians, began to intrigue for its establishment in his dominions. He was supported in his schemes by Queen Catherine, a granddaughter of Isabella the Catholic, and especially by a converted Jew named Henrique Nunes, who represented to the king that the greater part of the Neo-Christians were still Jews at heart, and who strongly urged the institution of the tribunal.

A further stimulus to the introduction of the Inquisition was the appearance of the young Portuguese visionary David Reubini, who, after circumcision, called himself Solomon Molko (Malcho) and the impressionable Diogo Pires, who was so powerfully influenced by Molko. The Maranos, trusting in the Messianic redemption proclaimed by Molko, ventured in their enthusiasm to rescue a few women from the clutches of the Spanish Inquisition. Enraged at this, Selayo, the inquisitor of Badajoz, wrote to the king (March 30, 1528), beseeching him to follow the example of the neighboring country and to extirpate the Neo-Christian heretics, root and branch. At the same time, the Maranos in Gouvea were falsely accused of having desecrated an image of the Virgin and were subjected to other groundless charges. The king, influenced by these facts as well as by the continued urging of the young queen and of "other powerful lords," as stated in a memorial of the Neo-Christians to the pope, was finally induced to adopt the plan for the introduction of the Inquisition. But Jews were burned in Portugal even before the introduction of the Inquisition. To the great delight of the populace, who arranged for a bull-fight to celebrate the event, the Bishop of Ceuta, a former Franciscan, caused five Maranos who had observed the Mosaic law to be publicly burned in Olivença, which town belonged to his diocese.

John III. Seeks to Introduce It.

The king, in spite of the dissuasion of the noble Bishop Fernando Coutinho of Silves and of Diogo Pinheiro of Funchal, applied to the pope for permission to introduce the Holy Office. In the spring of 1531 the king commissioned Bras Neto, his ambassador at the Curia, to obtain from Pope Clement VII. as quickly and secretly as possible a bull to this effect. At first Bras Neto encountered great opposition; for Cardinal Lorenço Pucci openly declared that King John's chief aim was, as had been that of Ferdinand and Isabella, to get possession of the Maranos' property. Pucci, however, died shortly after, and the bull "Cum ad Nihil Magis," which gratified King John's wishes, was obtained (Dec. 17, 1531). At the suggestion of Affonso, the Franciscan Diogo da Silva, confessor of King John, was appointed grand inquisitor.

Restraining the Neo-Christians.

But it was a far cry from the papal decree to the actual establishment of the Inquisition. Da Silva, who had been appointed grand inquisitor, refused to accept the position, which he detested. In the meanwhile the Neo-Christians, who were kept informed of the progress of affairs by friends in Rome, made preparations to emigrate, although a law issued by John on June 14, 1532, sought to make it impossible for them to leave the country. Every one who should aid or abet the Maranos in their attempt to escape was to be punished with confiscation of property, and any owner of a vessel and any captain who should transport them were to be sentenced to death.

"Bulle de Perdon" of 1533.

As it seemed to the Neo-Christians that they were destined to be killed, they determined to adopt the most extreme measures and to turn to Rome for protection. They sent to that city the talented Marano Duarte de Paz, who obtained first the suspension of the bull, then (Oct. 17, 1532) its abrogation, and finally (April 7, 1533) the bull of pardon ("Bulle de Perdon"). In this the pope pointed out that those who had been baptized by force were not to be regarded as members of the Church, and hence not as heretics; but that, on the other hand, those who had been voluntarily brought into the Church by their parents were to be regarded as Christians, and even if they had nevertheless been educated as Jews were to be treated with consideration and won over to Christianity through kindness and love.

According to this bull all Neo-Christians shared in the edict of pardon and were to be enabled to leave the country with their property. Disregarding the threats of ban and excommunication, John prevented the publication of the bull; and he employed every means to have it repealed. He sent D. Henriquez de Menezes as ambassador extraordinary to Rome. With the aid of Cardinal Santiquatro, Menezes finally succeeded in having the matter investigated by a new commission, consisting of Cardinals Campeggio and De Cesis, in whose knowledge and integrity the pope had full confidence, of Santiquatro and of the Portuguese ambassador. As a result of their report Clement issued a new and much more energetic brief (April 2, 1534), and a few months later (July 26) another brief to the nuncio in Lisbon, ordering him to publish the bull of April 7, 1533, without delay and to effect the liberation of all imprisoned Maranos.

Continued Struggles.

Under Clement's successor, Paul III., a friend to the Jews, the struggle concerning the Inquisition in Portugal was continued. King John, in whose interest the Spanish ambassador at Rome, Count de Cifuentas, and Cardinal Santiquatro were active, left no means untried to induce the pope to repeal the bull of his predecessor. At the same time the representatives of the Neo-Christians, Duarte de Paz and Diogo Rodriguez Pinto (who joined De Paz later), were not idle. Paul decided in Nov. (3 or 26), 1534, that for the present the "Bulle de Perdon" should not be published. He then submitted the matter for further careful investigation to a commission consisting of theologians and jurists, among whom were Cardinals Hieronymo Ghenucci, author of a work in defense of the Neo-Christians, and Jacobo Simonetta, one of the most learned men in the Curia. The majority of this commission expressed itself in favor of the Neo-Christians. At the same time the papal nuncio in Lisbon informed the Curia that the "Bulle de Perdon" had been published throughout the land, but that the king not only refused to liberate those imprisoned for their religious belief, but had made new arrests and had renewed

(June 14, 1535) for three years the law of July 14, 1532, prohibiting emigration.

With John, as with his father Manuel, the chief concern was the property of the Maranos; and for this reason neither father nor son wished them to leave the country. The former desired to baptize them; the latter, to burn them. Knowing this, the pope issued the humane brief of July 20, 1535, in which every one, on pain of excommunication, was forbidden to hinder the emigration of the Maranos. Soon after the issue of this brief the pope made a proposition to King John—it is said on the advice of Diogo Rodriguez Pinto—to grant pardon to all Neo-Christians, even to those imprisoned, and to permit them to leave the country within a year. In case he did this, the pope would permit the king to introduce the Inquisition in the way he desired. John, however, would listen to no concessions of this sort.

Bull of Oct. 12, 1535.

Tired of these endless negotiations, Paul issued (Oct. 12, 1535) a new and decisive bull, similar to the "Bulle de Perdon" of April 7, 1533, in which he suppressed all suits brought against the Neo-Christians, canceled every confiscation of their property, and annulled all sentences against them without regard to place of residence or to any avowals made by them. In short, he declared all Neo-Christians of Portugal to be free. This bull was published in all parts of the country, the king being unable to prevent it. The whole Christian population of Portugal feared the anger of Rome. John, and still more eagerly the Infante Affonso, hastened to liberate the imprisoned Maranos, especially those who had a recommendation from Rome ("Bullar. Roman." ed. Cherubini, i. 712 *et seq.*; Herculano, "Da Origem . . . da Inquisição," ii. 143 *et seq.*).

It was said that the pope was willing to sanction the institution of a tribunal for matters of faith on the following conditions: namely, that the Inquisition should not be an independent institution; that the evidence of servants, low persons, or convicts should not be received; that the testimony of witnesses should not be kept secret; that the prisons should be kept open; that suits should not be brought against deceased persons; that the property of heretics should not fall to the state treasury, but to the heirs of the condemned; and that appeal to the Curia should be permitted (Sousa, "Annæs," p. 459; Herculano, *l.c.* ii. 107 *et seq.*). The hatred of the king toward the Maranos and his greed were too great to permit him to assent to any such conditions. In order to attain his end he turned to his brother-in-law, Emperor Charles V., to secure his intervention with the pope. Accordingly, when Charles entered Rome (April, 1536) as victor over the Turks, he asked the pope as a special favor to grant John's demand. Paul, however, refused, saying that the Maranos of Portugal, who had been forcibly baptized, could not be regarded as Christians.

Meanwhile Duarte de Paz had been disposed of —not without the knowledge or the connivance of King John—and unfortunately the enormous sums which he had promised the Roman Curia could not be raised by the Neo-Christians. In vain did the nuncio Della Ruvere negotiate with the rich Maranos in Evora; he also put himself in communication with the wealthy Diogo Mendes, who had already made so many pecuniary sacrifices for the sake of his fellow sufferers. Paul could not long withstand the violent demands of the emperor. The Portuguese ambassador at Rome, Alvare Mendes de Vasconcellos, pressed for a settlement of the affair; and on May 23, 1536, the pope issued a bull in which the establishment of the Inquisition in Portugal was definitely announced and by which the bulls of April 7, 1533, and Oct. 12, 1535, were wholly repealed (Aboab, "Nomologia o Discursos Legales," p. 293, the text of which is followed by Manasseh b. Israel, "Humble Addresses," p. 15, in Lucien Wolf, "Menasseh ben Israel's Mission to Oliver Cromwell," p. 95; Sousa, *l.c.* p. 397; *idem*, "Provas," ii. 713 *et seq.*). Paul III., however, imposed, for the first three years, the conditions that the procedure customary in civil courts should be observed; that the names of the accusers and witnesses should not be concealed from the unfortunate Neo-Christians; and that during the first ten years the property of the condemned should be secured to their nearest relatives. John ostensibly acceded to these conditions.

Bull of May 23, 1536.

Before the Inquisition began its activity, the humane inquisitor-general Diogo da Silva, who had been recommended by Paul, promulgated a manifesto in which all Maranos were required within thirty days to make a complete confession of faith, under promise of full pardon. Before the thirty days had expired two of the most influential Neo-Christians of Lisbon, Jorge Leaõ and Nuño Henriquez, entered into negotiations with the Infante Louis, the king's brother, for an extension of this period to one year. All the representations, however, of the Infante and the advice of the most important statesmen were disregarded by the king. Thereupon, the "representatives of the Jewish nation," as they are called in documents of the time, appealed from the pope "ignorant of the true state of affairs," as they put it, to the pope whom they would acquaint with the real facts; and they tried to get from him a repeal of the bull of May 23. They declared openly:

> "If your Holiness should disregard the petitions and the tears of the Jewish nation, which we do not indeed expect, we hereby swear before God and before your Holiness with loud lamentations, and we solemnly declare before the whole world, that, since no place has been found where we have been admitted among Christians and since we, our honor, our children, our flesh and blood, have been persecuted, though we have tried to abstain from Judaism, if hereafter tyranny does not cease, we will do that which not one of us would otherwise have thought of; namely, we will return to our Mosaic religion and will abandon Christianity, through the teachings of which we have been forced to take this step.
>
> "We solemnly declare this, in the face of the cruelty to which we are sacrificed; we will make use of the right assured to us by your Holiness, by the cardinal protector, and by the ambassadors of Portugal, and we will all leave our old homes to seek safety and protection among less cruel peoples" (see the memorial in Herculano, ii. 182).

The Maranos were aided considerably in their struggle against the Inquisition by the nuncio Della Ruvere, who pictured the cruel procedure of King John in the darkest colors, and succeeded in persuading the pope to entrust the bull of May 23, 1536,

Further Negotiations.

to a commission for investigation. This commission consisted of Cardinal Ghinucci, Jacobacio, and Cardinal Simoneta. A new nuncio, Hieronymo Ricenati Capodiferro, was sent to Portugal with directions to protect the Neo-Christians and to see that the king punctiliously fulfilled his agreement. In consequence of complaints from Maranos concerning the inhuman treatment to which they were subjected, a brief was issued (Feb., 1537), in which the pope called upon the king, under pain of excommunication, no longer to oppose the emigration of Neo-Christians. It also authorized every one to give the accused help and support. Capodiferro, who was not proof against gifts of money, liberated the Maranos from the dungeons of the Inquisition and helped them to escape to Turkey and to Barbary. In spite of a grand inquisitor and all the machinery for persecution, the efforts of the nuncio practically put a check upon the Inquisition, and the Neo-Christians for a short time enjoyed repose, from which they were aroused by a remarkable incident.

The Lisbon Placard.

In Feb., 1539, placards were found on the doors of the cathedrals and churches of Lisbon, with the words: "The Messiah has not come. Jesus was not the true Messiah." The king and Capodiferro offered rewards of 10,000 (and 5,000) crusados for the discovery of the author of this proclamation. The Maranos, in order to divert suspicion from themselves and to escape the popular fury, posted the following proclamation on the cathedral door: "I, the author, am neither Spaniard nor Portuguese, but an Englishman; and if instead of 10,000 you should offer 20,000 escudos, you would not discover my name." Nevertheless the author was detected in the person of a Marano by the name of Manuel da Costa. Stretched on the rack he confessed everything; and after both his hands had been cut off he was publicly burned in Lisbon. The mild treatment of the Neo-Christians again ceased. The weak and lenient Diogo da Silva was removed; the Cardinal-Infante Henrique, a brother of the king, was appointed grand inquisitor; and the fanatical John of Mello and the immoral John Soares were made inquisitors. In order to win over the Curia, King John sent as ambassador to Rome the unprincipled Pedro Mascarenhas, who, by means of money gifts and promises, enlisted the cardinals on his side. Only the pope remained immovable. He insisted on the recall of the newly appointed inquisitor-general, and, influenced by reports concerning the cruelty of the tribunal, he issued a new bull Oct. 12, 1539, ordaining that the names of the accuser and of the witnesses be told to the accused; that false witnesses be punished; that no one be arraigned on the ground of statements made on the rack; that a commutation of punishment to a loss of property be not allowed without the consent of the condemned; and that appeal to Rome be always permitted.

Bull of Oct. 12, 1539.

This bull remained a dead letter, and John carried on his work with the greatest energy. In a communication to his ambassador, Mascarenhas, he offered to renounce all claim to the property of the condemned for ten full years, if the pope would grant the Portuguese Inquisition the same independence which that of Spain possessed. Scarcely had the ambassador given this letter to the pope, when Hector Antonio, brother of Diogo Antonio, who had come directly from Portugal, brought a complaint concerning the inhuman procedure of the Cardinal-Infante.

First Portuguese Auto da Fé.

The bull of Oct. 12, 1539, was never published. D. Henrique, who was hated by the pope, remained grand inquisitor; and the Holy Office developed an ever greater activity. The first tribunals were established in Lisbon, Evora, and Coimbra. The tribunal in Lisbon, the first inquisitor of which was John of Mello, celebrated its first public auto da fé Oct. 23, 1541. Among those burned was Gonçalo Bandara, a shoemaker who had proclaimed himself a prophet. A few months later the tribunal in Evora, the authority of which extended over Alemtejo and Algave, held its first auto da fé. There the first to suffer death at the stake were David Reubeni and Luis Dias, who had called himself the Messiah and who had imposed upon many Neo-Christians, among them the body-physician of D. Affonso, brother of the Cardinal-Infante.

The prisons of the Inquisition filled rapidly, and pyres burned in many places. The Maranos, bitterly disappointed in their expectations, tried only to limit the power of the tribunal and to have another nuncio sent to Portugal for their protection. To these ends they placed large sums at the disposal of their representative in Rome, Diogo Fernandez Neto. Neto had gained a powerful supporter in Cardinal Parisio, who during his residence in Bologna in the second and third sessions of the "Consil pro Christianis Noviter Conversis" had demonstrated "by reason and law, that considering they [the Jews] were forced to accept baptism and were not converted willingly, they had not fallen, nor do they fall, under any censure" (Aboab, *l.c.* p. 93; Manasseh ben Israel, *l.c.* p. 96). Although Neto had offered to make the pope a present of 10,000 crusados and to give the nuncio 250 crusados every month, and although the pope was strongly urged to take the step by Cardinals Parisio and Carpi, it was only after a stormy debate between the pontiff and the Portuguese minister De Sousa that the pope resolved to appoint a new nuncio. He chose Luis Lippomano, Bishop of Bergamo. Lippomano had not yet reached Lisbon when a remarkable incident occurred, which was exploited by King John to his own advantage. Letters were seized which seriously compromised the agents of the Maranos, the new nuncio, and even the pope himself.

The situation of the Maranos was now hopeless. The hands of the nuncio were tied: he could do nothing for them. Their agent, Neto, languished in prison; the majority of the cardinals, with P. Caraffa (the future Pope Paul IV.) at their head, sided with the king. The Neo-Christians, who had nothing more to lose, then sent to Rome new agents who by large gifts succeeded in winning back many cardinals to their cause. In order to refute the false reports of the Portuguese court and its agents, they in 1544 caused a comprehensive memorial to be prepared at Rome and given to the vice-chancellor, Alexander Farnese, who was friendly to the Jews and was at that time the most influential personage in the Curia.

This memorial, provided with forty-four supplements and containing an enumeration of all the trials and persecutions that the Maranos had suffered from their enforced baptism in 1493 up to the time of the memorial, exists in manuscript ("Symmicta Lusitania," xxxi., xxxii.), in the Bibliotheca da Ajuda and in the Borghesi library at Rome. Herculano, *l.c.* iii. 109 *et seq.*, gives several extracts from it.

Cruelties Perpetrated at Lisbon.

The tribunals proceeded with the greatest cruelty even before the Inquisition was sanctioned. The court at Lisbon, to which all the other courts of the country were subordinate, was presided over by the inquisitor-general John of Mello, the most implacable enemy of the Neo-Christians. The unfortunates, who languished in underground dungeons, had their limbs wrenched off; they were bastinadoed; the soles of their feet were cut open, the cuts were smeared with butter; and their bodies were then held over the flames. The inquisitor in Coimbra was the former bishop of S. Thomas, a Dominican who hated the Neo-Christians with inhuman hatred; and his nephew, a lad of sixteen who could not even write, was his secretary. A rich Marano from Porto, Simon Alvares, who had settled in Coimbra with his wife and children, was imprisoned by the Inquisition after nine years' residence in the city. His little daughter, scarcely ten years old, was placed in front of a brazier of glowing coals and was told that if she did not at once confess that her parents had struck a crucifix in Porto, her hands would be burned off immediately. In her utter fright the innocent child confessed. Alvares and his wife were burned.

The activity of the Inquisition in Coimbra quickly spread over the province of Beira. It sent its agents to Trancoso, of which the richest inhabitants were Neo-Christians, most of whom fled to the mountains. Thirty-five persons, the old and sick, who had been unable to escape, were arrested and thrown into the prisons of the Inquisition. The first inquisitor in Evora was Pedro Alvares de Paredes, a Castilian who had been inquisitor in Llerena, but had been dismissed on account of various irregularities. He possessed a rare faculty for extorting avowals from the accused. He forged letters and read forged decisions to the prisoners, and by this means forced his victims to admit what he demanded of them. In Lamego, the home of many Maranos, the Inquisition was introduced toward the end of 1542, to the indescribable joy of the populace. At the sight of the officers of the Inquisition the Neo-Christians were filled with such terror that most of them fled to Tras-os-Montes, but they were brought back to Lamego. A little later Porto also received a tribunal. The bishop of the diocese, Balthasar Limpo, a Carmelite, was the inquisitor, and he waged a war of complete extermination against the Neo-Christians. Criminals and prostitutes were hired to testify against them. A veritable monster was a certain Francisco Gil, who went about his business of capturing Maranos very craftily. The number of imprisoned Neo-Christians became so large that the jails of the Inquisition could not hold them. In Lisbon the Estaõs, situated on the Rocio place, and several public buildings were utilized as prisons. Seven or eight girls and women were often stretched on the rack in one day. The description which the above-mentioned memorial of the Neo-Christians gives of the cruel procedure of the Portuguese Inquisition in the early years of its unnatural existence wholly agrees with the account of S. Usque in his "Consolaçam," p. 202a. But the efforts of the Neo-Christians finally proved effective. Paul III. once more opposed the deeds of violence and excesses of the Portuguese Inquisition. In place of the weak Lippomano he appointed a new nuncio, Cardinal Ricci de Monte Policiano. King John, however, allowed the new nuncio to enter Lisbon only after a long interchange of communications between the Portuguese court and the Curia (Sept., 1545). The decisiveness of Ricci, who sternly rebuked the Cardinal-Infante, the king, and the prelates for the inhuman procedure of the inquisitors, caused the fight between John and the Curia to be renewed, and fresh cause for strife was furnished by the bull of Aug. 22, 1546, which prolonged that of May 23, 1536, for a twelvemonth and prohibited the confiscation of the property of Neo-Christians for ten more years. The king, although at first not a little angered over this bull, became in the end more submissive. Four of the most prominent Maranos were entrusted by him with a commission to define the conditions under which their fellow believers and sufferers would submit to a religious tribunal. They prepared a document, presented to the king in Jan., 1547, in which they demanded that the long-decreed pardon should be put into effect; that the severe procedure of the Inquisition should be mitigated; and that the names of accusers and witnesses should be communicated to the accused.

Bull of Aug. 22, 1546.

Memorial of the Neo-Christians, Jan., 1547.

> "If we should be granted peace," it says, "all Neo-Christians who are now in the country would stay here and those also who are wandering in Galicia and Castile, and many of those who have already settled in Flanders, Italy, and other lands would return; they would establish business houses and resuscitate the commerce, which is now prostrate. . . . The severity of the Spanish Inquisition ought not to be taken as a model. The Portuguese resolve to leave home more quickly; it would be in vain to forbid them to emigrate. Experience has shown how readily they abandon property and everything else and with what fearlessness they defy every danger in order to escape from their birthplace. Without moderation and tolerance few of us will remain in the country. Even in Castile we are not ill treated until we have been found guilty of some crime. . . . To this extent our fellow believers exposed themselves to the dangers of the Inquisition and nevertheless how many escaped from Spain? At present those who flee from Portugal are hospitably received in the different Christian states and are protected with especial privileges, which we formerly did not dare to expect. This, Sire, is our attitude."

This plan proposed by the Neo-Christians was laid before the inquisitors for approval; but they would hear of no concessions. In order to bring the question to a final settlement the Curia resolved to proclaim a general pardon for all Maranos who should publicly confess their adherence to Judaism, and at the same time to order the king to grant them

Submission of the Curia.

a year in which to take their free departure from the kingdom. But to these proposals John would not agree on any conditions. The pope, unable to hold out any longer, finally submitted, although with a heavy heart. Ugolino, a nephew of Cardinal Santiquatro, was sent as commissioner extraordinary to transmit three bulls—(1) for the institution of the Inquisition, (2) the one of pardon (May 15, 1547), and (3) that suspending the privileges granted—to the king and, according to his instructions, to the "chefes da nação," the representatives of the Neo-Christians. (All of these bulls—dated before July, 1547—are preserved in manuscript in the national archives at Lisbon.) This ended the twenty years' struggle. The Inquisition in Portugal had been held in check by the expenditure of enormous sums by the Neo-Christians; and the king finally bought it from Rome by means of still greater sums. As a reward for the cardinals' efforts, several of them received rich preferments and considerable pensions. Cardinal Farnese, the last to be won over by the king, received the bishopric of Viseu, which was taken away from Miguel da Silva; and Santiquatro was given an annual pension of 1,500 crusados.

Recantation of Neo-Christians, 1548.

On July 10, 1548, the pardon was published in the Cathedral of Lisbon, and soon afterward the general recantation of the Neo-Christians took place in front of the Church of the Hospitalers. The prisons of the tribunals in Lisbon, Evora, and Coimbra were emptied for a time; and the activity of the tribunals of Porto, Lamego, and Thomar came to an end forever. About 1,800 persons were set free (Herculano, "Da Origem," iii. 304 *et seq.*; "Historia da Inquisição," p. 5; Aboab, *l.c.* p. 293; "Münchener Gelehrt. Anzeigen," 1847, No. 79).

After a few years the Inquisition resumed its operations. The Neo-Christians were remorselessly arrested and stretched upon the rack. They enjoyed a short respite during the reign of Sebastian, who allowed them, in return for the enormous sum of 225,000 ducats, to leave the country, and released them for ten years from confiscation of their property. Much more cruel was the procedure of the Cardinal-Infante Henrique, who caused many Maranos to be burned to death. Under his rule they were so sorely oppressed that they complained to the pope, although in vain.

General Pardon of 1604.

After the death of D. Henrique, Portugal fell under Spanish rule, and the Inquisition celebrated its greatest triumphs. On Aug. 3, 1603, a grand auto da fé was held on the Praça Ribeiro in Lisbon, in presence of the viceroy. The Franciscan Diego de la Assencion, who had been convinced of the truths of Judaism by reading the Bible, was burned, together with Thomar Barocas and other persons who sacrificed themselves for their faith. A year later Philip III., in return for the payment of a large sum, interceded with Pope Clement VIII. in behalf of the Maranos; and in a bull dated Aug. 23, 1604, the pope granted a general pardon. As soon as the bull reached Lisbon an auto da fé of 155 persons was arranged; but the accused acknowledged their fault, and were set free (Jan. 16, 1605). Under Philip IV., Lisbon, Evora, and Coimbra had at least one auto da fé every year. At one which was celebrated in Lisbon May 5, 1624, the deacon ("diaconus") Antonio Homem, who had led divine service and preached in a synagogue in Lisbon, was burned. After an auto da fé had been held in Evora on April 1, and one in Lisbon on Sept. 2, 1629, a law was passed (Nov. 17 of that year) permitting Neo-Christians to emigrate without hindrance.

Renewed Activity Under John IV.

Attempt to Restrain the Tribunal.

King John IV., of the house of Braganza, after the liberation of Portugal from Spanish rule, had, it was claimed, the earnest intention of granting liberty to the Maranos and of stopping the Inquisition (1640); but he was prevented from so doing by the grand inquisitor Francisco da Costa. According to another opinion, the Neo-Christians offered the king a large sum of money if he would suspend the tribunal; but he decided in the negative. However this may have been, the Maranos continued to be tortured, garroted, or burned. On April 2, 1642, two very rich Neo-Christians accused of professing Judaism were burned in the presence of the queen; and on Dec. 15 (22), 1647, Isaac de Castro Tartas, a philosopher, was also burned with four other Neo-Christians, while 60 were condemned to lifelong imprisonment or other punishments. On Dec. 1, 1652, the Portuguese consul-general and author Manuel Fernandes de Villa-Real suffered death by fire in Lisbon, and on Dec. 15, 1658, 90 Neo-Christians appeared at an auto da fé, of whom 6 were burned because they kept the Jewish festivals and would not eat swine's flesh. But, as the English consul Maynard wrote to Thurloe, the secretary of state in London, "their greatest crime was the possession of wealth" ("Collection of State Papers," vii. 567). Two years later (Oct. 17, 1660), at an auto da fé in Lisbon, many Neo-Christians were burned at the stake; and on Oct. 26, 1664, no less than 237 persons appeared at an auto in Coimbra. An attempt to break the power of the tribunal was made at this time by the learned Jesuit Antonio Vieira, who was employed in the state service under John IV., and who exercised great influence over King Pedro, whose tutor he was. For some unknown reason Vieira was degraded by the Inquisition in Coimbra and condemned to prison. Set free after six months' imprisonment, he went to Rome (1669) with the intention of revenging himself on the tribunal. The Jesuit provincial of Malabar, Balthasar da Costa, during his stay in Lisbon undertook to pave the way for Vieira. In a conference with the prince regent Da Costa suggested the means by which Portugal might reconquer India. He advised the prince regent to obtain a general pardon for the Neo-Christians, who would then gladly give him the sums necessary for carrying on the war. The Neo-Christians also were not idle. They put themselves in communication with Manuel Fernandes, the father confessor of Pedro, and came to an agreement with him, of which the chief point was that the Inquisition should no longer keep them in prison nor condemn them. On the advice of Manuel Fernandes, in order to give the matter more authority, the opinions of theologians and of the Jesuits at the University of Coimbra and other colleges were obtained (1673). All spoke in favor of the Neo-Christians. Thereupon, Manuel Fernandes, at the desire of the prince regent, placed the matter before the pope in a document composed by himself; and the Neo-Christians, in accordance with the pontiff's wish, sent a representative to Rome, where Vieira was displaying great activity in their behalf. Their representative was Francisco de Azevedo, who placed abundant means at the disposal of the Jesuits and truthfully described the inhuman procedure of the Inquisition. In the light of these events, Pope Clement X. issued a bull Oct. 3, 1674, which suspended the activity of the Portuguese Inquisition and strictly prohibited every condemnation or confiscation of property.

MISERICORDIA ET JUSTITIA.

The Banner of the Inquisition at Goa.
(After Picart.)

Scarcely had this bull become known through the papal nuncio in Lisbon, when the inquisitors and a considerable portion of the Cortes, which had just assembled, urged Pedro to repress the pretensions of the Neo-Christians; and the regent insisted that everything should be restored to "its former state." To this, however, the nuncio could not and would not agree. Dissensions again arose between the Portuguese court and the Curia. The new inquisitor-general Verissimo da Alemcastro, appointed by Innocent XI., Clement's successor, refused to obey the papal command. Thereupon, the pope ordered the nuncio to proclaim again the bull of Oct. 3, 1674, and commanded the inquisitor-general to hand over to the nuncio within ten days all the documents of the tribunals. After long negotiations the Inquisition resumed its activity on the strength of the bull of Aug. 22, 1681; and on May 10, 1682, an auto da fé was held in Lisbon, the first of the new series, and the largest and most horrible in the whole history of the Portuguese Inquisition. The cruelty of the Inquisition is shown by a law of Aug. 5, 1683, according to which children of seven years and upward were to be taken away from all those who had once been placed before a tribunal (Manuel Thomaz, "Leis Extravagantes do Reino de Portugal," p. 188; Kayserling, "Gesch. der Juden in Portugal," pp. 355 *et seq.*).

In the Eighteenth Century.

Even in the eighteenth century backsliding Neo-Christians were burned at the stake in Portugal. In Lisbon, Evora, and Coimbra there were autos in 1701, 1704, and in the following years. At one held in Lisbon Sept. 6, 1705, 60 persons appeared as professors of Judaism, and the Bishop of Cranganor made a speech in which he shamefully attacked Judaism. His accusations were refuted by David Nieto, haham of London. On June 30, 1706, six Judaizers were burned in Lisbon; and on July 9, 1713, an auto da fé was celebrated in that city, at which the inquisitor Francisco Pedroso, in a speech which appeared in print, launched forth into a dogmatic admonition against Jewish faithlessness. At the same time the condemnation of a nun who was accused of being a secret Jewess was the occasion of a veritable revolt among the nuns. The tribunal in Coimbra organized an auto da fé June 17, 1718, at which more than 60 Maranos, all of them from Braganza, were condemned, and some of them, *e.g.*, Manuel Rodriguez de Carvalho and Isabella Mendes, accused of desecrating the host, were strangled and then burned (Ross, "Dissertatio Philos. Qua Inquisitionis Iniquitas Evincitur," Marburg, 1737). An apothecary from Braganza, Francisco Diaz, met a like fate in Coimbra March 14, 1723. On Sept. 1, 1739, 4 men and 8 women were condemned to death by burning, and 35 Judaizers were condemned to imprisonment for life.

The power of the Inquisition was broken by King Joseph. In 1751 he issued a decree to the effect that before trial the prosecutors of the tribunal must inform the accused of the charge against him, and of the names of the witnesses, that the accused should be free to choose his own counsel, that no verdict should be rendered without the approval of the government, and that no further auto should be held. During the great earthquake which destroyed Lisbon (Nov. 1, 1755), the building in which the proceedings of the Inquisition took place fell to the ground. A theater now occupies the site. The Inquisition was completely abolished on March 31, 1821.

In the Portuguese Colonies.

The Portuguese carried the Inquisition to their transoceanic possessions. The wealth acquired by the many Maranos who sought protection there opened up a new field for its activity, and as early as 1555 the Jesuit Belchior Carneiro tried to crush such colonists. Its chief seat was at Goa, in South India, and its first grand inquisitor, the archbishop Gaspar de Leaõ, who issued a proclamation "to the people of Israel" Sept. 29, 1565. In Brazil the Inquisition raged more fiercely than the famine or the plague. A trace of Jewish blood was considered the greatest crime. All Maranos who were found in the Portuguese colonies or on ships bound thither had to be sent back to Portugal; and if no ship was returning at the time, they were taken to Goa and held captive there until a vessel set sail for Portugal. At the auto da fé held at Lisbon on Dec. 15, 1649, 5 Judaizers of Pernambuco were burned. At Rio de Janeiro the Inquisition began its persecution of the Maranos in 1702, when Bishop Francisco da S. Jeronimo of Evora was made governor. From Rio shiploads of Maranos were sent every year to Lisbon and handed over to the Inquisition, or the reverse was the case, and Maranos in Portugal were sentenced to several years' exile in Brazil. Among those who suffered death at the stake were Therese Paes de Jesus (1720), seventy-five years old, wife of Francisco Mendes Simoẽs; Manuel Lopez de Carvalho of Bahia (1726); John Thomas de Castro (1729); and the wife of Francisco Pereira (1731). Many Maranos born at Rio de Janeiro and living there, among them Joseph Gomez de Paredes, an "estudiante de gramatica," twenty-four years of age, together with his elder brother and his sister, twenty years old, were sentenced to imprisonment for life at the auto da fé held at Lisbon Oct. 10, 1723.

PROCESSION OF THE INQUISITION AT GOA.

(After Picart.)

At Rome.

At Rome the Inquisition was first invested with the power which became so fateful to the Roman Jews by the bull "Turbato Corde," issued by Pope Clement IV. July 26, 1267, and confirmed by Gregory X., Nicolas III., and Nicolas IV. It was directed chiefly against the neophytes who returned to Judaism, and also against those Jews who had seduced the neophytes and confirmed them in their purpose. In 1299 the Jews of Rome complained to Pope Boniface VIII. that the inquisitors concealed from them the names of their accusers and of the witnesses; and the pope thereupon protected the Jews, being unwilling that they should be subjected to injustice and oppression.

The later Inquisition began under Pope Paul III., who at the beginning of his reign had protected the Spanish and Portuguese Maranos and had permitted them free sojourn in Rome. In April, 1542, he instituted the "Congregatio Sancti Officii," consisting of six cardinals; and on Sept. 4 of the same year the Franciscan Cornelio of Montalcino, who had embraced Judaism, was burned at Rome by the pontiff's order. The inflexible Pietro Caraffa, Pope Paul IV., who lived only for the Holy Office, made the Italian Inquisition the peer of the Spanish in cruelty. On April 30, 1556, he decreed that all Jews or Maranos arriving from Portugal should be immediately burned; and in the following May, 24 persons, among them seven old men—Simon ibn Menahem, Joseph Oheb, Joseph Papo, Abraham Cohen, Samuel Guascon, Abraham Falcon, and Abraham

’España—together with Solomon Yaḥya, Jacob Iozo, Moses Pazo, Solomon Pinto, Solomon Aguaes, Abraham Lobo, David Reuben, and the pious onna Majora were publicly burned at Ancona (Joeph ha-Kohen, “‘Emek ha-Bakah,” pp. 116 *et seq.*; R. E. J.” xxxi. 222 *et seq.*). After the death of Paul V. there was a riot in Rome, during which the tribual of the Inquisition was stormed, the officials malreated, the documents burned, and the prisons forcily opened. Pius V. strengthened the tribunal; and regory XIII. gave to it new powers over the Jews. n Feb. 9, 1583, Rome witnessed the burning of a ew, the Marano Joseph Saralbo, born in Portugal, who openly confessed Judaism at Ferrara. The nquisition likewise had unlimited power under aul V., Gregory XV., and Clement XI., although he Jews did not suffer from it then.

In France, the Inquisition, which had been abolshed, was again instituted by Pius VII. (Aug., 1814), hough against Jewish books and not against Jews.

In Sicily.

In Sicily the Inquisition at an early date directed ts activity chiefly against the Jews. Emperor Frederick II., who was not friendly to them, although he gathered Jewish scholars at his court, granted the nquisition in Sicily in 1224 one-third of the property confiscated from the Jews. Pope Clement VI. gave orders in 1344 to his legate in Naples to punish ll Jewish apostates severely; and in 1355 Innocent VI. exhorted Francisco da Messina to perform his luties rigorously. The Jews, persecuted by the nquisition and deprived of their property, appealed n 1375 to the king, who thereupon commanded the nquisitors to keep the captives in the royal prisons nly, to require civil judges to take part in the rosecution, and to grant to the condemned the ight to appeal. In 1449 Pope Nicolas V. appointed Matteo da Reggio inquisitor, directing him to put o death Jews guilty of apostasy after baptism —then of very frequent occurrence. In 1451 Curio Lugardi, inquisitor of Palermo, compelled the Jews, y virtue of the decree promulgated by Frederick I. in 1224, to provide once a year for the service of he inquisitor and for his official traveling expenses. Even before the introduction of the Inquisition into Spain the above-mentioned law of 1224 was conirmed, at the request of the Sicilian inquisitor, Philip de Barbieri, by Isabella the Catholic at Seville Sept. 2, 1477) and by Ferdinand of Aragon at Jerez le la Frontera (Oct. 18, 1477). The Inquisition in icily, having its chief seat at Palermo, was under he jurisdiction of the inquisitor-general of Spain, nd was modeled after the Holy Office in that counry. During its existence more than 200 persons vere burned alive, and 279 in effigy, while more han 300 individuals were subjected to various lesser unishments. On March 30, 1782, Ferdinand IV., mid the great rejoicing of the Jewish population, bolished the institution.

IBLIOGRAPHY: There is as yet no history of the Inquisition having especial reference to Judaizers; such a work, which would be highly desirable, could be prepared only after a thorough examination of the records of the Inquisition. These are to be found at Madrid, Simancas, Seville, and Cordova, at Lisbon, Coimbra, and Evora. In addition to the sources mentioned in the text and in the article AUTO DA FÉ, see Javier G. Rodrigo, *Historia Verdadera de la Inquisicion*, Madrid, 1876 *et seq.*; *R. E. J.* xv. 263, xviii. 231 *et seq.*, xliii. 126 *et seq.*; E. N. Adler, in *J. Q. R.* xiv. 698; Cardozo de Bethencourt, *ib.* xv. 251 *et seq.*, xvi. 135 *et seq.* See also SOUTH AND CENTRAL AMERICA.

G. M. K.

INSANITY: Mental disease. Among the Jews the proportion of insane has been observed to be very large. From statistics collected by Buschan he concludes that they are four to six times more liable to mental disease than are non-Jews. Lombroso quotes Servi (“Gli Israeliti di Europa,” 1872) to the effect that in Italy there is one insane among 391 Jews, nearly four times as many as among the Catholic population of that country. Verga (“Archivio di Statistico,” 1880) shows that in 1870 there was one insane among 1,775 Catholics in Italy, while with the Jews it reached the alarming proportion of one insane in 384 of population. A similar phenomenon has been observed in other countries. In the various provinces of Germany and also in Denmark the percentage of Jewish insane is very large, as is seen from the figures in the appended table:

Country.	Year.	Insane to 10,000.		Authority.
		Christians.	Jews.	
Prussia	1871	Catholics ...8.84 Protestants.8.47	16.79	“Preussische Statistik,” QI 1883, xxx. 137.
“	1880	Catholics ..12.37 Protestants.24.2	38.9	*ib.* 1883, p. xlii.
Berlin..........	1880	Catholics ...14.0 Protestants.18.1	13.9	
Posen..........	1880	Catholics ...13.8 Protestants.17.5	19.3	
Silesia	1880	Catholics ...19.3 Protestants.22.1	32.1	
Hanover	1880	Catholics ...30.8 Protestants.29.2	62.9	
“	1863	17.1	29.7	Buschan, “Allg. Med. Centralzeitung,” 1897, Nos. 9 *et seq.*
Württemberg ..	1863	4.8	6.4	
Bavaria	1863	10.6	19.2	
“	1871	9.8	25.2	
“	1881	9.0	28.6	
“	1883	16.9	31.5	
“	1884	17.0	37.3	
“	1885	16.4	27.19	
Denmark.......	1863	5.8	33.4	
Italy............	1880	5.8	39.0	

In this table the proportion of Jewish insane is in nearly all places very large, in some cases more than double that of the non-Jewish population.

Maximoff and Sikorsky have shown that similar conditions prevail in Russia. Among the troops in Kiev they found the following proportions of insane:

Russians...........................	0.91	per cent insane.
Poles..............................	0.92	“ “
Mohammedans.......................	1.06	“ “
Jews	2.19	“ “

(“Proceedings of the Twelfth International Medical Congress,” vol. iv., part i., p. 661.)

There are similar statistics for other parts of Russia (see M. A. Ryazanski, “Vrachebnaia Gazeta,” 1902, ix. 438-442).

In Vienna.

In Vienna A. Pilcz has recently shown that the Jews have a proportionally larger number of insane than the Gentiles. The figures taken from the records of the First Psychiatric Clinic in that city show that from Jan. 1, 1898, to Aug., 1901, 1,219 patients (723 men and 496 women) were treated for insanity at that institution. Of these 134 (10.99 per cent) were Jews. As to sex, 81 (64.9 per cent) were men and

53 (35.1 per cent) women. The population of Vienna, according to the census of 1900, was 1,648,335, of which 146,113 (8.86 per cent) were Jews. Among the 723 non-Jewish male insane 173 were found to be affected with alcoholic insanity; among the 496 female patients, 22. As not one Jew or Jewess was affected with alcoholism, Pilcz remarks that when the cases of alcoholism are deducted the relative percentage of Jewish insanity is perceptibly increased.

In New York city Frank G. Hyde has collected the statistics of the admission of Jewish insane to the asylums during the period extending from Dec. 13, 1871, to Nov. 30, 1900. He found that of 17,135 males, the total number of cases recorded, 1,722 (10.05 per cent) were Jews. While the percentage of Jews in Greater New York is at the present time (1903) estimated to be about 18 per cent, it must be recalled that up to 1882 there were comparatively fewer Jews there, and that this indicates a higher proportion than 10.05 per cent for the 29 years. Indeed, an analysis of the figures given by Hyde for the five years ending Nov. 30, 1900, shows that the proportion of Jewish insane in New York city is perceptibly larger. During these five years 3,710 insane were admitted to the asylums of the city; 573 (15.44 per cent) of these were Jews.

C. F. Beadles, who has investigated the subject in the Colney Hatch Asylum in London, shows that there appears to be a great preponderance of general paralysis among Jewish males, over 21 per cent of all the male Jews admitted being subjects of that disease, while the proportion of cases of general paralysis among all the males admitted to the hospitals for the insane in England and Wales is only 13 per cent. "It is evident," says Mr. Beadles, "that among the Jewish males, admissions for general paralysis are 60 per cent more frequent than among the non-Jewish English and Welsh." No such disparity has been observed in the case of Jewesses.

General Paralysis.

The frequency of general paralysis in Jews observed by Beadles is confirmed by Hirschl, who found among 200 of his paretic patients 40 Jews, *i.e.*, 20 per cent (Hirschl, "Zur Aetiologie der Progr. Paralysis," in "Jahrbuch für Psychiatrie," xiv. 449). Pilcz also found a large proportion of paretics among the Jews in Vienna: 18.75 per cent of all cases, though this is about the same proportion as among his non-Jewish patients—18.07 per cent. He adds that the Jews' acute struggle for existence, and their peculiar occupations as merchants, speculators, stockbrokers, etc., are etiological factors.

On the other hand, Minor of Moscow has found that general paralysis has been six times more frequent among his Gentile patients than among his Jewish patients. He also cites statistics from the practise of Kajewnikoff and Korsakoff to the effect that among the 2,403 cases of nervous diseases, including 347 Jews, noted by the former he found 48 affected with general paralysis. Only three of the 347 Jewish patients were affected with this disease. He explains this by the fact that 65 per cent of the paretics gave a history of previous syphilis, while among the Jews syphilis was very rare. Among the 2,610 of Korsakoff's patients were 89 Jews. Of these patients were affected with general paralysis, including o Jew. This observer also attributes the infrequen of paresis among Jews to the rarity of syphilis amo them, and he shows that in 72 per cent of his pa etics could be discerned syphilitic antecedents. M nor summarizes as follows:

In 4,700 Christian patients 124 cases of general paralysis = per cent.

In 696 Jewish patients 6 cases of general paralysis = 0.8 p cent.

It thus appears that the whole question resolv itself into the relative infrequency of syphilis amo Jews. "In my experience," says George H. Sava of London, "there has been very little general para ysis either among the [Jewish] men or women. Ju as other races are affected, general paralytics amo Jews have nearly all some history of syphilitic d generation" ("Jour. of Mental Science," 1900, xlv 735).

The infrequency of syphilis among Jewish insan as among the Jews generally, has been observed r peatedly. In the insane asylums of New York cit as Hyde reports, among the 1,722 Jewish insane on 72 (4.18 per cent) had syphilitic antecedents, whi proportion is very low.

In parallel lines it may be mentioned here th alcoholic insanity is only rarely found among Jew Among 205 patients suffering from alcoholic insanit at the insane asylum in Vienna, Pilcz did not find single Jew. In the New York city insane asylu Hyde records only 5.51 per cent of alcoholics amon the Jewish patients. A similar low proportion is r ported by Minor, Korsakoff, Kajewnikoff, and othe to be the case in Russia.

According to the observations of Pilcz, Jews a more liable to the acute psychoses of early age tha are Gentiles, and moral insanity is rare amon them. In London, Beadles observed that insanit following childbirth is more common among Jewis women than among women of other races, bein found in 15 per cent of all the Jewish women a mitted to the Colney Hatch Asylum, as compare with 6.18 per cent among non-Jewish patients. was also found by Beadles that insanity appea earlier in Jews of both sexes than in non-Jews: thirty-seven-years of age in Jews as compared wit forty-three years in Christians. Relapses occ twice as frequently in Jewish patients discharge from insane asylums as in other patients. Mela cholia is said to occur in Jewish patients mo often than mania.

Suggested Causes.

The causes of the great frequency of insanit among Jews are differently interpreted by differe authorities. Some, like Buschan, see in it a raci characteristic. They show that the is evidence in the Bible that the a cient Hebrews were already great su ferers from mental alienation. The point out that many passages in the Bible indica that mental alienation was not unknown in Biblic times (see particularly Wilhelm Ebstein, "Die M dizin im Alten Testament," pp. 114–117; also th references to persons "possessed with devils," "lun tics," "men of unclean spirits," etc., in Matt. vi 16, ix. 32, xii. 22, xvii. 15; Mark v. 2; Luke viii. 2

xii. 11, and in many other places in the New Testament).

As is the case with all the physical, mental, and intellectual traits of the Jews, consanguineous marriages have been considered a cause of a great part of the insanity among them. The Jews, it is well known, are very neurotic, as is manifested by the frequency of various nervous affections among them (see Nervous Diseases); and the marriage of relatives who are affected by a neurotic taint has been positively proved to be detrimental to the succeeding generation. In one generation the neuropathy may manifest itself as hysteria; in another, as some organic or functional nervous affection, then as insanity, etc. The chances of thus perpetuating the nervous strain in families by consanguineous marriages are therefore greater among Jews than among peoples in whom nervous diseases are less frequent.

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J. M. Fi.

——**Legal Status:** The deaf-mute ("ḥeresh"), the insane ("shoṭeh"), and the minor ("ḳaṭan") are usually classed together in the Talmud as far as their legal standing is concerned. From the rabbinical legal standpoint, not only the confirmed maniac is regarded as insane, but also the idiot or imbecile that shows signs of derangement, as one who persists in unnecessarily exposing himself to danger, or one who destroys his garments for no reason whatsoever. When the derangement is temporary or periodic, the person so stricken is not regarded as totally irresponsible, but is accountable for actions committed in lucid intervals (Ḥag. 3b). A person intoxicated to the degree of unconsciousness is also classed with the insane as regards legal responsibility ('Er. 65a).

Insane Not Responsible.

The insane person is not capable of "willing"; as the Rabbis express it, he "has action, but no thought" (Maksh. iii. 8), and therefore can enter into no transaction which requires consent (Yeb. 31a). He is not responsible for his actions; he can bear no testimony, and the court can pay no attention to claims instituted by him or against him. In all civil and ritual matters he is placed in the same category as the deaf-mute (see Deaf and Dumb in Jewish Law). The court must act as trustee, or appoint a trustee, for the insane, as it does in the case of minors (Ket. 48a).

The marriage of insane persons is not valid, since the consent of both parties is absolutely necessary. A man who becomes insane after marriage can not give a bill of divorce to his wife, nor can he order others to do so (Yeb. 112b). A woman who becomes insane after marriage can, according to the Mosaic law, be divorced, for no consent is necessary on her part (see Divorce). But the Rabbis forbade divorce in such a case, because, if left without a protector, she might become the victim of the lust of wicked people (*ib.* 113b). Her husband, however, is permitted to marry again, even since polygamy has been prohibited. At a later period the Rabbis endeavored to put all possible obstacles in the way of his remarriage, and even demanded the signatures of one hundred rabbis of three different countries before granting him permission to marry again. Rabbis are warned to investigate very carefully before signing such a permission (Shulḥan 'Aruk, Eben ha-'Ezer, 1, 10, Isserles' gloss; "Pitḥe Teshubah," *ad loc.*).

Bibliography: Bloch, *Der Vertrag*, Budapest, 1893; Mendelsohn, *Criminal Jurisprudence of the Ancient Hebrews*, Baltimore, 1891; Mielziner, *The Jewish Law of Marriage and Divorce*, Cincinnati, 1884; Amram, *The Jewish Law of Divorce*, Philadelphia, 1896.

S. S. J. H. G.

INSCRIPTIONS, GREEK, HEBREW, and **LATIN.** See Paleography.

INSECTS: Under this head are treated the species not described in separate articles under their individual names, as Ant; Bee; Beetle; Fly; Locust; etc.

Centiped: The words "marbeh raglayim" (Lev. xi. 42), rendered by the Revised Version "whatsoever hath many feet," are taken in Ḥul. 67b as the designation of an insect called "nadal," on which Rashi comments: "It is called the hundred-foot" ("me'ah raglayim"). In 'Er. 8b Rashi explains the same phrase as "a creeping thing that has many feet" (L. Lewysohn, "Z. T." p. 322).

Flea ("par'osh"): This insect is mentioned in I Sam. xxiv. 15 and xxvi. 20 in a comparison referring to its insignificance. The meaning of the Hebrew word is not only assured by the authority of the old versions—LXX. ψύλλος; Vulgate, "pulex"—but is also confirmed by the dialects: Arabic, "burghuth"; Syriac, "purta'ana" (transposed from "pur'atana"). R. V. margin to Ex. viii. 12 (A. V. 16) suggests "fleas" as rendering of the Hebrew "kinnim," which is more correctly translated "lice."

In the Talmud the par'osh is counted among the animals that propagate by copulation and are therefore not to be killed on the Sabbath-day (Shab. 107b). Tosef., Shab. 12a describes it as a "hopping louse" ("kinnah ḳofeẓet"), in contrast to the "creeping louse" ("kinnah roḥeshet"). Al-Ḥarizi's humorous "maḳamah" on the flea need only be mentioned here (Tristram, "Nat. Hist." p. 305; L. Lewysohn, *l.c.* p. 327).

Gnat: This word, in the plural form, is suggested by the R. V. margin to Isa. li. 6, reading "kinnim" for "ken" of the Masoretic text; but in this case "lice" would be the more nearly correct rendering.

In the Talmud the "yattush," which is the most common term for the gnat, is called a "tiny creature" ("biryah ḳallah") having a mouth wherewith to take in food, but no opening for evacuation (Giṭ. 56b). It is enumerated among the weak that cast terror on the strong, its victim being the elephant, whose trunk it enters (Shab. 77b). From Sanh. 77a it appears that gnats in mass could torture a fettered and therefore defenseless man to death; and at times they would become such a plague, entering the eyes and nose of man, that public prayers were instituted for their extermination (Ta'an. 14a). Insignificant as the gnat is, it admonishes man to humility, having preceded him in being created (Sanh. 38a). For the legend of the gnat as tormentor of Titus see Giṭ. 56a (L. Lewysohn, *l.c.* p. 315).

Grasshopper. See Locust.

Hornet: Rendering in the English version of the Hebrew "ẓir'ah." The hornet is mentioned as an instrument in God's hand for the punishment and expulsion of the Canaanites (Ex. xxiii. 29; Deut. vii. 20; Josh. xxiv. 12). Some assume that the hornet in these passages is used, like the "æstrus," or gadfly, in Greek and Latin, figuratively for panic or terror. There are at present four species of hornet in Palestine, the most common being *Vespa orientalis.* The frequency of hornets in Palestine in former times is perhaps indicated by the local name "Zoreah" (Josh. xv. 33; R. V. "Zorah").

In the Talmud the hornet ("ẓir'ah," "zibura," "'ar'ita") is usually referred to as a dangerous animal, with the scorpion, serpent, etc. The dread of its sting gave rise to the proverb: "Neither thy sting nor thy honey!" (Tan., Balaḳ, 6). Public prayers for its destruction were sometimes ordered (Ta'an. 14a). Its sting brings death to an infant of one year, unless moss of a palm-tree pounded in water is administered (Ket. 50a); and even an adult has been known to die from a hornet's sting in the forehead (Shab. 80b). As the most atrocious act of cruelty perpetrated by the inhabitants of Sodom is related the treatment to which they subjected a girl who had given bread to a poor man; she was besmeared with honey and exposed to the stings of hornets (Sanh. 109b). To cure the sting of the hornet bruised flies were laid on the wound (Shab. 77b); or the urine of a forty-day-old infant was applied (*ib.* 109b). The patient must be guarded against cold ('Ab. Zarah 28b). The swallowing of a hornet results in certain death; and the drinking of very strong vinegar will keep the patient alive only long enough for him to make his will (*ib.* 12b). The hornet of Nineveh was considered particularly dangerous (Shab. 121b, alluding to Isa. vii. 18; Tristram, *l.c.* p. 322; Lewysohn, *l.c.* p. 303).

Horse-Leech (A. V. "horseleach"): The English translation of the Hebrew "'aluḳah" in Prov. xxx. 15, where it is symbolically used for insatiable greed. This traditional rendering of the word is not only supported by the old versions—LXX. βδέλλη; Vulgate, "sanguisuga"—but also by the Arabic "'alaḳ" (comp. Targ. to Ps. xii. 8). The bloodthirstiness of the leech and the tenacity of its hold are proverbial in all languages. Both the horse-leech, *Hæmopsis sanguisuga,* and the medicinal leech, *Hirudo medicinalis,* are common in Palestine. Some take "'aluḳah" to be intended for some vampire-like demon, comparing the Arabic "'aluḳ," which is explained in "Ḳamus" by "ghul," a female blood-sucking monster.

The Talmud, besides "'aluḳah," "'alḳa," or "'arḳa" (Bek. 44b), has "beni de-maya" (= "caterpillar of the water"; Giṭ. 69b) and "nima shel mayim" (= "thread of the water"; 'Ab. Zarah 12b) for "leech." The swallowing of a leech is very dangerous, and it is therefore permitted in such a case to prepare a warm potion on the Sabbath-day (*ib.* 12b). Yer. Ber. 13c mentions the bedbug as a cure; *i.e.*, the inhaling by the patient of the smell of burned bedbugs causes the swallowed leech to come out through the mouth (comp. Harduin, Not. et Emendat. to Pliny, "Hist. Nat." xxix. 17). On the other hand, roasted leeches taken in wine are a cure for enlargement of the spleen (Giṭ. 69b). In 'Ab. Zarah 17a "'aluḳah" in the passage from Prov. xxx. 15 is interpreted to mean "Gehenna"; its "two daughters," the secular government ("reshut") and heresy ("minut"). In this sense also "'alaḳ" is used in the piyyuṭ אין צור of the Ḥanukkah Sabbath. Rabbenu Tam considers it as the name of one of the wise men, like "Ithiel," etc. (comp. Tosef., 'Ab. Zarah, 17a, and 'Er. 19a; Tristram, *l.c.* p. 299; Lewysohn, *l.c.* p. 336).

Lice (Hebr. "kinnim"): Lice are mentioned as the third plague inflicted on the Egyptians (Ex. viii. 12 [A. V. 16]; Ps. cv. 31 [R. V. margin suggests "flea" or "sand-fly"; and to Isa. li. 6, "gnats"]). The Greek equivalent for "lice" is also found in Josephus ("Ant." ii. 14, § 3).

The Talmud distinguishes between lice of the head and those of the body, *i.e.*, of the garments: the former have red blood; the latter, white (Niddah 19b). Both are produced not by copulation, but by uncleanliness; and cleanliness is therefore the best means of getting rid of them (Shab. 107b; Ber. 51b; comp. Beẓah 32b). The Medes were especially afflicted with them (Ḳid. 49b). It is sinful to kill a louse in the presence of other people on account of the disgust thus caused (Ḥag. 5a). For the medicinal use of lice see Giṭ. 69b (Tristram, *l.c.* p. 314; Lewysohn, *l.c.* p. 324).

Moth (Hebr. "sas" and "'ash"): The moth is mentioned in the Old Testament as being destructive to clothes and as illustrating in its own great frailty the perishableness of earthly things (Isa. li. 8; Job iv. 19, xiii. 28, xxvii. 18; the passages evidently refer to some species of the *Tineidæ,* or clothes-moths).

The Talmud distinguishes, according to the material attacked by the insect, silk-, fur-, clothes-, and tapestry-moths (Shab. 75a, 90a; Ber. 56a; B. M. 78b; Ḥul. 28a, 85b). They are driven away by sprinkling the blood of animals or birds on the material (Ḥul. 28a; Tristram, *l.c.* p. 326; Lewysohn, *l.c.* p. 321).

Spider (Hebr. "'akkabish"): The spider's web ("threads," or "house of the spider") is twice referred to in the Old Testament as an emblem of useless doings and vain hopes (Isa. lix. 5; Job viii. 14). "Semamit" (Prov. xxx. 28) is more correctly rendered by "gecko" (see Lizard). The species of spiders in Palestine number hundreds.

The Talmud likewise uses the cobweb in a comparison: "Passion is at first like the web ["thread"] of the spider ["kubya"], but afterward it grows as strong as the ropes of a wagon" (Suk. 52a and parallels). Baḥya ibn Paḳuda, in his "Ḥobot ha-Lebabot" (ed. Fürstenthal, p. 240, 2), gives this comparison another turn: "As the cobweb obstructs the light of the sun, so does passion the light of reason."

The spider is the creature most hated of man (Yalḳut Shim'oni, ii. 140c; Tristram, *l.c.* p. 303; Lewysohn, *l.c.* p. 299).

E. G. H. I. M. C.

INSPIRATION: The state of being prompted by or filled with the spirit of God. Bezaleel was "filled with the spirit of God" (Ex. xxxi. 3, xxxv. 31); that is, he planned the work of the Tabernacle by inspiration. Inspiration is essential to all prophetic utterances; "the Spirit of God came upon Balaam" to make him prophesy (Num. xxiv. 2); upon the seventy men selected by Moses (Num. xi. 17, 25, 26); upon Saul and Saul's messengers (I Sam. x. 6, 10; xi. 6; xix. 20, 23); upon Elisha as heir and successor to Elijah (II Kings ii. 15); upon Amasai (I Chron. xii. 18); upon Jahaziel the Levite (II Chron. xx. 14). Inspiration empowered Micah to "tell Jacob his transgression" (Micah iii. 8). The prophet, therefore, is called "the man of the spirit," that is, the inspired one (Hosea ix. 7 [A. V., incorrectly, "spiritual man"]). All true prophets have their visions by divine inspiration (Isa. xxix. 10, xxx. 1; Zech. vii. 12; Neh. ix. 30).

Of Persons.

Ezekiel very frequently describes the working of the power of inspiration (Ezek. ii. 2; iii. 12, 24; viii. 3; xi. 1, 24; xxxvi. 1). Therefore he is compared to a man from the country who is demonstrative in his description of the king; whereas Isaiah is compared to a man of the city who is accustomed to seeing the king (Ḥag. 13b). The seer of the Exile also describes the mode of his inspiration (Isa. xlviii. 16, lxi. 1).

In the future all men will come under the influence of inspiration and prophecy, says Joel (ii. 28 *et seq.*, iii. 1 *et seq.*; comp. Isa. xliv. 3, lix. 19). Daniel also was inspired; "the holy spirit of God was in him" (Dan. iv. 6, 8, 15; v. 11 [A. V. and R. V., incorrectly, "the spirit of the holy gods"]) and enabled him to interpret the dream correctly, as it did Joseph also (Gen. xli. 38). David, too, sang under the power of inspiration (I Sam. xvi. 13; comp. II Sam. xxiii. 2); and the Psalmist prays for inspiration (Ps. li. 12–14 [A. V. 11–13]). Othniel, Gideon, Jephthah, and Samson judged and led Israel under the power of inspiration (Judges iii. 10, vi. 34, xi. 29, xiii. 23 *et seq.*). Inspiration was occasionally brought upon the prophet by the power of music (II Kings iv. 15). According to the Book of Jubilees the Patriarchs were inspired when they blessed their children or grandchildren (xxv. 14, xxxi. 12). Ben Sira says of Isaiah that his visions of the future were inspired (Ecclus. xlviii. 24; regarding Daniel, see Susanna 45 [Theodotion] and Ascensio Isaiæ, v. 14). The great festivity of the drawing of water on Sukkot ("Simḥat bet ha-Sho'ebah") brought about the inspiration of the saints and miracle-workers ("ḥasidim we-anshe ma'aseh," Suk. v. 4), and occasioned a pouring out of songs and of other manifestations of spiritual rejoicing (Yer. Suk. v. 55a; Suk. 50–51, "the pouring out of the Holy Spirit," with reference to Isa. xii. 3). Similarly the people of Israel at the Red Sea were inspired when they sang their song, faith having caused the Holy Spirit to rest upon them (Mek., Beshallaḥ; comp. Ps. R. iv. 6).

Inspiration, in rabbinical theology, is the influence of the Holy Spirit which prompted the Patriarchs, the Prophets, and the sacred writers (Sifre, Deut. 176; Tosef., Soṭah, xii. 5, xiii. 2; Seder 'Olam xx.–xxi.), the Holy Spirit and the spirit of prophecy being considered as identical (Yer. Meg. i. 70a; Targ. to Ps. li. 13, Isa. xl. 13, and I Sam. xxiii. 3). Eber was regarded as having been inspired (Gen. x. 25; Gen. R. xxxv.; Seder 'Olam R. i.); so also were Sarah (Meg. 14a; Gen. R. lxxii.), Isaac and Rebekah (Gen. R. lxxv.), Jacob (Gen. R. xcviii.), Joseph (Gen. R. xciii.; Pirḳe R. El. xxxix.), King Solomon (Tan., Ḥuḳḳat, ed. Buber, p. 11), Balaam (Tan., Balaḳ, ed. Buber, pp. 11, 17), and Job and his four friends (B. B. 15b; Lev. R. i.; Seder 'Olam R. xxi.). Often (not always in the later Haggadah, as Zunz contends in "G. V." pp. 2, 188, 191, 255, 260, 266, 275, 277 *et seq.*, 326, 365) the prophetical and hagiographal passages are quoted as having been uttered by the Holy Spirit through Solomon, David, Amos, Ezekiel, Elisha, the sons of Korah, etc. (Pesiḳ. R. vi., vii., x., xi., xx.; Gen. R. xlv., lxxv., cxiii.; Pes. 87b; *et al.*). The high priest, too, when giving the answer of the Urim and Thummim, was believed to be inspired (Yoma 73b; comp. Josephus, "Ant." iv. 8, § 14, who speaks of the prophet together with the high priest). See HOLY SPIRIT.

Of the Holy Scriptures.

Whatever book has been included in the Bible canon must necessarily have been inspired or written by the Holy Spirit (Meg. 7a; Tosef., Yad. ii. 14). Often the words of Scripture are taken to be exclamations of the Holy Spirit intercepting the speaker, and, therefore, also the work of inspiration (Soṭah ix. 7; Tosef., Soṭah, ix. 2–9; Ab. R. N. 14; Pes. 117a; Gen. R. lxiii., lxxxv.; Num. R. xvii.; Deut. R. xi.). According to IV Esd. xiv. 38, Ezra and his coworkers reproduced from memory the lost twenty-four holy books, as well as the seventy apocryphal books, by the power of the Holy Spirit. The prevailing opinion is that with the last of the Prophets, Haggai, Zechariah, and Malachi, inspiration ceased (Tosef., Soṭah, xiii. 2; Seder 'Olam R. xx.; Sanh. 11a; I Macc. iv. 46).

The Targum, as the recognized traditional interpretation of the Prophets, was regarded as having been written by Jonathan ben Uzziel under the inspiration of the last prophets (Meg. 3a). Similarly the Septuagint translation of the Pentateuch was regarded as the work of the Holy Spirit, or as having been inspired (Philo, "Vita Moysis," ii. 7; comp. Masseket Soferim i. 8; Aristeas Letter, §§ 305–317). Necessarily, inspiration was claimed for the translation of Holy Scripture as well as for the original text; while the Essenes made the same claim for their apocryphal writings (Wisdom vii. 27; IV. Esd. xiv. 38; see ESCHATOLOGY; ESSENES). It appears from Tosef., Shab. xiii. 1; Shab. 115a; and Masseket Soferim i. 7 that the earlier view regarding the inspired character of the Targum and the Septuagint was later discarded by the Rabbis, though it was maintained in Alexandria, where the apocryphal writings ranked with the canonical literature.

The traditional view is that the Pentateuch in its entirety emanated from God, every verse and letter being consequently inspired; hence the tannaitic

Traditional View.

statement that "he who says the Torah is not from Heaven is a heretic, a despiser of the Word of God, one who has no share in the world to come" (Sanh. xi. 1; *ib.* Babli, 99a) is expressly explained to include any one that says the whole Torah emanates from God with the exception of one verse, which Moses added on his own responsibility, or any one that finds verses like Gen. xxxvi. 12 and 22 too trivial to assign to them a divine origin (Shab. 99a, b). The Pentateuch passages are quoted in the schools as the sayings of God ("amar Raḥmana" = "the Merciful One has said," B. M. 3b, and often). Moses wrote the whole Pentateuch at God's dictation, even, according to R. Simeon, the last eight verses, relating to his own death (B. B. 14b). On the other hand, some held that the curses in Lev. xxvi. were pronounced by "the mouth of the Divine Power," whereas those in Deut. xxviii., by Moses, were of his own prompting (Meg. 31b; but see Tosafot, "this does not exclude divine inspiration"). Every letter of the Torah was fixed by the Masorah and counted by the Soferim (Ḳid. 30a), and on each particle, such as "et," "we," "gam," "af" ("and" or "also"), were based important laws (Pes. 22b; Sanh. 70a); even the Masoretic signs formed the basis for halakic or haggadic interpretations in Akiba's system (see AKIBA). The division of the Pentateuch into verses was ascribed to Moses (Meg. 22a). The final letters, also (מנצפך), were fixed by the Prophets, and were therefore inspired (Shab. 104a; Yer. Meg. i. 71d; Gen. R. i.). R. Ishmael said to R. Meïr while the latter was occupied with the professional work of a scribe, "Be on thy guard concerning thy sacred task, for if thou omittest or addest one single letter to the Law thou destroyest the whole world" ('Er. 12b). This whole view of plenary inspiration was in the main (though the passage regarding the counting of the letters by the Soferim, Ḳid. 30a, includes the Prophets and Hagiographa) strictly held only in regard to the five books of Moses—the Torah. Upon the absolute completeness of the Torah rested the fundamental rabbinical principle, "No prophet after Moses was allowed to change anything in the Law" (Shab. 104a; Yoma 80a; Meg. 2b; based upon Lev. xxvii. 34 or Num. xxxvi. 13). Whatever is written in the other holy writings must therefore, somewhere or somehow, have been alluded to in the Torah (Ta'an. 9a). To the Pentateuch or Torah a higher degree of divine inspiration is accordingly ascribed than to the Prophets and Hagiographa, which are often called "dibre ḳabbalah" = "words of tradition" (see Zunz, "G. V." p. 44), or simply "sefarim" = "books" (Meg. i. 8, iii. 1), or "ketubim" (see BIBLE CANON). All the canonical books are "kitbe ḳodesh" = "holy writings" (Shab. xvi. 1), and were read at divine service as the divinely inspired Word ("Miḳra" = "the recited Word of God"). The prophetical and hagiographic books are implicitly included in the Torah (Tan., Re'eh, ed. Buber, p. 1), but the Torah is the standard by which their value or holiness is judged and gaged (see Shab. 13b, 30b; Meg. 7a; Ab. R. N. i.; Tos. Meg. iv. 19; Yer. Meg. iv. 73d). The final composition as well as the writing of the Hagiographa was ascribed to the "men of the Great Synagogue," who also were regarded as working unde the influence of the Holy, or prophetic, Spirit, having among them the last of the Prophets (B. B. 15a see SYNAGOGUE, GREAT).

Degrees of Inspiration.

As to the distinction between the plenary inspiration of the Pentateuch and the more general inspiration of the other sacred writings, a definite statemen is nowhere to be found in Talmudic literature Judah ha-Levi, in the "Cuzari" (iii. 32–39), distinguishes the books of Moses and o the other prophets from those tha were only influenced by the divin power, claiming divine origin fo every vowel or sign of the Pentateuch as having been given to Moses on Sinai; on th other hand, he places the inspired man, whethe prophet, "nazir" like Samson, high priest, or king above the category of common men, seeing in him one lifted to the rank of angels (iv. 15). The latte view is shared by Maimonides ("Yad," Yesode ha Torah, vii. 1–6; "Moreh," ii. 32–35; see PROPHECY) How far the view that certain passages in the Pentateuch are emendations of the scribes ("tiḳḳun soferim," Mek., Beshallaḥ, Shirah, 6; comp. wit Tan., Yelammedenu, Beshallaḥ; Gen. R. xlix.; Lev. R. xi.; Num. R. iii.) is compatible with the idea o plenary inspiration is discussed by Albo ("'Iḳḳarim, iii. 22). In fact, the expression in Mek. *l.c.*, "kinna ha-katub" (Holy Writ has used a euphemistic form) is such as does not impugn the divine character o any part of the book (see I. H. Weiss in note i. 47 o his Mekilta edition, and Geiger, "Urschrift," pp 308 *et seq.*).

According to Philo, whose idea of inspiration wa more or less influenced by the Platonic conceptio of the ecstatic or God-intoxicated seer, the prophe spoke and wrote in an ecstatic state ("Quis Rerum Divinarum Heres Sit," §§ 51–52). Josephus ("Contra Ap." i., § 7) writes: "The Prophets have writte the original and earliest accounts of things as the learned them of God Himself by inspiration." Thi view regarding the inspiration of the Bible as a whol is expressed also in II Tim. iii. 16: "All Scripture i given by inspiration of God" (*θεόπνευστος*, "given b the spirit of God," the same as the Hebrew "be ruaḥ ha-ḳodesh"). Maimonides ("Moreh," ii. 45 enumerating the various degrees of prophecy, ascribes different degrees of inspiration to the Pentateuch, to the Prophets, and to the writers of th third class of Scripture—the Hagiographa. Th view regarding the plenary inspiration of the Pentateuch maintained by the Rabbis and the philosophers of the Middle Ages, such as Saadia, Maimonides, and others, did not prevent them from resortin to allegorical interpretation when the literal meanin seemed opposed to human reason (Saadia, "Emuno we-De'ot," ii. 44, ix. 133; Maimonides, "Moreh," ii 29, 47).

Modern Views.

Modern Jewish theology of the Reform school after making full allowance for the human origi of the Holy Scriptures, and recognizin that the matter recorded is sometime in contradiction to the proved result of modern historical, physical, an psychological research, arrives at the following conclusion: While the ancient view of a literal dic tation by God must be surrendered, and while the seers and writers of Judea must be regarded as men with human failings, each with his own peculiarity of style and sentiment, the Spirit of God was nevertheless manifested in them. The Holy Scriptures still have the power of inspiration for each devout soul that reads or hears them. They speak to each generation with a divine authority such as no other book or literature possesses. The inspiration of the Bible is different from the inspiration under which the great literary and artistic masterworks of later eras were produced. The religious enthusiasm of the Jewish genius leavens the whole, and the truth uttered therein, whatever be the form it is clothed in, seizes men now as it did when prophet, psalmist, or lawgiver first uttered it, themselves carried away by the power of the Divine Spirit. This view of modern theology, compatible with Biblical science and modern research, which analyzes the thoughts and the forms of Scripture and traces them to their various sources, finds that prophet and sacred writer were under the influence of the Divine Spirit while revealing, by word or pen, new religious ideas. But the human element in them was not extinguished, and consequently, in regard to their statements, their knowledge, and the form of their communication, they could only have acted as children of their age.

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K.

INSTALLATION. See Ordination.

INSTITUT ZUR FÖRDERUNG DER ISRAELITISCHEN LITERATUR: Society, founded by Ludwig Philippson, for the promotion of Jewish literature. The books published by the society were issued from Leipsic. On Feb. 12, 1855, an article by Philippson appeared in the "Allg. Zeit. des Jud.," proposing the creation of a Jewish publication society. On May 1 following, the society began its active existence with a membership of twelve hundred subscribers, which increased to two thousand during the year. The annual subscription of two thalers entitled each member to the works published within the year. A committee of three, Ludwig Philippson of Magdeburg, Adolph Jellinek of Leipsic, and Isaac Markus Jost of Frankfort-on-the-Main, selected the works for publication and awarded honoraria to the authors. In 1856, when Jellinek was called to Vienna, he was succeeded by M. A. Goldschmidt. On the death of Jost (1860) L. Herzfeld of Brunswick became a member of the committee. In 1855 the Austrian government issued a prohibition against joining the society (Frankl-Grün, "Gesch. der Juden in Kremsier," ii. 28), and Philippson was expelled from Austrian territory when he was on a tour in Milan, 1858 ("Allg. Zeit. des Jud." 1868, p. 428). The society existed for eighteen years, chiefly through the untiring efforts of its founder; and its membership reached a total of about three thousand. It published, in German, about eighty works of Jewish history, science, poetry, fiction, and biography, including the following:

Grace Aguilar: "Henriquez Morales."
"Amerikanische Skizzen" (anonymous).
Bernhard Beer: "Das Leben Abraham's und das Leben Moses' nach Jüdischen Legenden."
"Bibliothek der Griechischen und Römischen Schriftsteller über Judenthum und Juden."
Boxberger: "Bar Cochba."
David Cassel: "Gesch. der Jüdischen Literatur."
Erckmann-Chatrian: "Die Blokade von Pfalzburg."
Benjamin Disraeli: "Alroy."
L. A. Frankl: "Reise nach Jerusalem"; "Der Primator"; "Die Ahnenbilder."
Frankolm (pseudonym, "Rispart"): "Die Juden und die Kreuzfahrer Unter Richard."
Frey: "Erzählungen."
Julius Fürst: "Gesch. des Karäerthums."
A. Geiger: "Divan Gabirol's"; "Parschandatha"; "Jüdische Dichtungen."
H. Grätz; "Gesch. der Juden" (vols. iii., v.–x.).
J. Hamburger: "Geist der Hagada."
L. Herzfeld: "Gesch. des Volkes Israel" (2 vols.); "Metrologische Untersuchungen" and "Ueber die Kunst bei den Hebräern."
Honigmann: "Das Grab zu Sabioneta."
"Jahrbuch für Gesch. des Judenthums und der Juden."
Josephus: "Kleinere Schriften."
I. M. Jost: "Gesch. des Judenthums und Seiner Sekten."
M. Kayserling: "Gesch. der Juden in Portugal"; "Moses Mendelssohn."
Julius Kossarski: "Titus."
E. Kulke: "Jüdische Geschichten."
Antoine Levy: "Die Exegese bei den Franzosen."
M. A. Levy: "Gesch. der Jüdischen Münzen."
L. M. Lewysohn: "Das Jüdische Kalenderwesen."
Leopold Löw: "Zur Jüdischen Alterthumskunde."
S. Munk: "Palästina" (translated by M. A. Levy).
A. Neubauer: "Aus der Petersburger Bibliothek."
Oelsner: "Sabbathai Bassista."
Ludwig Philippson: "Saron"; "Sepphoris und Rom"; "Jacob Tirado"; "An den Strömen"; "Die Entthronten"; "Ausführliche Darstellung der Israelitischen Religionslehre"; "Weltbewegende Fragen"; "Reden Wider den Unglauben"; "Die Entwickelung der Religiösen Idee im Judenthume, Christenthume, und Islam"; "Die Religion der Gesellschaft"; "Israelitisches Gebetbuch."
Phöbus Philippson: "Biographische Skizzen"; "Der Unbekannte Rabbi"; "Die Marannen"; "Veilchen Jacob"; "Rachel"; "In Banden Frei."
Philo: Part of his writings in vol. iv. of "Bibliothek der Griechischen und Römischen Schriftsteller."
L. Seligmann: "Giuseppe Levi's Parabeln aus Talmud und Midrasch."
M. Wassermann: "Judah Touro."
M. Wiener: "Emech Habacha."
I. Wiesner: "Der Bann bei den Juden."
B. Willstädter: "Ueber Jüdische Stiftungen."
A. A. Wolff: "Piutim."

The society also contributed financially to the publication of a number of works, among them being: "Liḳḳuṭe Ḳadmoniyyot" (S. Pinsker); "Zoologie des Talmuds" (L. Lewysohn); "Kerem Ḥemed," vol. ix.; "Vorlesungen über Offenbarungslehre" (Steinheim); "Die Religiöse Poesie der Juden in Spanien" (Michael Sachs); "Der Gerichtliche Beweis nach Mosaisch-Talmudischem Rechte" (Z. Frankel); "Beiträge zur Literaturgesch." (Zunz).

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D. S. Man.

INSTITUTIONS. See Taḳḳanot.

INSTITUTUM JUDAICUM: A special academic course for Protestant theologians who desire to prepare themselves for missionary work among Jews. The first of its kind was founded at the University of Halle by Professor Callenberg in 1724. The great interest which Franz Delitzsch took in the conversion of the Jews to Christianity prompted him to establish a similar course at the University of Leipsic in 1886, and another was founded by Prof. H. L.

Strack in Berlin the same year. The institutes of Leipsic and Berlin have courses in New Testament theology with reference to the Messianic passages in the Old Testament, and they also give instruction in rabbinic literature; they further publish works helpful to their cause, as biographies of famous converts, controversial pamphlets, autobiographies of converted Jews, and occasionally scientific tracts. The Berlin institute has published Strack's "Introduction to the Talmud," his editions of some tractates of the Mishnah, and a monograph on the blood accusation. A special feature of its publications is the New Testament in Hebrew and Yiddish translations. The present head of the Leipsic Institutum Judaicum is Professor Dalman, who is assisted in his literary work by a Jew, J. J. Kahan (see MISSION).

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D.

INSTRUMENT. See DEED.

INSTRUMENT. See MUSIC AND MUSICAL INSTRUMENTS.

INSURANCE. See EXPECTATION OF LIFE.

INTELLIGENCERS: Persons who supply intelligence or secret information; Stuart English for "spies." A number of crypto-Jews in London supplied Cromwell with "intelligence" in connection with foreign and colonial affairs. In 1655, during the discussion of Manasseh ben Israel's plea for the readmission of the Jews, a writer to the "Mercurius Politicus" living in Amsterdam suggested that the government could make good use of the Jews for obtaining political information, and that for this reason they should be propitiated. The suggestion was seized upon by Thurloe, the secretary of state, and by Dr. Dorislaus, a secret agent of the foreign office. This is seen from a remark in Gilbert Burnet's "History of His Own Times," and in the Parliamentary Diary of Thomas Burton (1658), who speaks of the Protector's having used the Jews, "those able and general intelligencers" (see CARVAJAL).

Chief among these intelligencers were agents of Antonio Fernandez Carvajal, fourteen of whose despatches (now in the Clarendon Collection) are supposed by Wolf to have been obtained for Thurloe. They are said to have enabled Cromwell "to take measures for the defeat of the projected invasion of England concerted at Brussels early in 1656 between Charles II. and the Spanish government." Of a similar kind were the services of Manuel Martinez Dormido (*i.e.*, David Abravanel), who submitted to Thurloe extracts of letters from his Marano correspondents in Amsterdam. These services are supposed to have been rewarded by Cromwell in 1656 by his giving permission for the resettlement of Jews in England.

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J. G.

INTENTION: An intelligent purpose to do a certain act. In criminal cases wrongful intent must accompany the wrongful act in order to make the culprit punishable by law. While in the common law, when any wrongful act has been committed, it is inferred conclusively that the act was intentionally committed, in Talmudic law the intention must be clearly established, as well as the act itself. An innocent intention will excuse a wrongful act (see IGNORANCE OF THE LAW), and a wrongful intention that failed of consummation, even though another crime was accidentally committed at the same time, is not punishable. For instance, one who intended to kill a certain man, and by mistake killed another, could not be criminally prosecuted (Sanh. 79a; Maimonides, "Yad," Roẓeaḥ, iv. 12). Similarly, if one, with the intention of killing a certain man, aimed a stone at a part of his body where a mortal wound could not be inflicted, and the stone struck a more delicate part, and caused death, the one that threw the stone was free from punishment (*ib.*). The right of ASYLUM, however, was afforded only to one who had had no intention of killing; in the cases mentioned above the homicide was not admitted to the cities of refuge, and the avenger of blood ("go'el") could kill him without being liable to punishment.

In civil cases, the law disregards the intention, and considers only the injury done by the act. One who injures another's person or property, even without intention, must make full restitution for the damage (B. Ḳ. 26a, b; "Yad," Ḥobel, i. 11–14, vi. 1); one need not, however, compensate him for the pain suffered ("ẓa'ar"), or for the services of a physician ("rippui"), or for the time lost ("shebet"), or for incident indignities ("boshet"). See DAMAGE. An ox that gored a man unintentionally, and caused his death, was not killed; but if the ox was known to have gored others ("mu'ad"), its owner was compelled to make compensation ("kofer") to the victim's heirs. For unintentional, non-fatal injuries committed by an animal upon any person or property, its master must make compensation equal to half the damage done (B. Ḳ. 43a, 44b; "Yad," Nizḳe Mamon, x. 9, 13; xi. 6). See BEQUEST; CONSENT; DEVOTION, GORING OX; HATRA'AH; KAWWANAH.

BIBLIOGRAPHY: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 378, 421; Mielziner, *Legal Maxims*, etc., Cincinnati, 1898; Mendelsohn, *Criminal Jurisprudence of the Ancient Hebrews*, Baltimore, 1891.

S. S. J. H. G.

INTEREST. See USURY.

INTERMARRIAGE: Marriage between persons of different races or tribes. A prohibition to intermarry with the Canaanites is found in Deut. vii. 3, where it is said: "Neither shalt thou make marriages with them [any of the seven nations of the land of Canaan]; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." The reason stated for this prohibition is: "For they will turn away thy son from following me, that they may serve other gods" (*ib.* vii. 4); and, inasmuch as this reason holds good as regards intermarriage with any idolatrous nation, all Gentiles are included in the prohibition (R. Simeon, in 'Ab. Zarah 36b; comp. Ḳid. 68b; the other rabbis regard the prohibition as rabbinic only). At any rate, from Ezra onward this prohibition was extended to all Gentiles (Ezra ix. 1–2, x. 10–11; Neh. x. 31), and accordingly the Law was thus interpreted and codified by Maimonides ("Yad," Issure Biah, xii. 1; comp. Shulḥan 'Aruk, Eben ha-'Ezer, 16, 1; Aaron ha-Levi, "Sefer ha-Ḥinnuk," cxxvii.). Older, however, than the Deuteronomic law is the patriarchal law forbidding the descendants of Abraham to intermarry with the Canaanites (Gen. xxiv. 3, xxvi. 34, xxvii. 46, xxviii. 8, xxxiv. 14). Nevertheless the Israelites during the pre-exilic period did intermarry with the Gentiles, and the consequence was that they were led to adopt idolatrous practises (Judges iii. 6; comp. I Kings xi. 1 *et seq.*). It is singular that Moses was the first to be censured, and that by his own sister and brother, for having married an Ethiopian woman (Num. xii. 1), though this expression is referred to Zipporah by the commentaries *ad loc.* Intermarriage with Ammonites and Moabites was especially forbidden, whereas the offspring of intermarriages with the Idumeans and Egyptians were to be admitted to the congregation of the Lord in their third generation (Deut. xxiii. 4–7, 8–9). An exception to the prohibition against intermarriage was the case of a captive woman during time of war (Deut. xxi. 10–13); but this seems to have referred to warfare with nations other than the Canaanites (see the commentaries of Dillmann and Driver *ad loc.*).

Biblical Prohibition.

But, however strong was the tendency to intermarry in pre-exilic Israel, during the Babylonian captivity the Jews realized that they were to be "a holy people unto the Lord their God" and were therefore forbidden to intermarry with the Gentiles, wherefore the princes of the new Judean colony came to Ezra saying: "The people of Israel and the priests and Levites have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Idumeans [LXX. and I Esd. viii. 68; Masoretic text incorrectly "Amorites"]; for they have taken of their daughters for themselves and for their sons so that the holy seed have mingled with the people of those lands" (Ezra ix. 1–2). The prophet Malachi also complains (Mal. ii. 11): "Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god." It was the fear of seduction to idolatry which induced Ezra and the other leaders of the new colony to exclude from the commonwealth foreign wives and such as insisted upon keeping them (Ezra ix.–x.; Neh. x. 31, xiii. 23).

Influence of Conversion.

One important factor, however, was introduced afterward which essentially modified the prohibition of intermarriage, and that was the conversion of Gentiles to Judaism. This was believed to be typified in Ruth when she says to Naomi, "Thy people shall be my people, and thy God my God" (Ruth i. 16; comp. Isa. xiv. 1; and see Proselyte). All the Biblical passages referring to permitted intermarriages, as that of a captive woman in war-time (Sifre, Deut. 213: "She shall bewail her father and mother" being explained by R. Akiba to mean "She shall bewail her ancestral religion"; Yeb. 48b), or of the Ammonites and Moabites (Sifre, Deut. 249, 253), or of Joseph (see Asenath), were therefore interpreted by the Rabbis as having been concluded after due conversion to Judaism; whereas Esau's intermarriage was found blameworthy on account of the idolatrous practises of his wives (Gen. R. lxv.; comp. Jubilees, xxv. 1). In regard to King Solomon see Yeb. 76a and Maimonides, "Yad," Issure Biah, xiii. 14–16.

In the Book of Jubilees intermarriage with all Gentiles is prohibited, no allowance being made for proselytes (Jubilees, xx. 4, xxii. 20, xxx. 11; comp. Targ. Yer. to Lev. xviii. 21, "Thou shalt not give any of thy seed to make them pass through the fire of Moloch," which is translated: "Thou shalt not give a child in marriage to a Gentile by which the offspring is turned over to idolatry"—a translation refuted in Meg. iv. 9, but comp. Sanh. ix. 6, 82a). This hostility to all pagan nations seems to have been the fruit of the reaction against the Hellenistic excesses (comp. I Macc. i. 15: "they joined themselves to the heathen"; that is, "they intermarried"; 'Ab. Zarah 36b; Sanh. 82b). Hence also the Rabbis would not allow intermarriage with the Canaanites even after conversion ('Ab. Zarah 34b; Yeb. 76a; comp. "Yad," Issure Biah, xii. 22). In regard to the Ammonites and Moabites, the Rabbis discriminated between the men descended from them, who were forbidden to marry Jewesses, and the women, whom—at least from the third generation onward—Jews were permitted to marry (Yeb. viii. 3; "Yad," *l.c.* xii. 18). Altogether, however, the view prevailed that the nations of Palestine not having remained in the ancient state, the exclusion of Gentiles after they had once embraced Judaism ought no longer to be insisted upon (Yad. iv. 4; Tosef., Ḳid. v. 4; Ber. 28a; "Yad," *l.c.* xii. 25). Hence, marriage with converted Gentiles was no longer regarded as intermarriage (see Shulḥan 'Aruk, *l.c.* iv. 10, where slight differences of opinion are stated).

Between Jews and Christians.

Intermarriages between Jews and Christians—who are not identified with Gentiles, but regarded as "proselytes of the gates" (Isaac b. Sheshet, Responsa, No. 119)—were first prohibited by the Christian emperor Constantius in 339, under penalty of death ("Codex Theodosianus," xvi. 8, 6; comp. "Codex Justinianus," i. 9, 7), then by the councils of Agdes in 506, of Rheims in Gaul in 630, of Elvira (Grätz, "Gesch." iv. 363), of Toledo (*l.c.* v. 359); and in Hungary by King Ladislaus I. 1077, and Andrew in 1233 (Grätz, *l.c.* 3d ed., iv. 363; v. 45, 52, 59; vii. 27; L. Löw, "Gesammelte Werke," ii. 176).

The removal of the disabilities of the Jews did away with these state interdictions. Moses of Coucy in 1236 induced those Jews who had contracted marriages with Christian or Mohammedan women to dissolve them ("Sefer Mizwot ha-Gadol," cxii.). The Great Sanhedrin, convened by Napoleon in 1807, declared that "marriages between Israelites and Christians when concluded in accordance with the civil code are valid, and though they can not be solemnized by the religious rites of Judaism, they should not be subject to the herem" (rabbinical anathema). With reference to this declaration of the Sanhedrin, which was, however, incorrectly presented, the Rabbinical Conference of Brunswick, in 1844, declared: "The marriage of a Jew with a Christian woman or with any adherent of a monotheistic religion is not prohibited if the children of such issue are permitted by the state to be brought up in the Israelitish religion." Holdheim, in his "Autonomie der Rabbinen," 1843, tries to prove that the Biblical prohibition of intermarriage does not include monotheists; but his statements are not always correct (see Frankel, "Zeitschrift," 1844, p. 287). Both Geiger and Aub, as members of the committee appointed by the first Jewish Synod, held at Leipsic in 1869, declared themselves against intermarriage as being injurious to the peace of the home and to the preservation of the Jewish faith, the faith of the minority ("Referate über die der Ersten Synode Gestellten Anträge," p. 193). Ludwig Philippson, a member of the Brunswick Conference, changed his view afterward and in his "Israelitische Religionslehre," 1865, iii. 350, declared himself against intermarriage. D. Einhorn, in "The Jewish Times," 1870, No. 45, p. 11, declares marriages between Jews and non-Jews to be prohibited from the standpoint of Reform Judaism. On the other hand, in contradiction to Einhorn's view, Samuel Hirsch, emphasizing the monotheistic faith of the Christians and the monotheistic mission of Judaism, in Nos. 26–37 of "The Jewish Times" and *ib.* No. 47, defended his opinion as former member of the Brunswick Conference, that intermarriages are permitted by Reform Judaism.

Regarding intermarriages with Karaites, see KARAITES; with Shabbethaians, see SHABBETHAI ẒEBI.

BIBLIOGRAPHY: Löw, *Gesammelte Schriften*, 1893, iii. 108–163; Mielziner, *The Jewish Law of Marriage and Divorce*, pp. 45–52, Cincinnati, 1884.

K.

It is very difficult to obtain any statistical information as to the number of Jews who marry outside their faith; but some of the Continental governments have made inquiries on this point with a view to testing the tendency to assimilation in this regard.

Statistics.

During 1900 in Prussia there were 4,799 Jews who married Jewesses, and 474 Jews and Jewesses who married outside their faith ("Zeitschrift für Preussische Statistik," 1902, p. 216). In Bavaria during the year 1899, while 416 Jews married Jewesses, 31 Jews and Jewesses married outside the faith ("Zeitschrift des Königl. Bayer. Statistischen Bureaus," 1900, p. 259). Information of the same kind is obtainable for some of the chief towns, as for Berlin, where in 1899 there were 621 Jewish marriages as against 229 intermarriages ("Statistisches Jahrbuch," 1902, p. 61). Similarly in Budapest for 1898 there were 1,238 Jewish marriages as against 146 intermarriages ("Statistikai Evkönyve," 1901, p. 82). In Vienna in 1898 there were 110 mixed marriages as against 847 purely Jewish marriages; while in Prague there were only 6 as against 354 ("Oesterreichisches Städtebuch," viii. 283, Vienna, 1900). Perhaps the most remarkable case of all is that of New South Wales, which, according to the latest census, gives the number of persons living in the married state, and not merely of marriages in a year. Of these there were 781 who had married Jews or Jewesses, as against 361 who had married outside the faith ("Census of New South Wales 1901, Bulletin No. 14").

In all of these cases it is necessary to double the number of purely Jewish marriages in order to determine the proportion of persons married within or without the faith; for it is obvious that if any of those who married outside had married another who also married outside, this would form only one Jewish marriage, whereas, under the present circumstances, they constitute two mixed marriages. With this taken into consideration, all the figures given above will work out as 9.3 per cent of mixed marriages. But this would be very misleading if applied to all Jews, as those mentioned above are the chief communities in which intermarriages occur. In Russia and Austria mixed marriages are still very rare, as, for instance, in Prague (see above).

In countries still under medieval conditions, intermarriages are still rarer. In Algeria between 1830 and 1837, in an average population of 25,000, there were only 30 such marriages in all (Ricoux, "Demographie de l'Algérie," p. 71, Paris, 1860).

Statistical inquiry has proved that the number of children resulting from intermarriages is considerably smaller than that from purely Jewish marriages, averaging only about one child to a marriage compared with an average of three or four from purely Jewish marriages. Reasons have been given by Rüppin, in Conrad's "Jahrbücher" for 1902, to show that the comparison is somewhat deceptive, as the birth-rate is determined by dividing marriages by births; and as mixed marriages are on the increase there are fewer earlier marriages to raise the quotient. This, however, does not explain the very great contrast, which is probably due to the fact that persons marry without the faith at more advanced ages than they marry within, and are of a somewhat higher social standing, among which classes children are generally fewer. See BIRTHS.

J.

INTERMEDIATE DAYS. See HOLY DAYS.

INTESTACY. See AGNATES; INHERITANCE.

INVOCATION: A form of praise or blessing greatly in vogue in medieval Hebrew literature. In ancient times the invocation was an essential part of the various forms of salutation, many instances of which are found in Biblical, and especially in post-Biblical, literature. They recognize the divine presence, invoke the divine benediction, and express the wish that the object of the salutation may enjoy a long and happy life and general prosperity. To them belong also the special blessings invoked upon arriving and departing travelers and upon the sick, and those recited upon extraordinary occasions, joyful or otherwise—upon drinking wine, upon sneezing, and upon the completion of a written communication. See ASUSA.

With the exception of a few formulas used when mentioning the name of the Lord (יתברך, יתברך שמו, ית' ש' של מלך מלכי המלכים הקב"ה, שמו של הקב"ה, הקב"ה יתברך שמו ויתרומם זכרו), invocations, as a rule, refer to persons, and fall into two main groups, those upon the living, and those upon the dead. In the first group the oldest formula occurs frequently in the Mishnah (זכור לטוב = "may he be remembered for good!"). This formula, however, afterward came to be invoked mainly upon the dead. From geonic times are derived expressions like ברכינון רחמנא and נטריה רחמנא [ופרוקיה], abbreviated נ"ר, נר"ו; the latter abbreviation, having gained the signification of the term נרו ("his light"), evolved into נרו יאיר. Later were added ישמרהו צורו, שמרהו צורו also with the addition וגואלו (י"ץ, יצ"ו, ש"ץ, שצ"ו, יש"ץ ישצ"ו).

Invocations for the Living.

The wish that the one saluted may enjoy a long and happy life was conveyed in the formula יחיה, יחיה לעד; then, more fully, in שיחיה לארך ימים (שלי"ו, שילי"ו, with אמן=שילי"א), or שיחיה לארך ימים ושנים טובים (שלי"ט, with אמן = שליט"א; with the further addition סלה=שליטא"ס). The Spanish or Oriental Jews write סופו טוב (ס"ט). In the case of prominent men, particularly those that wielded worldly power, non-Jewish rulers included, the formula ירום הודו was, and still is, used (יר"ה; הוד מלכות is a Biblical expression; see Dan. xi. 21; I Chron. xvi. 27, xxix. 25). Besides these special phrases, several Bible verses, generally in abbreviated and altered form, were employed, such as, for instance, those from Ex. xviii. 4: אלהי אבי בעזרי (see Ps. cxlvi. 5: שאל יעקב בעזרו); Deut. xxxiii. 24: יהי רצוי אחיו (יר"א); Isa. liii. 10: יראה זרע יאריך ימים (יזי"י) with the appended אמן=יזיי"א); Ps. xxii. 27: יחי לעד; xxiv. 5: ישא ברכה מאת י"י (יבמ"י); xli. 3: י"י ישמרהו ויחיהו; lxxii. 17: יהי שמו לעולם לפני שמש ינון שמו; Prov. iii. 2: ארך ימים ושנות חיים ושלום יוסיפו לך (from which came: אי"ש = אך ימי שנות חיים יוסיפו לו חי"ל; or perhaps, in order to obtain this ingenious abbreviation, the letter ו of ושנות and the word ושלום have been omitted, and the eulogy runs: ארך ימים שנות חיים יוסיפו לו); Ezra i. 3: יהי אלהיו עמו, etc. In the case of women, from Judges v. 24 is recited: תברך מנשים and מנשים באהל תברך (ת"מ, מב"ת transposed תמ'ב) were customary. On occasion of mentioning localities use was made of the eulogy formed after Num. xxi. 27: תבנה ותכונן במהרה בימינו (תוב"ב ת"ו, with אמן=תובב"א); so, likewise, the adaptations from Ps. xlviii. 9 and lxxxvii. 5: יכוננה עליון (with אמן = יע"א) and יכוננה עד עולם סלה, were employed.

Invocations for the Dead.

Eulogies upon the dead contain an expression of the desire that the life of the departed may prove to have been a blessing, that their earthly remains may have peace, and that their souls have entered the realms of bliss, are partaking there of heavenly blessings and of the raptures of Eden, and are face to face with the glory of God. The utterance of some of these eulogies, such as the phrase זכרונו לברכה לחיי העולם הבא (briefly: זכרונו לברכה) was early enjoined upon children when naming their deceased father, and upon pupils when naming their deceased teacher. The following forms of eulogy, each with its variations, have gradually developed: זכור לטוב (ז"ל), זכר צדיק לברכה (Prov. x. 7, compare Ps. cxii. 6; abbreviated זצ"ל), זכר קדוש לברכה (זק"ל); in combination these eulogies upon the dead occur in numerous variations, among which זכר צדיק וקדוש לברכה לחיי העולם הבא (זצוקללה"ה and זצוללה"ה) is the most complete formula; עליו השלום (ע"ה); נפשיה לשלמא; נוחו נפֶּש (נ"נ); נוחו עדן (נ"ע); נוחו [נפשו, נשמתו] בגן עדן (נב"ע); נפשו בגן עדן תנוח (נבע"ת; in transpositions תנב"ע, נתב"ע; with אמן = תנבע"א); גן עדן תהי מנוחתו (געת"ם), etc.

Besides these freely selected formulas, as in the case of eulogies upon the living, verses from the Bible, more or less modified in form, have been employed. These were largely taken from Ex. xvi. 14: ותעל שכבת הטל (the resurrection is notably associated with the dew, טל של תחיה); I Sam. xxv. 29: והיתה נפש אדוני צרורה בצרור החיים (from among the many variations the most customary is: תהי נפשו צרורה בצרור החיים = תנצ"בה); Isa. xi. 10: [והיתה] מנוחתו כבוד (תהי מנוחתו כבוד = תמ"ך. מ"כ); ib. xxvii. 11: ירחמנו עשהו; ib. lvii. 2: יבוא שלום ינוחו על משכבותם הלך נכחו; lxiii. 14: רוח ד' תניחנו (compare also Genesis ii. 15: וינחהו בגן עדן; from the two verses developed the formula רוח ד' תניחנו בגן עדן = ריתב"ע); Hab. ii. 4: [ו]צדיק באמונתו יחיה (צב"י); Ps. xvii. 14: חלקם בחיים; ib. xxv. 13: נפשו בטוב תלין וזרעו יירש ארץ (נבתוי"א; often only the first half, נב"ת); ib. xci. 1: בצל שדי יתלונן (בש"י); ib. cxvi. 9: אתהלך לפני י"י בארצות החיים (in the third person יתהלך, etc. = יליב"ה); Dan. xii. 13: ותעמד לגורלך לקץ הימין; and many others. The merits of the deceased who led a pious life were recited to the surviving in expressions such as זכותו יגן עלינו (זי"ע), זכותו תעמד לנו (זת"ל), זכותו לעד יגן בעדנו (זלי"ב), etc.

It may naturally be assumed that the eulogies found upon tombstones represent the eulogies in current use at the time of inscription. Nor have the poets in their acrostics neglected them (חזק ואמץ, חזק, ז"ל, נ"ע; יגדל בתורה ובמעשים טובים, יגדל בתורה, יחיה, רי"ת). The contractions of eulogy, as abbreviations in general, have greatly influenced the formation of family-names: compare, for example, names such as Shalit (שלי"ט), Jare (יר"א), and others.

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G. H. B.

IONIA. See JAVAN.

IOWA: One of the north-central states of the American Union. A part of the Louisiana Purchase (1803), it was incorporated successively in the territories of Louisiana, Missouri, Michigan, and Wisconsin. In 1838 it was organized as the Iowa Territory, and in 1846 admitted to the Union. There are no records of Jewish organizations, charitable or congregational, prior to 1855. There were, however, Jews living in the river towns as early as 1847–48, especially at Dubuque and McGregor, the main shipping and crossing points for the West, and small unorganized Jewish communities existed at Davenport, Burlington, and Keokuk. From 1849 to 1879 the population shifted steadily toward the interior of the state and the Missouri River.

Des Moines is the capital and the largest city of Iowa; it was settled in 1846, incorporated in 1851, and chartered as a city and made the capital of the state in 1857. Its population (1903) is about 70,000, of which, perhaps, 1,800 are Jews. The first congregation in Des Moines was the B'nai Yeshurun, organized in 1873, with conservative tendencies; its temple was dedicated in 1887, and ministered to by Rabbis Davidson, Freudenthal, Müller, Bottigheimer, and Sonneschein. It is now a Reform congregation. Three other congregations, the youngest of which was established in 1903, use the Orthodox ritual.

Davenport, on the Mississippi, has (1903) a population of 40,000, including about 300 Jews. Its one congregation, B'nai Israel (Reform), was organized in 1861. The synagogue Temple Emanuel was dedicated in 1884. The pastorate has been held by Rabbis Freuder, Thorner, and Fineshriber. The community has a ladies' aid society, a burial-ground association, a B'nai B'rith lodge, and a branch of the Jewish Woman's Council.

Keokuk, on the Mississippi, and at the southeastern extremity of the state, organized, in 1856, a benevolent society, which, in 1863, was reorganized into the Congregation B'nai Israel. A temple was built, and the congregation flourished until 1898, when the removal of many members compelled the resignation of their minister. Since that time services have been held only occasionally, and on holy days. The total population is 15,000, of which not more than 50 are Jews (1903).

Sioux City had its earliest Jewish organization, the Hebrew Ladies' Aid Society, in 1884; Mt. Sinai congregation was organized in 1898. It has the usual number of philanthropic societies. Rabbis Ellinger, Leiser, and Mannheimer have successively officiated since the organization of the congregation. It has a total population of 35,000, of which 400 are Jews (1903).

Burlington has one congregation, Anshe Yitzchak (Orthodox), founded in 1902. In the early seventies a congregation existed under Rev. S. Hecht, but it lived only one year. B'nai B'rith Lodge No. 251 was organized in 1875. There are about 150 Jews, in a total population of 25,000.

Small congregations exist in **Centerville, Council Bluffs, Dubuque,** and **Waterloo. Cedar Rapids, Clinton, Lake City, Ottumwa,** and **Rock Island** have very small communities without organized congregations, though holding services on holy days.

Moses Bloom of Iowa City was elected twice to the state legislature, and in 1883 was chosen senator of Johnson county.

The name of A. F. Slimmer of Waverly is connected with many bequests to Jewish, Christian, and non-sectarian institutions.

The entire Jewish population of Iowa does not exceed 5,000.

Bibliography: *American Jewish Year-Book*, 5661 (1900–01).

A. W. H. F.

IRELAND: An island west of Great Britain, forming part of the United Kingdom of Great Britain and Ireland. The earliest mention of Jews in Ireland appears toward the end of the eleventh century, although, curiously enough, quite a number of books have been written to identify the Irish with the Lost Ten Tribes.

The first authentic mention of Jews in Ireland is a record, dating from 1079, that "five Jews came over the sea bearing gifts to Fairdelbach [Hua Brian], and were sent back over the sea." No further reference is found until nearly a century later, in the reign of Henry II. of England. That monarch, fearful lest an independent kingdom should be established in Ireland, prohibited a proposed expedition thither. Strongbow, however, went in defiance of the king's orders; and, as a result, his estates were confiscated. In his venture Strongbow seems to have been assisted financially by a Jew; for under date of 1170 the following record occurs: "Josce Jew of Gloucester owes 100 shillings for an amerciament for the moneys which he lent to those who against the king's prohibition went over to Ireland" (Jacobs, "Jews of Angevin England," p. 51).

Jewish names appear in the "Calendar of Documents Relating to Ireland," between 1171, when Joseph the Doctor is referred to, down to 1179. It is unlikely, however, that Jews settled in the island in appreciable numbers at that period; for no further record is found concerning them until several years later. An entry dated 1225 shows that Roger Bacon had borrowed considerable sums from English Jews in connection with his mission on the king's service in Ireland.

Branch of the Irish Exchequer.

By that date, however, there was probably a Jewish community in Ireland; for under date of July 28, 1232, appears a grant by King Henry III. to Peter de Rivall, granting him the office of treasurer and chancellor of the Irish Exchequer, the king's ports and coast, and also "the custody of the King's Judaism in Ireland." This grant contains the additional instruction that "all Jews in Ireland shall be intentive and respondent to Peter as their keeper in all things touching the king." The Jews at this period probably resided in or near Dublin. In the Dublin White Book, under date of 1241, appears a grant of land containing various prohibitions against its sale or disposition by the grantee. Part of the prohibition reads "vel in Judaismo ponere." Both this and the preceding reference were common form.

The last mention of Jews in the "Calendar of Documents Relating to Ireland" appears about 1286. When the expulsion from England took place (1290), the Irish Jews had doubtless to go as well. At any rate, there is no further mention of them until the period of the Commonwealth, when the resettlement of the Jews in England under Cromwell led to resettlement in Ireland also. From investigations made by Lucien Wolf, it would appear, however, that as early as 1620 one David Sollom, a Jewish merchant, purchased some property in Meath which is still in the possession of his descendants.

Jews are first heard of again in Dublin; and there is reason to believe that they were among the Dissenters who came after Cromwell's conquests. It is even stated that some Portuguese Jews settled in Dublin on Cromwell's invitation, and that they soon became opulent merchants. They established a synagogue in Crane lane.

Settlement in Dublin.

The Dublin congregation prospered, and seems to have been in existence in the reigns of King William III. and Queen Anne. In a work published in the latter's reign mention is made of a visit to London by a Rabbi Aaron Sophair of Dublin. No record, however, is found of any Jewish settlement outside of Dublin. As late as 1737 Cork seems to have had no Jewish community, though toward the middle of the century mention is made of Jews residing there.

In 1728, or thereabout, Michael Phillips presented the Dublin Jews with a piece of freehold ground at Ballybough Bridge for a cemetery; and about the middle of the eighteenth century the Bevis Marks Congregation of London assisted them financially in erecting a wall round the burial-ground. It should be mentioned that the Dublin congregation at one time proposed to affiliate itself with the Spanish and Portuguese congregation of London. Dublin in 1745 contained about forty Jewish families, comprising about 200 persons. Their synagogue was at Marlborough Green, and their cemetery in the center of the village of Ballybough.

In 1746 a bill was introduced in the Irish House of Commons "for naturalizing persons professing the Jewish religion in Ireland." Another was introduced in the following year, agreed to without amendment, and presented to the lord lieutenant to be transmitted to England; but it never received the royal assent. These Irish bills, however, had one very important result; namely, the formation of the Committee of Diligence, which was organized by British Jews at this time to watch the progress of the measure. This ultimately led to the organization of the Board of Deputies, which important body has continued in existence to the present time.

Jews were expressly excepted from the benefit of the Irish Naturalization Act of 1783.

The Dublin congregation declined steadily toward the end of the eighteenth century; and by the beginning of the nineteenth the synagogue was discontinued, and the borrowed scrolls were returned to the Bevis Marks Congregation. About 1822, however, the congregation was reorganized, and it has prospered ever since. Its meeting-place was for several years at 40 Stafford street; a new synagogue was built in Mary's Abbey in 1835; and the present place of worship is in Adelaide road.

The exceptions in the Naturalization Act of 1783, referred to above, were abolished in 1846. In the same year the obsolete statute "De Judaismo," which prescribed a special dress for Jews, was also formally repealed. The Irish Marriage Act of 1844 expressly made provision for marriages according to Jewish rites.

When the Irish famine was at its height in 1847, the Jews of America took an active interest in relieving the distress; and a notable meeting was organized by the Spanish and Portuguese congregation of New York, at which a fund was raised in aid of the sufferers.

Toward the middle of the nineteenth century several families of German Jews settled in Ireland. Conspicuous among these was the JAFFE family of Belfast, which established the famous linen-house bearing its name.

Jews have repeatedly held office in Ireland. A Benjamin d'Israeli, or Disraeli, a public notary in Dublin from 1788 to 1796, and later a prominent member of the Dublin Stock Exchange, held the office of sheriff for County Carlow in 1810. In all likelihood, however, he was a Jew by origin only.

Ralph Bernal-Osborne, of Jewish extraction, was a prominent land-owner in Ireland, and represented Waterford in Parliament in 1870.

The first professing Israelite, however, to hold office was Lewis Harris, alderman of the city of Dublin. His son, Alfred Wormser Harris, succeeded him as senior alderman, and in 1880 contested the county of Kildare in the Liberal interest. Alfred now (1903) holds commissions of the peace for the city and county of Dublin.

Prominent Irish Jews.

The most prominent position ever held in Ireland by a Jew was that of Lord Mayor of Belfast, held by Sir Otto JAFFE 1899–1900; he also became high sheriff in 1901. At present Sir Otto is justice of the peace for Belfast and also consul at that city for the German government. Maurice E. Solomons, justice of the peace for the city and county of Dublin, is acting consul in that city for the Austro-Hungarian empire.

Among the Jews graduated from Trinity College, Dublin, may be mentioned: N. L. Benmohel, the first professing Jew to enter the institution since its foundation by Queen Elizabeth; John D. Rosenthal, LL.D; Barrow Emanuel, J.P.; and Ernest W. Harris, LL.D. The Rev. Alfred Philip Bender, J.P., a native Irish Jew, has been government member of the council of the University of the Cape of Good Hope.

Ireland is the only portion of the British Isles that has a religious census; and, consequently, figures are more nearly correct there than elsewhere. The Jewish population in 1871 was 258. By the census of 1881 it did not exceed 453, mostly of English and German extraction. Since that date, however, it has increased considerably, doubtless owing to Russian immigration. In 1891 it was given as 1,779; in 1901 as 3,771. The bulk of this population resides in Dublin, which contains about 2,200 Jews. Besides the synagogue on Adelaide road, there are five minor congregations, a board of guardians, and a number of charitable and educational institutions.

Belfast has a Jewish population of about 450, and contains several charitable organizations and two synagogues, of one of which Sir Otto Jaffe is president. The Jewish population of **Cork** is about 400. **Limerick, Londonderry,** and **Waterford** have each a synagogue and charitable organizations. Zionist societies also have been established in Ireland.

The Jewish population is distributed in the provinces as follows: Connaught, 4; Leinster, 2,246; Munster, 670; and Ulster, 851.

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O'Conor, *Annals of Innisfallen*, ii. 81; Moses Margoliouth, *History of the Jews in Great Britain*, i. 174, ii. 63, London, 1851; James Picciotto, *Sketches of Anglo-Jewish History*, pp. 77, 114, 115, 121, 168, 225, London, 1875; *Bloch's Oesterreichische Wochenschrift*, May 9, 1902, p. 319; Lucien Wolf, *The Middle Age of Anglo-Jewish History*, in *Papers of the Anglo-Jewish Historical Exhibition*, p. 76; John Curry, *An Historical and Critical Review of the Civil Wars in Ireland*, ii. 262, London, 1786; *The Occident* (Phila.), 1847, v. 35-45; *Jew. Chron.* Jan. 4, Feb. 8, 1901; *The Jewish Year Book*, London, 1902-03; *Dict. Nat. Biog.* iv. 373, xx. 117, New York.

J. L. Hü.

IR HA-HERES. See Heres.

IRKUTSK. See Siberia.

IRON: The invention of the art of working in brass and iron is ascribed to Tubal-cain (Gen. iv. 22), and thus placed in prehistoric times. The Israelites, therefore, derived their knowledge of the art from others. Further proof of this fact is furnished by the undoubtedly trustworthy report that Solomon brought Hiram, an artificer, from Tyre to make the brazen implements used in the Temple; from this it is apparent that at that time the Jews had not acquired the art. Indeed, as industrial pursuits in general among the Jews arose only after the time of Solomon, it may be assumed that the same was the case with the art of working in brass and iron. Outside of the cities the peasant continued for a long time to make (as he still makes at the present day, in some places) his own clothes and his own simple tools, and to be his own carpenter. As soon, however, as the Israelites began to settle in larger towns, and especially as the Canaanitish cities were opened to them, a division of labor took place; then, for the first time, such occupations as working in brass and iron began to develop among them. Without doubt the use of brass preceded that of iron: the kitchen utensils were of brass ("neḥoshet"), as also were parts of the armor —helmet, shield, cuirass, greaves, bow, and, perhaps, sword (I Sam. xvii. 5 *et seq.*; II Sam. xxii. 35).

Period of Introduction.

Iron does not seem to have taken the place of brass until a rather late date. Although the art of working in iron is mentioned in the Hexateuch (Num. xxxi. 22, xxxv. 16; Deut. iii. 11, xix. 5; Josh. xxii. 8), these are generally considered comparatively late passages, and would therefore only indicate something for the time in which they were written, but nothing for the period to which they refer. The same is claimed for I Sam. xvii. 7 and II Kings vi. 5; these passages are said to belong to a considerably later period. The oldest passage from this point of view which presupposes the use of iron is II Sam. xii. 31, in which "ḥariẓe ha-barzel" are mentioned. In Amos "ḥaruẓot ha-barzel," used by the Arameans, are spoken of. It may be inferred from II Sam. xii. 31 that the Israelites of that time were also familiar with the metal.

Iron was used in a great many ways: for manufacturing axes and hatchets (Deut. xix. 5; II Kings vi. 5); sickles, knives, swords, and spears (I Sam. xvii. 7); bolts, chains, and fetters (Ps. cv. 18; cvii. 10, 16; Isa. xlv. 2); nails, hooks, and hilts (Jer. xvii. 1; Job xix. 24). It was also used in making plows, thrashing-carts, and thrashing-boards (Amos i. 3; I Sam. xiii. 20; II Sam. xii. 31), as well as for sheathing war-chariots. The Israelites found such "iron chariots" already in use among the Canaanites and were compelled to avoid encountering th enemy in the open plain, where the latter could us their chariots.

Iron lends itself readily to figurative usage. Thu Egypt is called "kur ha-barzel" (the iron furnace Deut. iv. 20); those who are sunk in misery are described as "asire 'oni u-barzel" (bound in afflictio and iron; Ps. cvii. 10). A tyrannical ruler is characterized as "shebeṭ barzel" (Ps. ii. 9), or "'ol barzel" (Deut. xxviii. 48); an unbending neck is "gid barzel" (Isa. xlviii. 4). The teeth of the fourth great beast which Daniel saw in his vision are of iron (Dan. vii. 7; comp. II Macc. xi. 19; Ecclus. [Sirach] xxii. 15).

E. G. H. W. N.

IR-SHEMESH (עיר שמש, "city of the sun"): A city of Dan, mentioned with Shaalabbin and Ajalon (Josh. xix. 41–42). Its parallel name in Judges (i 35, Hebr.) is "Har-Ḥeres" (the mountain of the sun). Some modern critics identify Ir-shemesh with Beth-shemesh, in Judah. See Heres.

E. G. H. M. Sel.

ISAAC.—Biblical Data: Second patriarch; son of Abraham and Sarah. He was the child of a miracle, for at the time of his birth his mother, hitherto childless, was ninety years old, and his father a hundred. By the command of God the child was named "Isaac" (יצחק; in poetical language ישחק = "laughter"), because Abraham had, covertly, laughed in incredulity when, a year previously, he had received the promise of God that a son would be born to him by Sarah (Gen. xvii. 17); so also did Sarah as, standing at the door of the tent, she heard the promise reiterated by the angel (Gen. xviii. 12). Isaac was circumcised when he was eight days old, and at his weaning the parents manifested their joy by giving a great feast. As a solicitous mother Sarah urged Abraham to send away Ishmael, his son by the servant-maid Hagar, whom she had seen mocking Isaac. At first Abraham hesitated, but at the command of God he complied with the wish of his wife; Isaac was thus declared the sole heir of his father.

Birth of Jacob and Esau.

A critical event in Isaac's life occurred when God's command came that he should be offered as a sacrifice on a mountain in the land of Moriah (Gen. xxii. 2). Isaac showed himself in this trial to be worthy of his father. Without murmuring he suffered himself to be bound and laid upon the altar. But Abraham was prevented by God from consummating the sacrifice, and a ram that happened to be near was offered instead. At the age of thirty-six Isaac lost his mother. Abraham then charged Eliezer, his steward, with the mission of selecting a wife for Isaac from among his (Abraham's) own people. After a series of providential coincidences, Eliezer returned with Rebekah, whom Isaac, then forty, married (Gen. xxv. 20). For twenty years they were childless; at last Isaac's prayers were heard, and Rebekah gave birth to the twins Esau and Jacob. As the children grew the gentle and good-natured Isaac came to prefer the boisterous and adventurous Esau, who gratified his father with the choicest spoils of the chase, while the quiet and less adventurous Jacob was an object of special regard to Rebekah: a division of feeling which became later a source of jealousy and hatred between the two brothers.

A famine compelled Isaac to leave his abode "by the well of Lahai-roi." On this occasion he had his first vision. God appeared to him in a dream and warned him not to go down to Egypt, but to remain within the boundaries of Palestine, promising him great prosperity and numerous descendants. Isaac therefore settled among the Philistines at Gerar, where, fearing lest Rebekah's beauty should tempt the Philistines to kill him, he had recourse to a stratagem that had been used in similar circumstances by his father; he pretended that she was his sister. The Philistine king, however, was not long in finding out the truth, and, after rebuking Isaac for his deceit, adopted stringent measures for the protection of husband and wife.

Persecuted by Philistines.

In his new home Isaac devoted himself to husbandry, and succeeded so well that he incurred the envy of the Philistines. They commenced a petty persecution against him, stopping up the wells which his father had dug, and which Isaac's servants had reopened. The peace-loving Isaac submitted patiently to these persecutions until Abimelech enjoined him to remove from Gerar. Isaac then pitched his tent in the valley of Gerar, shortly afterward settling at Beer-sheba, where God appeared to him for the second time and blessed him. An altar was built by Isaac on the spot where he had had the vision, and his servants dug a well. While living there Isaac received a visit from Abimelech, king of the Philistines, and Phichol, the chief captain of his army, who came to court his alliance.

Isaac's old age was not a happy one. He was assailed by infirmities, and became totally blind. To this was added the enmity between his two sons. With prevision of his death, Isaac recommended his son Esau to bring him some venison and receive his blessing. At the instigation of Rebekah, Jacob, profiting by the blindness of his father, presented himself in Esau's stead, and received the blessing intended for the latter. This infuriated Esau to such an extent that Jacob had to seek safety in flight. Isaac died at Hebron, at the age of 180, shortly after the return of Jacob and his family from Mesopotamia, and was buried by his two sons in the cave of Machpelah, beside Abraham and Sarah.

——**In Rabbinical Literature:** According to the Rabbis, Isaac was born in the month of Nisan, at noon, when the spring sun was shining in all its glory (Rosh ha-Shanah 10b; Gen. R. liii.). At that hour the sick were restored to health, the blind recovered their sight, and the deaf their hearing; the brightness of the sun and of the moon was intensified (Tan., Gen. 37); a spirit of justice began to prevail in the world: hence the name יצחק, a compound of יצא and חוק (= "Law was issued"). In the numerical value of each letter of the name there is an allusion: thus, the י (= 10) alludes to the Decalogue; the צ (= 90), and the ק (= 100), to the respective ages of Sarah and Abraham at the birth of Isaac; the ח (= 8) refers to the day of circumcision (Gen. R. liii.). Notwithstanding, there were slanderers who maintained that Abraham and Sarah had picked up a foundling, or, according to another haggadah, had taken a son of Hagar and pretended that he was their son. To silence these slanderers Abraham prepared a great feast on the occasion of the weaning of Isaac, whereat, by a miracle, Sarah was enabled to nurse all the sucklings that had been brought by the women invited to the feast. As there was no longer any doubt as to Sarah's maternity, the slanderers questioned Abraham's paternity. Then God imprinted on the face of Isaac the features of Abraham, and the likeness between father and son became so great that one was often mistaken for the other (B. M. 87a; Yalḳ., Gen. 93). According to some Ishmael committed the crime of attracting Isaac to the fields and there casting at him arrows and balls under the pretext of play (מצחק), but in reality to get rid of him (Gen. R. liii.): for this reason Sarah insisted on Ishmael and his mother being dismissed.

The Sacrifice of Isaac.

A fertile subject in the Haggadah is the attempted sacrifice of Isaac, known as the "'aḳedah." According to Jose ben Zimra, the idea of tempting Abraham was suggested by Satan, who said: "Lord of the Universe! Here is a man whom thou hast blessed with a son at the age of one hundred years, and yet, amidst all his feasts, he did not offer thee a single dove or young pigeon for a sacrifice" (Sanh. 87b; Gen. R. lv.). In Jose ben Zimra's opinion, the 'aḳedah took place immediately after Isaac's weaning. This, however, is not the general opinion. According to the Rabbis, the 'aḳedah not only coincided with, but was the cause of, the death of Sarah, who was informed of Abraham's intention while he and Isaac were on the way to Mount Moriah. Therefore Isaac must then have been thirty-seven years old (Seder 'Olam Rabbah, ed. Ratner, p. 6; Pirḳe R. El. xxxi.; Tanna debe Eliyahu R. xxvii.). Not only did he consent to the sacrifice, but he himself suggested it in the course of a discussion that arose between him and Ishmael concerning their respective merits. Ishmael asserted his superiority to Isaac on account of his having suffered himself to be circumcised at an age when he could have objected to it, while Isaac underwent the operation on the eighth day after his birth. "Thou pridest thyself," replied Isaac, "on having given to God three drops of thy blood. I am now thirty-seven years old, and would gladly give my life if God wished it" (Sanh. 89b; Gen. R. lvi. 8).

While he was on the way to Mount Moriah Isaac was addressed by Satan in the following terms: "Unfortunate son of an unfortunate mother! How many days did thy mother pass in fasting and praying for thy birth! and now thy father, who has lost his mind, is going to kill thee." Isaac then endeavored to awaken the pity of his father (Gen. R. lv.). According to another haggadah Isaac rebuked Satan and told him that he was not willing to oppose the wish of his Creator and the command of his father (Tan., Gen. xlvi.). While Abraham was building the altar Isaac hid himself, fearing lest Satan should throw stones at him and render him unfit for a sacrifice. The same fear caused him to ask to be bound on the altar; "for," said he, "I am young and may tremble at the sight of the knife" (Gen. R. lvi. 8).

The 'Akedah in Jewish Liturgy.

The 'akedah is especially prominent in the Jewish liturgy. The remembrance of the incident by God is believed to be a sure guaranty of His forgiveness of the sins of Israel; hence the numerous 'akedah prayers, a specimen of which is found in the Mishnah. See 'Akedah. Isaac is presented in rabbinical literature as being the prototype of martyrs (Esth. R. i.). The great tractability of his character is shown by his conduct in the affair of the wells, which he abandoned without complaining of the injustice done him (Sanh. 111a). More than other patriarchs he pleads for Israel. When Abraham and Jacob, says the Talmud, were told that their children had sinned, they answered, "Let them be blotted out for the sanctification of Thy name"; but when God said to Isaac, "Thy children have sinned," Isaac answered, "Why are they my children more than Thine? When they answered, 'We will do [all that God shall command] and we will listen,' Thou calledst them 'My first-born'; yet now they are mine and not Thine! Moreover, how long can they have sinned? The duration of man's life is seventy years. In the first twenty years he is not punished [being irresponsible]; half of the remaining fifty is passed in sleeping. Half of the remainder is spent in praying, eating, etc. There remain only twelve and a half years. If thou art willing to bear the whole, it is for the better; if not, let half be borne by me and the other half by Thee. But if Thou insist upon my bearing the whole, I have already sacrificed myself for Thee" (Shab. 89b).

To Isaac is attributed the institution of the "Minhah" prayer (Ber. 26b). Like Abraham, he observed all the commandments, and made proselytes. He was one of the three over whom the Angel of Death had no power; one of the seven whose buried bodies were not devoured by worms; one of the three upon whom the "yezer ha-ra'" (the seducer) had no influence (B. B. 17b). He caused the Shekinah to descend from the sixth to the fifth heaven (Gen. R. xix.).

S. I. Br.

ISAAC: Member of the embassy sent in 797 by Charlemagne to Harun al-Rashid, calif at Bagdad, probably as interpreter for the ambassadors, who were the noblemen Sigismund and Landfried. Both died on their way back, and Isaac became the sole bearer of the calif's answer and presents, among which latter was a magnificent elephant. When the emperor was informed of Isaac's return to France, he sent the notary Erchenbald to Liguria in order to prepare for the transportation of the elephant and the other presents. Isaac arrived at the port of Vendres in Oct., 801; but, as the Alps were covered with snow, he was obliged to pass the winter at Verceil. He reached Aix-la-Chapelle in the summer of 802, and the emperor received him in audience there.

Zunz ("G. S." i. 157) supposes that Isaac was the means of establishing relations between the French rabbis and the Geonim, as France is not mentioned in the decisions of the latter before 850 ("Sha'are Ẓedeḳ," p. 12).

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G. M. Sel.

ISAAC B. ABBA MARI: French codifier; born in Provence about 1122; died after 1193 (in Marseilles ?). Isaac's father, a great rabbinical authority, who wrote commentaries on the Talmud ("'Iṭṭur," i. 17, ed. Warsaw, section "Kinyan"), and responsa (*l.c.* p. 49, section "Shemat Ba'alim"), was his teacher. In his "'Iṭṭur" Isaac often mentions as another of his teachers his uncle, who, according to a manuscript note (see Neubauer, "Cat. Bodl. Hebr. MSS." No. 2356), was a pupil of Alfasi. Isaac carried on a friendly correspondence with Jacob Tam, whom he was in the habit of consulting on doubtful questions, though not as a pupil consults a teacher. Abraham b. Nathan of Lunel and Abraham b. Isaac (RABaD I.) were related to him, while the son-in-law of the latter, Abraham b. David of Posquières, frequently consulted him on scientific questions. Isaac began his literary activity at the age of seventeen, when, at his father's suggestion, he wrote "Sheḥiṭah u-Ṭerefot," rules for the slaughtering of animals and the eating of their flesh. At about the same time he wrote a small work on the precepts concerning ẓiẓit, at the request of Sheshet Benveniste "ha-Nasi" of Barcelona. Both works form a part of the legal codex "'Iṭṭur," or "'Iṭṭur Soferim," which occupied Isaac about twenty-three years (from 1170 to 1193). Until modern times only the first part of this work was known (Venice, 1608); the whole codex was published first by Schönblum (Lemberg, 1860), and included Isaac's "'Aseret ha-Dibrot," which is really only a special name for a part of the "'Iṭṭur." The "'Iṭṭur" contains, in three parts, almost a complete code of laws, and is divided as follows: part i., jurisprudence, including the laws of marriage and divorce; part ii., rules concerning the slaughter of cattle, and concerning meat which it is permissible to eat; concerning circumcision, ẓiẓit, tefillin, marriage ceremonies; part iii., "'Aseret ha-Dibrot," embracing a consideration of the rules governing the following ten subjects: (1) the Feast of Tabernacles; (2) lulab; (3) hallel; (4) shofar; (5) Yom Kippur; (6) megillah; (7) Ḥanukkah; (8) prohibition of leavened bread on the Passover; (9) the commandment concerning maẓẓah and mara; (10) general laws for feast-days.

The book belongs to the classic productions of rabbinical literature in France. Isaac shows in this work a knowledge of the two Talmuds such as almost no other person of his time possessed. With works on the Geonim, among them many responsa and treatises which are otherwise unknown to-day, he shows the same familiarity as with the productions of the northern French Talmudists. At the same time he proceeds independently in his criticism, without regard to the age or reputation of former authorities, and spares not even the Geonim and Alfasi, though he admired them greatly.

While Spanish and German Talmudists, up to the time of the "Ṭur," often mentioned the "'Iṭṭur," and authorities like Solomon ibn Adret, Asher b.

Spread of the "'Iṭṭur."

Jehiel, Mordecai b. Hillel, and several others refer to this work, after the appearance and wide circulation of the "Ṭur" it soon shared the fate of many other codices (as, for example, Abraham b. Isaac's "Eshkol"), and fell into disuse. Joseph Caro was the first who, after a long interval, made use of the "'Iṭṭur" (for his "Bet Yosef"; see the introduction), but even he does not appear to have had the whole work before him (comp. "Bet Yosef," Oraḥ Ḥayyim, 671).

At the end of the seventeenth century Jacob b. Israel Sason wrote a commentary to a part of the "'Iṭṭur," under the title "Bene Ya'aḳob" (Constantinople, 1704). In the eighteenth century the following authors wrote commentaries to the work: Eliezer b. Jacob ("Naḥum"; not published); Abraham Giron ("Tiḳḳun Soferim u-Mikra Soferim" (Constantinople, 1756, with text); Jacob b. Abraham de Boton gives fragments of his commentary to the "'Iṭṭur" in his collection of responsa, "'Edut be-Ya'aḳob" (Salonica, 1720); while a similar work by Solomon al-Gazi was lost during its author's lifetime. Samuel Schönblum published an edition of the "'Iṭṭur" annotated by himself. Meïr Jonah b. Samuel wrote a very exhaustive and learned commentary (with text; parts ii. and iii., Wilna, 1874; part i., in two sections, Warsaw, 1883 and 1885). Isaac wrote also marginal notes to Alfasi's "Halakot," with the title "Me'ah She'arim," which appeared for the first time in a Wilna edition of Alfasi (1881–97). No trace has been preserved of his commentary to Ketubot, which he quotes ("'Iṭṭur," i. 15, section "Zeman").

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S. S. L. G.

ISAAC ABENDANA. See Abendana, Isaac.

ISAAC BEN ABRAHAM ANCONA AL-ḲUSṬANṬINI: Italian Talmudist; lived at Ancona in the first half of the eighteenth century. He carried on a scientific correspondence with Isaac Lampronti, who frequently mentions him in his "Paḥad Yiẓḥaḳ."

Bibliography: Mortara, *Indice*, p. 2.

K. I. Br.

ISAAC BEN ABRAHAM HA-GORNI: Provençal poet; lived at Luc in the second half of the thirteenth century. He is known in Hebrew literature under the surname of "Gorni," which, as Steinschneider first pointed out, is the Hebrew equivalent of "Aire" (= גרן). Isaac is represented by Abraham Bedersi in his diwan as a venal itinerant poet, selling his praises to the highest bidder. However, judging from some fragments in the library of Munich (Steinschneider, "Cat. Munich," No. 128), extracts from which were published in "Monatsschrift" (1882, p. 510), Isaac possessed a poetical talent far above that of his antagonist Bedersi. In addition to the fragments mentioned, a diwan of which Isaac was the author is still extant in manuscript (St. Petersburg).

Bibliography: Steinschneider, in *Ḥotam Toknit*, pp. 1–13; Neubauer, in *Arch. des Missions Scientifiques*, 3d series, i. 571; Renan-Neubauer, *Les Rabbins Français*, pp. 719 *et seq.*; *Monatsschrift*, 1882, pp. 510–523; Gross, *Gallia Judaica*, p. 49.

G. I. Br.

ISAAC BEN ABRAHAM OF NEUSTADT: Dutch cabalist; lived at Amsterdam in the seventeenth and eighteenth centuries. He was an assistant rabbi at Amsterdam, where he devoted himself to the editing of cabalistic works. In 1701 he published, from a manuscript he had in his possession, the "Sefer Raziel ha-Gadol" of Eleazar of Worms, in the preface to which Isaac expresses his firm belief that the book possesses the virtue of protecting from fire the house in which it, or a copy of it, is kept. He reedited the cabalistic treatises "Sefer ha-Malbush," "Sefer Noaḥ," "Sefer ha-Mazzalot," "Shi'ur Ḳomah," "Tefillot," and "Ma'aseh Bereshit." In the same year he edited and published "Zohar he-Ḥadash," "Midrash ha-Ne'elam," "Sitre Torah," "Tiḳḳunim," "Liḳḳuṭim," and the Zohar on the Five Scrolls. His son Löb added to the "Zohar he-Ḥadash" a vocabulary to the two Zohars, extracted from the "Imre Binah" of Issachar Bär.

Bibliography: Wolf, *Bibl. Hebr.* i., No. 1147; Jellinek, in *Orient, Lit.* vii. 254; Steinschneider, *Cat. Bodl.* col. 1074.

K. I. Br.

ISAAC BEN ABRAHAM OF POSEN: Polish rabbi and author; died in Posen 1685. He was the pupil of R. Jonah Teomim, author of "Ḳiḳayon de-Yonah," and colleague of R. Moses Zacuto; later he became rabbi of Lutzk, Volhynia, whence he went to Grodno. In 1664 he was called to Wilna to succeed R. Moses, author of "Ḥelkat Meḥoḳeḳ"; thence he went (1667) to the rabbinate of Posen. He was called "Rabbi Isaac the Great" because of his extensive knowledge in Talmud and Cabala. He gave his approbation to many books at the meetings of the Polish rabbis. He is mentioned in "Magen Abraham," on Oraḥ Ḥayyim, Nos. 1, 32; and his responsa are found in "Ge'on Ẓebi," "Bet Ya'aḳob," and "Eben ha-Shoham."

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 41, 43; Dembitzer, *Kelilat Yofi*, 70b, 122a; Perles, *Gesch. der Juden in Posen*, in *Monatsschrift*, 1865, No. 14.

S. S. N. T. L.

ISAAC OF ACCO. See Isaac ben Samuel of Acre.

ISAAC BEN ASHER II.: Tosafist. apparently of the beginning of the thirteenth century. He is quoted by Mordecai b. Hillel (M. Ḳ. No. 504), who adds that Isaac b. Asher died a martyr. The same passage is also found in "Haggahot Maimuniyyot" ("Semaḥot," No. 78), where it is simply said that he was killed. He is also quoted in "Da'at Zeḳenim" (to Ex. vii. 25), where it is said that he was born on the same day that the tosafist Isaac b. Asher ha-Levi died. This statement makes Zunz suppose ("Z. G." p. 32) that Isaac b. Asher II. was the latter's grandson. Zunz also says that Isaac b. Asher II. was killed at Würzburg, which is against probability.

Bibliography: Fuenn, *Keneset Yisrael*, p. 595; Kohn, *Mordochai b. Hillel*, p. 120.

S. M. Sel.

ISAAC BEN ASHER HA-LEVI (RIBA): Tosafist; lived at Speyer in the eleventh century; son-in-law of Eliakim ben Meshullam and pupil of Rashi. His are the earliest known tosafot, and are mentioned, under the name of "Tosafot Riba," in the "Temim De'im," in the printed tosafot (Soṭah 17b), and in the "Tosafot Yeshanim" (Yoma 15a). They are frequently quoted without the name of their author. Isaac ben Asher also wrote a commentary on the Pentateuch, which is no longer in existence. It is cited in the "Minḥat Yehudah," and Jacob Tam made use of it in his "Sefer ha-Yashar" (p. 282).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; Zunz, *Z. G.* p. 31; Michael, *Or ha-Ḥayyim*, p. 501, No. 1074.
S. S. I. BR.

ISAAC (ABU JACOB) BAR BAHLUL: Karaite scholar; lived at the end of the eleventh, or at the beginning of the twelfth, century. Two decisions of his have been preserved by Hadassi. The first of these ("Eshkol ha-Kofer," alphabet 197) refers to the eating of quail in the wilderness, which, according to his calculation, began on the 24th of Iyyar in the second year after the Exodus, and ended on the 24th of Siwan (Num. x. 11, 33; xi. 18, 19). The second decision ("Eshkol ha-Kofer," alphabet 236) refers to the conditions under which it was allowable to sacrifice outside the sanctuary. Isaac is also quoted by Jacob Tamani and the author of "Ḥilluḳ." Nothing is known of his literary activity.

BIBLIOGRAPHY: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 166 (where his name is erroneously given as "Gahlul"; comp. also pp. 82, 86, 106, 193); Fürst, *Gesch. des Karäert.* ii. 48; Steinschneider, *Hebr. Bibl.* v. 50; *J. Q. R.* x. 134.
K. S. P.

ISAAC IBN BARUN, ABU IBRAHIM. See IBN BARUN, ABU IBRAHIM ISḤAḲ.

ISAAC THE BLIND (סגיא נהור; ISAAC BEN ABRAHAM OF POSQUIÈRES): French cabalist; flourished in the twelfth and thirteenth centuries. Isaac is considered the founder of the Cabala; or, rather, he transmuted the mysticism of the Geonim into the present form of the Cabala. He is therefore called by Baḥya b. Asher "Father of the Cabala" (Commentary on the Pentateuch, section Wayishlaḥ). Joseph GIKATILLA (Commentary to the Pesaḥ Haggadah), speaking of the "Ma'aseh Merkabah," says that cabalistic science was handed down from Mount Sinai from person to person until it reached Isaac the Blind. Other cabalists, like Shem-Ṭob ibn Gaon, Isaac of Acre, and Recanati, expressed themselves similarly. Among Isaac's pupils was AZRIEL (EZRA) BEN MENAHEM of Gerona. It was Isaac who gave names to the ten Sefirot, and who first adopted the idea of metempsychosis. Recanati (Commentary on the Pentateuch, section Wayesheb) declares that Isaac the Blind could tell whether a man's soul was new or old. He is generally supposed to have been the author of a commentary on the "Sefer Yeẓirah" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2456, 12). Later scholars attribute to him the authorship of the BAHIR.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., vii. 60 and note 3; Jellinek, *Auswahl Kabbalistischer Mystik*, i. 14; Landauer, in *Orient, Lit.* vi. 215; Gross, *Gallia Judaica*, p. 450.
K. M. SEL.

ISAAC DE CASTRO. See CASTRO.

ISAAC BEN ELEAZAR HA-LEVI (surnamed **Segan Lewiyah**): German Talmudist and liturgical poet; flourished at Worms; died, according to Abraham Zacuto ("Yuḥasin ha-Shalem," p. 217), in 1070. Zunz says ("Literaturgesch." p. 155) that he died between 1070 and 1096. He was a pupil of R. Gershom "Me'or ha-Golah" and one of the teachers of Rashi; the latter mentions him often in his commentary on the Talmud (*e.g.*, to Yoma 39a; Suk. 35b; Meg. 26a), and twice in his commentary on the Bible (to I Sam. i. 24 and Prov. xix. 24). Conforte ("Ḳore ha-Dorot," p. 8a) confounds Isaac b. Eleazar ha-Levi with another teacher of Rashi, Isaac b. Judah, while Abraham Zacuto (*l.c.*) calls him "Isaac b. Asher ha-Levi." He was one of the "scholars of Lorraine" ("Ha-Pardes," p. 35a; "Asufot," p. 150a, Halberstam MSS.); Isaac b. Moses relates ("Or Zarua'," ii. 75b) that Meïr of Ramerupt sent a responsum, signed by his father-in-law and teacher Rashi, to Isaac ha-Levi of Lorraine. The occurrence of "Vitry" as the birthplace of Isaac ha-Levi in Asheri to Ḥul. iv. is, according to Gross ("Gallia Judaica," p. 197), a mistake for "Lotar" (Lorraine). It is stated in the Maḥzor Vitry (quoted by Zunz, "Literaturgesch." p. 626) that Jacob b. Yaḳar, Isaac ha-Levi, and Isaac b. Judah, all three teachers of Rashi, directed the yeshibah of Paris.

Isaac ha-Levi had four sons, all great Talmudic scholars: Asher, the father of the tosafist Isaac b. Asher ("Ha-Pardes," p. 19a); Eliezer; Jacob, known under the name of "Ya'beẓ" (Mordecai to Meg. 3); and Samuel ("Ha-Pardes," pp. 16b, 18b, 45c). He was the author of four wedding piyyuṭim: "Yoẓer," in a double alphabet and signed "Isaac ben R. Eleazar Ḥazaḳ"; "Ofan," alphabetically arranged; "Zulat," in tashraḳ order; "Reshut," in four parts, the first riming in מה, and the other three in ים, the whole giving the acrostic "Isaac ben R. Eleazar ha-Levi."

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, pp. 8a, 17a; Abraham Zacuto, *Yuḥasin*, p. 217, London, 1857; Azulai, *Shem ha-Gedolim*, i.; Michaël, *Or ha-Ḥayyim*, No. 507; Zunz, *Literaturgesch.* pp. 155–157, 626; idem, *Z. G.* pp. 63, 192, 326, 404, 566, 567; Fuenn, *Keneset Yisrael*, pp. 627–628; Weiss, *Dor*, iv. 317–320.
G. M. SEL.

ISAAC BEN ELIAKIM OF POSEN: German moralist and author; lived in the sixteenth and seventeenth centuries. He was the author of "Leb Ṭob" (Prague, 1620), an ethical work in Judæo-German in twenty chapters. Its popularity may be judged from the fact that it was reprinted many times. Criticisms on it are to be found in the anonymous "Hassagot," Amsterdam (?), *c.* 1707.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* Nos. 3473, 5344; Fürst, *Bibl. Jud.* ii. 110; extracts are given in Winter and Wünsche, *Die Jüdische Litteratur*, iii. 541.
G. M. SEL.

ISAAC BEN ELIEZER: Ethical writer at Worms; flourished from 1460 to 1480. He attended the lectures of Moses ben Eliezer ha-Darshan (Zunz, "Z. G." p. 105), whom he praises in high terms. Isaac wrote in German an ethical and ascetic treatise under the title "Sefer ha-Gan" (Cracow, about 1580). It is divided into seven parts, one for each day in the week. Translated into Hebrew by Moses

Saertels, it was subsequently printed, together with Johanan Luria's "Sefer ha-Derakah," in Prague (1597, 1612) and Amsterdam (1663, 1713). The Hebrew translation has been twice rendered into German ("Das Hochgelobte Sefer ha-Gan," Hanau, about 1620; "Das Ist der Teutsch Sefer ha-Gan," Fürth, 1692).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 98; Fürst, *Bibl. Jud.* ii. 141; Steinschneider, *Cat. Bodl.* col. 1107; idem, *Jewish Literature*, p. 102; Zunz, *Z. G.* pp. 130, 263, 279, 288.
S. M. Sc.

ISAAC BEN ELEAZAR HA-LEVI: Spanish grammarian of the fourteenth century. He was the author of "Sefer ha-Riḳmah," a grammatical treatise still extant in manuscript (Paris, Bibliothèque Nationale, Hebr. MSS., Ancien Fonds, No. 510). As stated in the introduction to this work, it was composed for a Babylonian scholar named Aaron ben Abraham, for whom Isaac had previously written a grammar entitled "Sefat Yeter."

Bibliography: *Revue Orientale*, i. 275; Benjacob, *Oẓar ha-Sefarim*, p. 551.
G. I. Br.

ISAAC BEN ELIJAH SHENI (SHANI): Turkish rabbi; lived at Constantinople in the first half of the sixteenth century. The name "Sheni" is followed by the letters נצכה, which Steinschneider ("Cat. Bodl." col. 1155) suggests should be read as נצבה, the initials of the eulogy "Nafsho Ẓerurah bi-Ẓeror ha-Ḥayyim." Isaac wrote a work called "Me'ah She'arim," a double commentary, simple and cabalistic, on one hundred of the six hundred and thirteen commandments (Salonica, 1543). He also revised and edited Menahem Recanati's "Ṭa'ame ha-Miẓwot" (Salonica, 1544). He is, perhaps, identical with Isaac ibn Farḥi (Steinschneider, *l.c.*).

Bibliography: Wolf, *Bibl. Hebr.* i., No. 1162; iii., No. 1162; Azulai, *Shem ha-Gedolim*, ii. 74; Zunz, *Z. G.* p. 453; Steinschneider, *Cat. Bodl.* col. 1155; Fürst, *Bibl. Jud.* i. 276.
S. S. M. Sel.

ISAAC OF EVREUX: French rabbinical scholar and Biblical commentator; flourished in the thirteenth century. His authority was invoked by Mordecai (Giṭ. iv., No. 384; Ber. vi.), and by R. Perez in his glosses on the "Semaḳ" (No. 293). He is mentioned as a Biblical commentator in "Da'at Zeḳenim" (p. 33b), and as an author of responsa in "Sha'are Dura" (12a, 25b, 46a). He is also mentioned in "Kol Bo" (No. 114) as having corresponded with R. Nathanael. Gross ("Gallia Judaica," p. 41) identifies Isaac of Evreux with the tosafist Isaac ben Sheneor (Tem. 18a), who was the master of Isaac of Corbeil ("Semaḳ," No. 153; "Orḥot Ḥayyim," i. 55a).

Bibliography: Zunz, *Z. G.* p. 50; Gross, *Gallia Judaica*, p. 41.
S. S. M. Sel.

ISAAC IBN GABBAI. See Gabbai.

ISAAC IBN ḤALFON, ABU IBRAHIM: Spanish poet of the eleventh century. According to Moses ibn Ezra's treatise on poetry (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1974, fol. 316), his father had emigrated from Africa to Andalusia. Isaac was acquainted with Jacob ibn Jaso, at whose house in Cordova he was a frequent guest (see Abu al-Walid, "Ha-Riḳmah," ed. Goldberg, p. 122; Derenbourg, "Opuscules et Traités d'Aboû l-Walîd," p. vii.). Abu al-Walid (*l.c.* p. 186) complains that one of the very few poems that he had written in his early youth had been copied by certain jealous persons and circulated among some people of Toledo with the name of Isaac ibn Ḥalfon as its author; and that when some of his pupils noticed this and asserted Abu al-Walid's authorship, they were disbelieved. Isaac ibn Ḥalfon is quoted as "the poet" ("ha-meshorer") by Moses ibn Ezra in several passages in his above-cited treatise (see Schreiner, "Le Kitab al-Mouhadara," etc., in "R. E. J." xxii. 244). According to Al-Ḥarizi ("Taḥkemoni," xviii., ed. "Aḥiasaf," p. 181, Warsaw, 1899), it seems that Isaac introduced new (perhaps Arabic) meters into Hebrew poetry, which were used by succeeding poets.

Though he doubtless wrote a number of poems, only two may be ascribed to him with any degree of certainty. These are one beginning חולת אהבה, metrically translated and published by Michael Sachs, in "Die Religiöse Poesie der Juden in Spanien" (Hebrew part, p. 39; German part, p. 107; comp. also p. 216); and one beginning חום ורחם (see Steinschneider, "Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin," i. 126, No. 142). If the first-mentioned poem, which has the acrostic חלפון, is really genuine, it is probable that חלפון is a more correct form of Isaac's name than כלפון, though both of them seem to be the Hebrew transliteration of the Arabic "khalfun" (= "banker," "money-changer"). According to Sachs (*l.c.* p. 289), Isaac ibn Ḥalfon is to be identified with Ḥalfon ha-Levi Abu Sa'id, who lived in Damietta.

That acute critic Al-Ḥarizi (*l.c.*), in passing judgment upon the value of Isaac's poetry, said that only a few of his poems were beautiful like the fruit of goodly trees (comp. Lev. xxiii. 40), most of them being thorns and thistles. However, among the numerous poets of his age he was "anointed king" (comp. "Taḥkemoni," iii. 39).

Bibliography: Bacher, in *Z. D. M. G.* xxxvi. 401; Steinschneider, *Cat. Bodl.* col. 835; idem, *Die Handschriften-Verzeichnisse der Königl. Bibl. zu Berlin*, ii. 29a; idem, *Hebr. Bibl.* xii. 66; Zunz, *Literaturgesch.* Supplement, p. 52.
S. M. Sc.

ISAAC BEN ḤAYYIM BEN ABRAHAM HA-KOHEN: Italian exegete; lived successively at Bologna, Jesi, Recanati, and Rome, in the fifteenth and sixteenth centuries. He was the author of the following works: (1) a commentary on the Song of Songs, on Lamentations, and on the Sayings of the Fathers, extant in manuscript ("Almanzi," p. 71); (2) a commentary on Esther, mentioned by Alḳabiẓ in "Monot ha-Levi"; (3) sermons and a series of didactic verses, fragments of which have been preserved ("Almanzi," p. 71).

Bibliography: Mortara, *Indice*, p. 15; Steinschneider, *Hebr. Bibl.* iv. 122; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 92.
S. S. I. Br.

ISAAC BEN ḤAYYIM OF VOLOZHIN: Russian Talmudist; born at Volozhin, government of Wilna; died at Ivenitz, government of Minsk, June 16, 1849. Isaac was a distinguished Talmudist, owing to which fact he succeeded his father as head of the yeshibah of Volozhin. In 1844 he was called to St. Petersburg as a member of the rabbinical commission appointed by the emperor to consider a proposal to found rabbinical seminaries and schools for Jewish children. Isaac was the author of a work entitled "Mille de-Abot" (n.p.; n.d.), consisting of novellæ on Pirḳe Abot.

Bibliography: Fuenn, *Keneset Yisrael*, p. 601.
S. S. M. Sel.

ISAAC BEN ISAAC: French tosafist of the second half of the thirteenth century; mentioned in Tos. Naz. 16b; identical, according to Gross and Zunz, with **Isaac of Chinon,** whose glosses are found in Shiṭṭah Meḳubbeẓet to Naz. 63a. He is also referred to in Solomon ben Adret's responsa, where he is described as "chief of the French yeshibot." According to these responsa Isaac corresponded with Isaac ben Joseph of Marseilles, exhorting him to moderation in his dispute with a certain Nathan, one of Isaac of Chinon's own relatives. Isaac corresponded also with the above-mentioned Nathan, as well as with David ben Levi, author of the ritual work "Miktam," and with Mordecai ben Isaac Ḳimḥi.

Bibliography: Zunz, *Literaturgesch.* p. 331; idem, *Z. G.* p. 50; Gross, *Gallia Judaica*, p. 580; *R. E. J.* xii. 80–81.
S. S. A. Pe.

ISAAC ISRAELI. See Israeli, Isaac ben Solomon.

ISAAC (ISACHOK), JACOB: Court physician to King Sigismund I. of Poland; son of Abraham of Jerusalem; died at Kazimierz, a suburb of Cracow, about 1510. He was recommended in 1504 to King Alexander Jagellons by Archbishop Andreas of Gnesen, whose court physician he had been. On the archbishop's recommendation, the king permitted Isaac to purchase from the heirs of Frederick of Olmütz, formerly surgeon to King John Albert, the right to the taxes of the Jews of Cracow, which amounted to one hundred Hungarian florins per annum. For this privilege Isaac paid the heirs the sum of three hundred florins. In order to disprove the taunts of the Jews of Kazimierz, who had ascribed to him a humble origin, Isaac persuaded two Polish noblemen, Jacob Wagorzowski and Thomas Czarnycki, who were setting out to visit the Holy Sepulcher at Jerusalem, to secure his pedigree ("yiḥus") from his sister Sarah, resident in that city, as written evidence of his descent from a family of undoubted antiquity. His friends accordingly returned to Isaac with the required documents. King Sigismund evinced great interest in the matter, as appears from a decree dated Cracow, May 12, 1507, embodying the facts in regard to Isaac's lineage. Isaac's difficulties with the Jewish community continued nevertheless, as is evidenced by a second decree, dated June 14, 1509, affirming the fact that the taxes of the Jews of Cracow had been made payable to the "king's physician, the Spanish Jew Dr. Isaac, during his life."

Isaac must have died before June, 1510, as by a decree dated June 18 in that year it appears that, as a reward for Isaac's services, the king granted the Jewess Barsaba (Isaac's widow), together with her children, all the privileges which had been enjoyed by her husband. Whether Isaac was a Sephardic Jew from Palestine or a Spanish exile is difficult to determine. The Russian historian Bershadski, referring to the Polish sobriquet "Jerosolimska Schlachta" (noblemen of Jerusalem), declares it as his belief that the term arose out of Isaac's efforts to establish his noble birth.

Bibliography: *Metrika Koronnaya*, 1504, No. 21, fol. 95, v.; No. 21, fol. 116, v.; *ib.* 1505–06, No. 22, fol. 149, v.; *ib.* 1508, No. 24, fol. 124, v.; No. 24, fol. 283 (published in *Russko-Yevreiski Arkhiv*, vol. iii., St. Petersburg, 1903); Bershadski, in *Voskhod*, 1893, i. 79 (with errors in dates).
H. R.

ISAAC (EISAK) BEN JACOB ḤABER: Rabbi at Tikotzyn and Suwalki, Poland; lived in the first half of the nineteenth century. He wrote: "Bet Yiẓḥaḳ," a ritualistic work, the first part of which bore the title "Sha'ar ha-Ḳabua'," the second, "Sha'ar ha-Sefeḳut" (Sudzilkow, 1836); "Seder Zemanim," on the precepts to be observed on certain dates (Warsaw, 1844); "Yad Ḥazaḳah," a commentary on the haggadah of Passover, with annotations by his son Joseph, under the general title "Yad Miẓrayim" (*ib.* 1844); "Magen we-Ẓinnah," a defense of the Cabala against the attacks of Judah de Modena in "Ari Nohem" (n.p., n.d.).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1126; Benjacob, *Oẓar ha-Sefarim*, p. 126, No. 50; p. 298, No. 510.
S. S. I. Br.

ISAAC BEN JACOB HA-LABAN: Tosafist and liturgical poet; flourished at Prague in the twelfth century; the brother of the traveler Pethahiah of Regensburg. He was among the earliest of the tosafists ("ba'ale tosafot yeshanim"), a contemporary of R. Eleazar of Metz, and a pupil of R. Tam ("Sefer ha-Yashar," § 704; Solomon Luria, Responsa, No. 29). According to Recanati (Responsa, No. 168), Isaac directed the yeshibah of Ratisbon. He also lived at Worms for a time ("Agur," 71b). Isaac is mentioned in the Tosafot (Yeb. 5a, 71a; Ket. 38b; Zeb. 73b; and frequently elsewhere), and Isaac ben Moses, in his "Or Zarua'," No. 739, quotes Isaac ben Jacob's commentary on Ketubot, a manuscript of which exists in the Munich Library (No. 317). He is also mentioned in a commentary to the Pentateuch written in the first half of the thirteenth century (Zunz, "Z. G." p. 80). There is a piyyuṭ signed "Isaac b. Jacob," whom Zunz ("Literaturgesch." p. 313) supposes to be Isaac ben Jacob ha-Laban.

Bibliography: Azulai, *Shem ha-Gedolim*, i.; Michael, *Or ha-Ḥayyim*, p. 507; Zunz, *Z. G.* pp. 33, 42, 45, 80; Grätz, *Gesch.* 3d ed., vi. 236; Fuenn, *Keneset Yisrael*, p. 627.
S. S. M. Sel.

ISAAC BEN JACOB THE LEVITE (מן הלויים; abbreviated ימ"ה): Rabbi and cantor at Venice; born in 1621. He was the son of a cabalist and a grandson of Judah de Modena, whose "Bet Yehudah" (on haggadic Talmudical passages) Isaac set up in type when only fourteen years old. Isaac had many persistent personal enemies in Venice, whose persecutions he described in his autobiography, a manuscript copy of which was known to Ghirondi. According to Ghirondi, Isaac wrote: (1) a short compendium of Moses Cordovero's "Pardes Rimmonim"; (2) several poems, some of which are printed in Yom-Ṭob Valvason's "Hed Urim" (Venice, 1661); (3) "Ma'ase Ḥakamim" (Venice, 1647), a summary of occurrences in the lives of the teachers of the Talmud, taken from Jacob ibn Ḥabib's "'En Ya'aḳob" (which Isaac cites as "'En Yisrael") and from Judah de Modena's "Bet Yehudah." The narratives follow the order of the Talmudical treatises, and each is closed with a moral sentence. Isaac was both author and printer of this book. He also supplied notes to several of the works of other authors.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 254; Fürst, *Bibl. Jud.* ii. 143; Steinschneider, *Jewish Literature*, p. 256; idem, *Cat. Bodl.* col. 1133; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 176.

S. M. Sc.

ISAAC IBN JASOS IBN SAḲṬAR (more correctly **Abu Ibrahim Isaac ibn Yashush** [ישוש]; also called **Yiẓḥaḳi**): Spanish grammarian; born 982; died at Toledo about 1057–58. He is identified by Steinschneider with the physician Isḥaḳ ibn Ḳasṭar or, as Moses ibn Ezra calls him, Isḥaḳ ibn Saḳṭar ("Z. D. M. G." viii. 551, ix. 838). According to Ibn Abi Uṣaibi'a ("'Uyun al-Anba'," ii. 50), he was the physician in ordinary of Muwaffaḳ Mujahid al-'Amiri and of his son Iḳbal al-Daulah, kings of Denia. He was well trained in logic, Hebrew grammar, and Jewish law, and was conversant with the opinions of the philosophers. Moses ibn Ezra (*l.c.*) called him and Abu al-Walid the two sheiks of Hebrew grammar.

He wrote in Arabic "Sefer ha-Ẓerufim" (the Arabic title of which was, probably, "Kitab al-Taṣarif"; Neubauer, in "Journal Asiatique," 1862, ii. 249), on inflection. It is known only from references to it by Abraham ibn Ezra, who, in his commentary on the Bible, often condemns Isaac's exegesis because of its too bold historical criticism. Thus, Isaac ibn Jasos holds that Gen. xxxvi., in which the genealogy of the kings of Edom is given, was not written earlier than the time of King Jehoshaphat. He also identified the "Hadad" of Gen. xxxvi. 35 with "Hadad the Edomite" of I Kings xi. 14; the "Mehetabel" of Gen. xxxvi. 39 with the "sister of Tahpenes" of I Kings xi. 19; Jobab ben Zerah with Job; the prophet Hosea ben Beeri with Hosea ben Elah, the last king of Israel (see Ibn Ezra on Hosea i. 1, and comp. Isa. xv. 8, where both seem to be mentioned in the word "Beer-elim").

Such opinions, seemingly drawn from Moses ibn Gikatilla, caused Ibn Ezra to declare that Isaac ibn Jasos' book deserved to be burned as the work of a "prattler ["mahbil"] of vain things" (see Ibn Ezra on Job xlii. 16 and Gen. xxxvi. 32). Isaac may likewise be the "mahbil" whom Ibn Ezra opposes because he desired to alter words or expressions in more than 200 passages in the Bible ("Safah Berurah," ed. Lippmann, p. 9b, Fürth, 1839; "Ẓaḥḥut," ed. Lippmann, p. 72a, *ib.* 1834). This system of substitution had been used for the first time by Abu al-Walid.

Bibliography: Carmoly, in *Zion*, i. 46; Neubauer, in *Journal Asiatique*, 1862, ii. 257; Steinschneider, *Die Arabische Litteratur der Juden*, p. 135; compare also Wolf, *Bibl. Hebr.* i. 662; Geiger, *Wissenschaftliche Zeitschrift*, i. 20; Grätz, *Gesch.* vi. 42; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 183, 262, 335; Poznanski, *Mose ibn Chiqitalla*, pp. 54, 136, Leipsic, 1895.

G. M. Sc.

ISAAC, JOHANN LEVITA: German professor of Hebrew; born 1515; died at Cologne 1577. At first a rabbi at Wetzlar, he was baptized as a Protestant in 1546, but embraced the Roman Catholic faith when called to Cologne as professor of Hebrew, in which office he remained until his death. In 1556 he wrote a popular Hebrew grammar, the last of the five editions of which was published at Antwerp in 1570. He also edited Maimonides' work on astrology (Cologne, 1555) and Moses ibn Tibbon's commentary on Aristotle's "Physics" (*ib.* 1555; Bartolocci, "Bibliotheca Magna Rabbinica," iii. 912).

Isaac's son, **Stephan** (b. 1542), was at first educated as a physician, but was called as an assistant to his father in 1565, when he became a priest of the Roman Catholic Church. He created great excitement by openly denouncing Catholicism as idolatry from his pulpit (Oct. 5, 1583). In 1586 he wrote an "Apologia," and went over to Calvinism. He was, however, accused of having reverted to Judaism, and reports were current that he had been seen acting as a Levite in the priestly benediction at Deutz.

Bibliography: Von Mering, *Zur Gesch. der Stadt Cöln*, iii. 234; Weber and Welte, *Kirchenlexikon*, vi. 938–939.

T. J.

ISAAC BEN JOSEPH OF CORBEIL (also known as בעל החוטם = "the man with the nose"): French ritualist; flourished in the second half of the thirteenth century. He was the son-in-law of R. Jehiel ben Joseph of Paris, whose school he attended, and the pupil of the "Great Men of Evreux," notably of Samuel, whom he calls "the Prince" (שר) of Evreux. Isaac's conspicuous piety drew toward him many disciples, the best known of whom were Perez ben Elijah of Corbeil, Baruch Ḥayyim ben Menahem of Niort, and his fellow citizen Joseph ben Abraham. He was induced by his pupils to publish in 1277 an abridgment of Moses ben Jacob of Coucy's "Sefer Miẓwot Gadol" (called "Semag" from its initials סמ"ג), under the title "'Ammude ha-Golah" or "Sefer Miẓwot Ḳaṭan" (generally called "Semaḳ" from the initials סמ"ק). This work was most favorably received by the communities of France and Germany, and has often been edited and annotated. Isaac also published "Liḳḳuṭim" (collectanea), and several small compilations containing his ritual decisions. The "Kol Bo" (No. 128) contains a long fragment of a Talmudic work of R. Isaac, with this superscription: קצת דינים מה"ר יצחק ז"ל.

Bibliography: Carmoly, *Biographies des Israélites de France*, p. 45; *Rev. Et. Juives*, iv. 213, vi. 168; Gross, *Gallia Judaica*, pp. 563–565.

L. G. S. K.

ISAAC (EISAK) BEN JOSHUA BEN ABRAHAM OF PRAGUE: Physician and parnas of Prague in the sixteenth century. He was the author of "'Olat Yiẓḥaḳ," a collection of ritual laws arranged after the Arba' Ṭurim of Jacob ben Asher. They are in the form of 843 problems or riddles, in one hundred chapters (Prague, 1606).

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 432; Fürst, *Bibl. Jud.* ii. 142; Steinschneider, *Jewish Literature*, p. 217; idem, *Cat. Bodl.* col. 1129; Zunz, *Z. G.* p. 283.

S. S. M. Sc.

ISAAC JOSHUA BEN IMMANUEL DE LATTES: Italian Talmudist and publisher; born at Rome at the end of the fifteenth century; died at Ferrara about 1570. He was the grandson of the well-known physician and astronomer Immanuel Boneto. Isaac occupied, about 1530, the position of rabbi at Avignon (Neubauer, in "R. E. J." x. 80 *et seq.*). In 1536 he was at Mantua, where he published the Zohar. Thence, for some unexplained reason, he had to flee to Bologna, leaving his books behind him. In 1546 he was manager of the Hebrew printing-office in Rome, and in this capacity rendered many services to Hebrew literature. Family affairs called him again to Avignon in 1558. On his return to Bologna he found himself in very straitened circumstances. In a letter addressed to one of his friends he complains of his poverty, which prevented him from going to Piedmont or to Lombardy, where Hebrew books were not liable to confiscation, and where he might have founded a Talmudical school and thus secured a livelihood. His chief regret was that he did not possess the 300 scudi he had promised as dowry to his daughter Dolcetta, who was engaged to Laudadio di Sienna. Later, Isaac lived at Ancona and afterward at Cesena, whence he was called to Ferrara by Isaac Abravanel as tutor to his sons.

Isaac wrote a collection of responsa, published by Friedländer (Vienna, 1860), and a commentary on the "Beḥinat 'Olam" of Jedaiah Bedersi, still extant in manuscript (Vienna MS. No. 84).

Bibliography: Steinschneider, *Jewish Literature*, p. 227; *Orient, Lit.* 1847, pp. 818 *et seq.*; *Ozar Neḥmad*, ii. 60; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 99.

s. s. I. Br.

ISAAC BEN JUDAH: Talmudist of the twelfth century; teacher of Solomon ben Isaac (Rashi). He was a native of Lorraine ("Ha-Pardes," 35a), but settled early in life in Germany, where he studied under Eleazar ha-Gadol. Isaac occupied successively the positions of head of the rabbinical schools of Mayence and Worms; it was in the latter place that he became the teacher of Rashi. Isaac was one of the greatest Talmudic authorities of his time, and his name is frequently mentioned in rabbinical literature. He was the author of commentaries on the Talmud, some of which are cited by Rashi (Ber. 39a, 57a; R. H. 28a); and his responsa are scattered in the "Pardes ha-Gadol," the "Liḳḳuṭe Pardes," the "Or Zarua'," the "Shibbole ha-Leḳeṭ," the "Mordekai," and the responsa of Meïr of Rothenberg. In a French Maḥzor manuscript quoted by Zunz ("Z. G." p. 622), Isaac is mentioned as having been at one time head of the rabbinical school of Paris; this, however, is highly improbable.

Bibliography: Weiss, *Dor*, iv. 319; Michael, *Or ha-Ḥayyim*, p. 502; Gross, *Gallia Judaica*, pp. 295, 507.

s. s. I. Br.

ISAAC BEN JUDAH HA-LEVI: French exegete and tosafist; lived at Sens, probably, in the second half of the thirteenth century. He was the pupil of Ḥayyim of Falaise, whom Gross identifies with Ḥayyim Paltiel. Isaac compiled, under the title "Pa'aneaḥ Raza," a commentary on the Pentateuch, in which literal interpretations ("peshaṭ") are frequently intermingled with "noṭariḳon" and "gemaṭriot." The authorities quoted by Isaac are Joseph Ḳara, Joseph Bekor Shor, Judah he-Ḥasid, Eleazar of Worms, Ḥayyim of Falaise, and many other tosafists. The "Pa'aneaḥ Raza" was first published at Prague in 1607, from an incomplete manuscript, by Isaac Cohen, the son-in-law of Jacob Mölin. Complete copies of the work, with a postscript, and a poem containing the name of the compiler in acrostic, are extant in manuscript in the Bodleian and other European libraries. Isaac wrote tosafot to the Talmud, and is called "Ba'al Tosafot mi-Shanẓ" (= "The Tosafist of Sens").

Bibliography: Zunz, *Z. G.* p. 92; Steinschneider, *Cat. Bodl* col. 1127; Neubauer, in *Ha-Maggid*, 1870, Nos. 28, 29; Renan Neubauer, *Les Rabbins Français*, p. 437; Gross, *Gallia Judaica*, p. 481.

s. I. Br.

ISAAC BEN JUDAH LÖB: Rabbi at Offenbach in the first half of the eighteenth century. He wrote "Be'er Yiẓḥaḳ," a commentary on the Hafṭarot, with the text (1729); "Me'irat 'Enayim," on the 613 Biblical precepts according to Maimonides (Fürth, 1730). In the preface to the latter work he mentions his "Be'er Yiẓḥaḳ," which is otherwise unknown.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1127.

d. S. Man.

ISAAC BEN JUDAH BEN NATHANAEL OF BEAUCAIRE (surnamed **Ha-Sheniri**): Liturgic poet of the early part of the thirteenth century. Zunz credits him with thirty-eight synagoga hymns, most of them to be found in the rituals of Carpentras, Avignon, and Tripoli. They are dated between 1205 and 1220. The author asserts that he was officiating as minister, and that he lived in מגדל השניר or הר שניר, מגדל מלנצה. Cassel believes that שניר designates Montauban, while Gross thinks it refers to Mont Ventoux, at the foot of which Malauçene (מלנצה) is situated. Al-Ḥarizi ("Taḥkemoni," ch. xlvi.) speaks in praise of this poet, "whose songs make the stars turn pale."

Bibliography: Zunz, *Literaturgesch.* p. 472; idem, *S. P.* pp. 110-290; idem, *Z. G.* pp. 316, 466, 469, 475; Landshuth, *'Ammude ha-'Abodah*, p. 118; Renan-Neubauer, *Les Rabbins Français*, p. 715; Gross, *Gallia Judaica*, p. 360.

s. s. I. L.

ISAAC HA-KOHEN OF MANOSQUE: French Talmudist of the first half of the fourteenth century; rabbi at Manosque, in the department of Basses-Alpes. He is praised as a great Talmudis by his contemporaries, although he does not seem to have written anything. He had a controversy with one of his pupils by the name of Baruch, which terminated in the excommunication of the latter Baruch, supported by many rabbis, protested vehemently; Solomon ben Adret, however, confirmed the excommunication. Beyond this, nothing is known of Isaac. Gross identifies him with Isaac b. Judah ha-Kohen, who addressed a responsum to Isaac ben Mordecai called "Moshe Petit de Nîmes."

Bibliography: Gross, in *Monatsschrift*, xxviii. 423; idem *Gallia Judaica*, p. 362.

s. s. A. Pe.

ISAAC HA-KOHEN OF NARBONNE French Talmudist; lived in the twelfth and thirteenth centuries; a disciple of Abraham ben David of Posquières. He was the author of a commentary, no longer extant, on various treatises of the Jerusalem Talmud. This commentary is mentioned by Isaac de Lattes and Menahem Me'iri. Gross identifies him with the Isaac ha-Kohen whose authority on ritual matters is frequently invoked by Aaron ha-Kohen in his "Orḥot Ḥayyim."

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 420.

S. S. I. BR.

ISAAC HA-KOHEN OF OSTROG: Talmudist; rabbi; lived in the sixteenth and seventeenth centuries. He was the author of "Mattenot 'Ani," or "Ḳiẓẓur Mizraḥi," a compendium of Elijah Mizraḥi's commentary on Rashi, with notes (Prague, 1604–09). See ISAAC BEN SAMSON HA-KOHEN.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 143; Steinschneider, *Cat. Bodl.* col. 1130; Zunz, *Z. G.* p. 282.

S. S. M. SEL.

ISAAC DE LEON: One of the last rabbis of Castile; lived at Toledo. He was a native of Leon, and a pupil of Isaac Campanton, and, like Moses de Leon, a cabalist and a believer in miracles. Joseph Caro and others honored him with the title of "the great teacher." He was more than seventy years of age at his death, which occurred some years before the expulsion of the Jews from Spain; he was mourned by many pupils. The work ascribed to him, "Megillat Ester," an answer to Naḥmanides' criticism of Maimonides' "Sefer ha-Miẓwot," has been proved by Azulai to belong to Isaac Leon ibn Ẓur, a later writer.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 28a; Zacuto, *Yuḥasin*, p. 226; Joseph Cohen, *'Emek ha-Bakah*, p. 83; Azulai, *Shem ha-Gedolim*, i. 105; Grätz, *Gesch.* viii. 225.

G. M. K.

ISAAC LEON BEN ELIEZER IBN ẒUR SEFARDI: Rabbi at Ancona in the first half of the sixteenth century. He belonged to a Spanish family which settled in Italy after the expulsion of the Jews from Spain. Isaac was the author of "Megillat Ester," in which he defends the "Sefer ha-Miẓwot" of Maimonides against the criticisms of Naḥmanides (Venice, 1592; Amsterdam, 1660; Berlin, 1733). Isaac's name occurs in connection with a halakic decision which he rendered in 1546 conjointly with Jacob Israel Finzi, rabbi of Recanati, the occasion being a lawsuit between Asher ben Solomon of Monte de Lulo and Jacob Catelano. This decision was reversed by the bet din of Rome. Both the decision and the reversal were published at Rome in 1546, under the title "Pesaḳ."

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, p. 105; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 134; Steinschneider, *Cat. Bodl.* col. 1159; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 98.

S. S. I. BR.

ISAAC BEN LEVI OF PROVENCE: French liturgical poet; flourished in the twelfth century. Among the piyyuṭim for New-Year's Day contained in the Maḥzor of Provence are some which indicate Isaac b. Levi as their author. Zunz ("Z. G." p. 466) supposes that Isaac is identical with the Ben Levi quoted by Abraham Bedersi in his "Ḥereb ha-Mithappeket."

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 164.

G. M. SEL.

ISAAC BEN LEVI BEN SAUL OF LUCENA: Spanish grammarian and liturgical poet; flourished in the first half of the eleventh century; a contemporary of Isaac Gikatilla and Isaac ibn Ḥalfon. Isaac is quoted under the name of "Isaac b. Saul" by Ibn Janaḥ in "Ha-Riḳmah" (p. 122), where some of his verses are given; in "Sefer ha-Shorashim" (*s.v.* עיר); in "Sefer ha-Ḳerub weha-Yesher"; by Moses ibn Ezra (see Wolf, "Bibl. Hebr." iii. 4); and by Abraham ibn Ezra in his commentary to the Bible (Deut. xxxii. 17; Isa. xxvii. 5) and in his "Sefat Yeter" (No. 68). The metrical poem beginning "Elohai al-tedineni" is attributed to Isaac b. Levi, while the one beginning "Ha-kol yifḥadu" gives the acrostic "Yiẓḥaḳ bar Lewi ben Mar Sha'ul Alisani." There also exist a seliḥah for the seventeenth of Tammuz and a poem for the seventh day of Passover, which both give the acrostic "Yiẓḥaḳ bar Lewi"; this, according to Zunz ("Literaturgesch." p. 217), may designate Isaac ben Levi b. Saul.

BIBLIOGRAPHY: L. Dukes, *Litteratur-Historische Mittheilungen*, p. 168; idem, *Naḥal Ḳedumim*, p. 9; idem, *Orient, Lit.* viii. 362; Zunz, *Literaturgesch.* pp. 187, 216; Carmoly, in Jost's *Annalen*, ii. 309; Munk, *Abu'l-Walid*, pp. 78, 79; Landshuth, *'Ammude ha-'Abodah*, p. 127.

G. M. SEL.

ISAAC HA-LEVI OF WORMS. See ISAAC B. ELEAZAR HA-LEVI.

ISAAC, MARC JACOB: French educationist and writer; born March 10, 1828, at Niederhomburg, near Saargemünd, Lorraine. After attending the teachers' seminary at Colmar (1844–47), he taught in several Jewish schools in Alsace, and later in Paris. He is the author of "Le Crime du Déicide et les Juifs" (1894), "De Dieu et l'Ame" (1894), and "La Foi Aveugle et les Curés" (1902), and is a contributor to the "Archives Israélites."

S. S. MAN.

ISAAC B. MEÏR OF DUEREN. See DUEREN, ISAAC B. MEÏR.

ISAAC BEN MEÏR OF NARBONNE: French liturgical poet of the first half of the twelfth century. He is mentioned as a liturgical poet by Joseph Ḳara in his commentary to Job. He was probably the author of the following five poems: "Yomam 'Enenu," pizmon, in which the poet bewails the condition of the Jews in his time, and expresses a longing for the "holy places"; "Yosheb Ḳedem Ebharenu," a pizmon in nine verses; "Omnam 'Awinu u-Pasha'nu," a prayer in twelve verses, with a refrain; "Ye'teru Ḥaberim," a prayer in nine verses; "Tafḳidam Mebaḳḳeshim," a prayer for the Festival of Gedaliah. It is not certain, however, that Isaac wrote the third and fifth. All these poems are distinguished by vivid coloring and facility of expression.

BIBLIOGRAPHY: *Monatsschrift*, v. 472; *Kerem Ḥemed*, v. 67; Zunz, *S. P.* p. 199; idem, *Literaturgesch.* p. 254; Gross, *Gallia Judaica*, p. 412.

S. S. A. PE.

ISAAC BEN MELCHIZEDEK OF SIPONTO: Italian rabbi and Talmudist; lived about 1110–70; born in Siponto, a seaport of Apulia and an ancient seat of Jewish learning. His father was known there as an erudite Talmudist and was connected with the bet ha-midrash; Isaac has sometimes been confounded with him (see Neubauer in "Ha-Maggid," 1874, No. 5; Zunz, "Literaturgesch." p. 163). For unknown reasons Isaac removed to Salerno, where he met the traveler Benjamin of Tudela, who subsequently referred to him as "the great rabbi" (הרב הגדול; "Itinerary" of Benjamin of Tudela, ed. Asher, i. 13 [Hebr. part, ii. 29]). Isaac addressed a legal question to his contemporary R. Tam, which the latter answered in a responsum (see "Or Zarua‘," ii., § 52). He wrote also a letter to the rabbis of Rome to get an explanation of an obscure mishnah (R. Tam, "Sefer ha-Yashar," §§ 548–549; comp. Berliner, "Peleṭat Soferim," pp. 8, 46). It is improbable that the Greek Talmudist whom Abraham ibn Ezra derided on account of his deficient knowledge of Hebrew was identical with Isaac ben Melchizedek of Siponto, as Grätz suggests ("Gesch." vi. 372). His son **Shiloh** is mentioned in "Sefer ha-‘Iṭṭur" (ed. Lemberg, i. 14b).

Isaac, one of the earliest Talmudists of lower Italy, wrote a commentary on the Mishnah, probably on the whole of the Mishnah, though only the part on Seder Zera‘im has been preserved (Neubauer, "Cat. Bodl. Hebr. MSS." No. 392); this part has been printed in the new (1890) Wilna edition of the Talmud; Bik. ii. 4 to the end was printed long before as an addition to Simson of Sens's commentary. Isaac's commentary on Seder Ṭohorot is often quoted (see Azulai, "Shem ha-Gedolim," i. 106), especially by Simson of Sens. Fragments of it are to be found in R. Tam's "Sefer ha-Yashar" (*l.c.*) and in a Rashi and RaSHbaM manuscript described by A. Berliner ("Monatsschrift," xiii. 217, 223). His methods of explanation are concise and clear and similar to Rashi's. Most of his explanations are original, and some of them are based upon Greek, Arabic, and Italian linguistic analogies; fantastic explanations, of course, are not wanting. He quotes the two Talmudim, the Sifre and the lost Sifre Zuṭa, the Targum, the Seder ‘Olam, the "‘Aruk" of Nathan ben Jehiel of Rome, Hai's commentary on Zera‘im and Ṭohorot, and R. Nissim's "Mafteaḥ."

Isaac's merit consists in having paved the way for the study of the Talmud in Italy. He did for that country what Rashi had done for Germany and northern France, though to a slighter extent, being a man of less authority. His commentary soon became well known not only in Italy, but also in Spain, France, Germany, and Austria; great halakists like Isaac ben Moses of Vienna, Meïr Rothenburg, and Jacob ben Asher referred to him, as did the tosafists and others; but in the end their commentaries displaced his.

BIBLIOGRAPHY: Gross, in Berliner's *Magazin*, 1875, ii. 21 *et seq.*; Güdemann, *Gesch.* ii. 65; Steinschneider, *Cat. Bodl.* col. 1137; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 224, 368; Zunz, notes in Benjamin of Tudela's *Itinerary*, ed. Asher, ii. 28, 29; Frankel, *Darke ha-Mishnah*, p. 331; Grätz, *Gesch.* vi. 172.

S. M. Sc.

ISAAC B. MENAHEM THE GREAT: French Talmudist; flourished in the second half of the eleventh century. Isaac, who lived at Orléans, was a pupil of Eliezer the Great of Mayence, and the teacher of Eliezer ben Judah of Châlons (Gross, "Gallia Judaica," p. 591), as well as of Rashi, who quotes him five times (B. M. 7b, 23b; Shab. 67a; Suk. 40a; Tem. 4a). He is twice quoted in the Tosafot (Giṭ. 21b; Men. 5a) under the name of "Isaac of Orléans." Gross also identifies him, contrary to Zunz, with the Isaac of Orléans mentioned in Nathan ben Jehiel's "‘Aruk." According to a quotation in Mordecai to Baba Meẓi‘a iv., Isaac ben Joseph was personally acquainted with Ṭob Elem, though Gross thinks the passage is corrupt.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 127; idem, *Z. G.* pp. 47, 50, 192; Gross, *Gallia Judaica*, pp. 32, 591.

S. S. A. PE.

ISAAC BEN MERWAN HA-LEVI: French Talmudist; flourished in the first third of the twelfth century; elder son of Merwan of Narbonne. As highly respected in the community as his father, he was elected rabbi of Narbonne. He is often quoted, his Talmudic decisions being regarded as decisive. He directed the yeshibah, and several of his pupils achieved distinction, among them being his nephew Moses ben Joseph, Moses ben Jacob ha-Nasi, and Abraham ben Isaac, "ab bet din" of Narbonne.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 413.

S. S. A. PE.

ISAAC BEN MORDECAI GERSHON: Talmudist of the fifteenth century. He was the author of "Shelom Ester," a commentary on the scroll of Esther (Constantinople, 15th cent.). Steinschneider, in Benjacob's "Oẓar ha-Sefarim" (p. 583, No. 679), attributes to the same author the following three works: "Ketem Paz," a commentary on Canticles; "Mebaḳḳesh Adonai," a commentary on the Pentateuch; "Mor Deror," a commentary on Esther. But the first two of these three works belong to Isaac Gershon, the press-corrector of Venice. Fuenn ("Keneset Yisrael," p. 612) erroneously considers these two authors to be identical.

BIBLIOGRAPHY: De Rossi, *Dizionario*, p. 126; Steinschneider, *Cat. Bodl.* col. 1113.

S. S. M. SEL.

ISAAC BEN MORDECAI HA-LEVI: Rabbi of Lemberg; died in Cracow 1799. His father was chief of the yeshibah at Lemberg, and Isaac himself officiated as rabbi first in Leshnow, Galicia, afterward in Chelm, Poland. In 1776 he left the last-named place for the rabbinate of Cracow, where he remained until his death. Of his writings, only two responsa are known, and these are incorporated in the "Bet Ya‘aḳob" and the "Peri Tebu'ah." In "Keter Kehunnah" allusion is made to a responsum which he wrote for the author of that work. He is also known from his approbations to various works of his time.

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 121–122.

S. S. N. T. L.

ISAAC BEN MOSES ELI (Ha-Sefardi): Spanish mathematician of the fifteenth century; born at Oriola, Aragon. According to Steinschneider, he may have been one of the Spanish exiles of 1492; he probably went to Constantinople. His brother was possibly the Judah ben Moses Eli of Lisbon mentioned in the Paris manuscript No. 292. He wrote a mathematical work entitled (according to Steinschneider) "Meleket ha-Mispar," probably the first two words of the book (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1297, 2, 2065, 11; Paris MSS. Nos. 1029, 4, 1095; Leyden MS. No. 66, 3; on the MS. at the Sofia Rabbinical Seminary see Grünwald in

Rahmer's "Jüd. Litt.-Blatt." 1894, p. 176). The book is divided into three parts: (1) a theory of numbers, dealing with the first four rules and the extraction of square roots; (2) proportion, etc.; (3) elementary geometry. The book is an introduction to Euclid, and begins with a definition of the science of figures. The Sofia manuscript was copied for Mordecai Kumtiano (about 1460).

Bibliography: Steinschneider, *Bibliotheca Mathematica*, 1901, p. 74; idem, *Jewish Literature*, p. 192.

s. M. Sc.

ISAAC BEN MOSES OF VIENNA (also called **Isaac Or Zarua'**): German halakist, a descendant of a learned family; probably born in Bohemia; lived about 1200–70. He mentions as his teachers two Bohemian scholars, Jacob ha-Laban and Isaac ben Jacob ha-Laban (author of "'Arugat ha-Bosem"). Led by a thirst for Talmudical knowledge, he undertook in his youth extensive journeys to the prominent yeshibot of Germany and France. According to Gross he went to Ratisbon first; but S. N. Bernstein conjectures that previously he stopped for a long time at Vienna, and became closely identified with the city, as he is usually quoted as "Isaac of Vienna." From among the many scholars at Ratisbon he selected for his guide the mystic Judah ben Samuel he-Ḥasid (d. 1217). About 1217 he went to Paris, where the great Talmudist Judah ben Isaac Sir Leon (d. 1244) became his chief teacher. He also visited for a short time the yeshibah of Jacob ben Meïr in Provins (see Gross, "Gallia Judaica," p. 495). Then he returned to Germany, and studied under the mystic Eleazar ben Judah at Worms, and, at Speyer, under Simḥah ben Samuel, his intimate friend, and Eliezer ben Joel ha-Levi, author of "Abi ha-'Ezri" and "Abi'asaf" (see Zunz, "Z. G." p. 36). At Würzburg, where Meïr Rothenburg was his pupil (*c.* 1230), he became "rosh yeshibah." Later on Isaac returned to Ratisbon, and then settled for some time in Vienna, where he held the position of "ab bet din" and rosh yeshibah. Finally, he went to Saxony and Bohemia.

Isaac lived a long but unsteady and troubled life, the facts of which are gathered from his "Or Zarua'," the only source of information. He saw the law compelling Jews to wear the yellow badge put into force in France, and he deplored the massacres of the Jews in Frankfort-on-the-Main (1241) and the extortions practised upon them by the nobles of Austria. His son-in-law was Samuel ben Shabbethai of Leipsic; his son **Ḥayyim Eliezer,** called "Or Zarua'," like him a scholar, carried on a comprehensive halakic correspondence, a part of which (251 responsa) was printed under the title "Sefer She'elot u-Teshubot" (Leipsic, 1860).

His "Or Zarua'."

Toward the end of his life, about 1260, Isaac composed his ritual work "Or Zarua'." He is usually quoted as "Isaac Or Zarua'." It was printed from the Amsterdam manuscript (incomplete) by Lipa and Höschel in Jitomir, 1862 (parts i. and ii.); other manuscripts are at Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 650) and in the Jewish Theological Seminary of America, New York (MS. Halberstam No. 454). In the edition of Lipa and Höschel Seder Neziḳin is wanting; most of the rest of the work was afterward printed at Jerusalem by J. M. Hirschensohn (part iii., 1887; part iv., 1890) (Harkavy, "Ḥadashim gam Yeshanim," No. 10; Grätz, "Gesch." v. 20, Hebr. ed.).

The "Or Zarua'" comprises the whole ritual, and is arranged according to the Talmudical treatises, while at the same time the halakot are kept together. The author, unlike Maimonides in his "Yad," does not confine himself to giving the halakic decisions, but gives also the passage of the Talmud, explains the subject-matter, and develops the "din" from it. Thus the "Or Zarua'" is at the same time a ritual code and a Talmudic commentary. As it contains, in addition, explanations of some passages in the Bible, the author is also quoted as a Bible commentator. Moreover, the book contains a part of the halakic correspondence which the author carried on with Talmudical scholars of Italy, France, and Austria. Older collections of halakic decisions (לקוטים) which the author had gathered together during his lifetime seem also to be embodied in the work. Isaac explains unknown words in Bohemian (לשון כנען), his mother tongue (see Harkavy, "Die Juden und die Slavischen Sprachen," pp. 53 *et seq.*), and cites the Talmud of Jerusalem, to which he ascribes great authority in halakic decisions. The work is introduced by a treatise couched in words to whose meanings mystical significance is attached. It is an imitation of the Alphabet of Akiba ben Joseph, and was composed at the order of Isaac's teacher Eleazar ben Judah of Worms. Isaac's son Ḥayyim Eliezer arranged a compendium of this work which exists in several manuscripts.

The "Or Zarua'" succeeded in displacing all the older ritual works. It is very important also for the "Culturgeschichte" of the German Jews in the Middle Ages (see, for instance, Berliner, "Aus dem Leben der Juden im Mittelalter," on almost every page).

According to Gross, Isaac's chief importance rests upon the fact that he introduced among the Slavs the study of the Talmud from France and the west of Germany.

Isaac was of a mild and peace-loving character, and it was for this reason, perhaps, that he did not participate in the struggle against the study of secular sciences, though an incorrect ritual decision would rouse him to indignant energy. He carried on a controversy with several rabbis concerning the legal status of a betrothed girl who had been forced by circumstances to adopt Christianity and had afterward returned to Judaism. His anxiety for correct observance led him to counsel the more difficult rather than the easier ritual practise. His mystical studies account for his belief in miracles. He was held in high regard by his pupils, and, like other teachers of the time, was given the title "Ha-Ḳadosh" (the holy; Asheri, Ta'an. iv.). His contemporary Isaiah di Trani described him as "the wonder of the age" ("Or Zarua'," i. 226).

Bibliography: S. N. Bernstein, in *Ha-Ẓefirah*, 1902, Nos. 229, 231, 232; Grätz, *Gesch.* vii. 101; Gross, in *Monatsschrift*, 1871, pp. 248 *et seq.* (whom the present writer has mainly followed); Güdemann, *Gesch.* i. 114, 152, 153; Zunz, *Z. G.* Index; *idem*, in Steinschneider, *Hebr. Bibl.* 1865, pp. 1 *et seq.*; idem, *G. S.* iii. 128 *et seq.*; Weiss, *Dor*, v. 73.

s. M. Sc.

ISAAC NATHAN BEN KALONYMUS: French philosopher and controversialist; lived at Arles, perhaps at Avignon also, and in other places, in the fourteenth and fifteenth centuries. He belonged to the well-known Nathan family, which claimed its descent from David; he was probably the grandson of the translator Maestro Bongodas Judah Nathan. According to the statement of Isaac himself, in the introduction to his concordance (see below), he was completely ignorant of the Bible until his fifteenth year, his studies having been restricted to the Talmud and to religious philosophy. Later he took up other branches of learning, and owing to his frequent association with Christians and to the numerous anti-Jewish writings of Jewish apostates that appeared at that time, he turned his attention to religious controversy. Isaac was the author of the following works (some are still extant, and some are known only through citations): a refutation of the arguments contained in the epistle of the fictitious Samuel of Morocco, who endeavored to demonstrate from the Bible the Messiahship of Jesus (introduction to Nathan's concordance); "Tokaḥat Mat'eh," against Joshua Lorki (Geronimo de Santa Fé after baptism; De Rossi, "Bibliotheca Antichristiana," pp. 76–77); "Mibẓar Yiẓḥaḳ," anti-Christian polemics (De Rossi, *l.c.*); "Me'ah Debarim," for the instruction of youth, twenty-one essays on various topics, the Biblical names of God forming one, another being on the Masorah (collection of I. S. Reggio and Schorr); "Me'ammeẓ Koaḥ," on virtue and vice, in three parts (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2232); "Meïr Netib," a Biblical concordance upon which the author worked from 1437 to 1447, with a philosophico-exegetical introduction ("Petiḥat Meïr Netib").

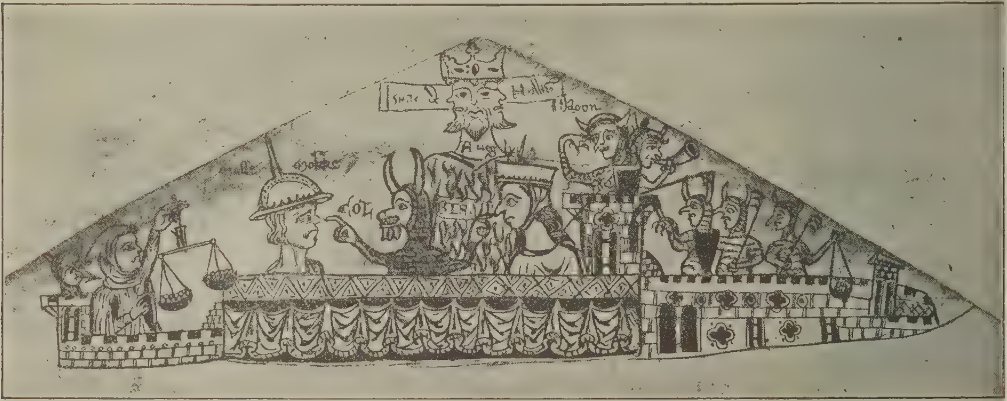
The "Meïr Netib" was the first Bible concordance in Hebrew, and was distinguished from the similar Latin work of Arlotus of Prato in that its vocabulary was arranged in the order of the roots. In the introduction the author says that his work aimed to facilitate the study of Biblical exegesis and to prevent Jewish converts to Christianity from making, in their religious controversies, incorrect quotations from the Bible, as was often the case with Geronimo de Santa Fé. The "Meïr Netib," with its complete introduction, was first published at Venice (erroneously under the name of Mordecai Nathan) in 1523; in 1556 it was published at Basel by Buxtorf, but with only a part of the introduction.

Bibliography: De Rossi, *Dizionario*, p. 77; I. S. Reggio, *Iggerot*, i. 71; Schorr, in *He-Ḥaluẓ*, i. 29, note 6; Steinschneider, *Cat. Bodl.* col. 1141; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 582; Grätz, *Gesch.* viii. 162; Gross, in *Monatsschrift*, xxix. 518 *et seq.*; idem, *Gallia Judaica*, p. 89; Zunz, *G. S.* iii. 190.
S. I. Br.

ISAAC BEN NOAH COHEN SHAPIRA: Polish rabbi; lived in the sixteenth and seventeenth centuries; grandson of Hirsh and teacher of Joel Sirkes. He received his Talmudical training in the yeshibah of Ḥayyim ben Samuel of Kremenetz, and after filling the position of rabbi at Gorodnitza and at Beresnitza was called to Meseritz (Mezhirechye). Isaac was the author of "Sefer Zikkaron," containing all the paragraphs of the Shulḥan 'Aruk arranged in alphabetical order and rimed as an aid to memory. It was published at Cracow or at Prague, in the seventeenth century. To this was appended "Petiḥat ha-Leb," an abridgment of a more extensive work of his entitled "Harḥabat ha-Leb," containing sermons arranged in the order of the Sabbatical sections.

Bibliography: Zunz, *Z. G.* p. 299; Steinschneider, *Cat. Bodl.* col. 1144; Benjacob, *Oẓar ha-Sefarim*, p. 157, No. 127; Carmoly, in *Ha-Karmel*, vi. 301; Fuenn, *Keneset Yisrael*, p. 666.
H. R. I. Br.

ISAAC OF NORWICH (Isaac b. Eliab): English financier of the twelfth and thirteenth centuries. He was among the Jews imprisoned by King John in 1210 ("Select Pleas of the Jewish Exchequer," ed. Riggs, p. 3). It is possible that at this time a house of his in London fell into the hands of the king and was afterward (1214) transferred to the Earl of Derby ("Rotuli Cartarum," p. 3, London, 1837). He was by far the most important Jewish money-lender at Norwich in the early years of Henry III., the majority of the items of a day-book of that place now preserved at Westminster Abbey re-



Isaac of Norwich Depicted in a Contemporary Caricature.
(In the Record Office, London.)

ferring to his transactions (Jacobs and Wolf, "Bibl. Anglo-Jud." p. xviii.). In the "Shetarot" Isaac is referred to as "Nadib" or "Mæcenas" (Davis, "Shetarot," Nos. 1-2); he appears to have died before 1247 (*ib.* No. 11). A caricature of him appears in an issue of the Exchequer, 17, Hen. III. (1233), which represents him as being tortured by a demon and expresses the contemporary Christian view of his rapaciousness (F. Devon, "Issues of the Exchequer," frontispiece, and p. 506, London, 1837).

The accompanying caricature represents Isaac as three-faced, probably in allusion to the wide extent of his dealings. He is crowned with a coronet, and surveys a scene in which another Jew, Mosse Mok, and a Jewess named Abigail, are being tortured by demons, seemingly under his direction. The scene appears to be taken from a miracle-play, the drapery representing the stage, and the architectural adornment the cloister of a church, such plays generally being performed in churches. J.

ISAAC PULGAR. See Ibn Pulgar (Polgar, Polkar), Isaac ben Joseph.

ISAAC B. REUBEN ALBARGELONI (ALBARCELONI): Spanish Talmudist and liturgical poet; born at Barcelona in 1043. He was a judge in the important community of Denia, where he became connected, probably as son-in-law, with Ibn Alhatosh. Among his later descendants was Moses b. Naḥman (Naḥmanides); Judah Albargeloni is said to have been Isaac's pupil. He was one of five prominent contemporaneous scholars of the name of "Isaac," and the regard in which he was held by his own and succeeding generations is indicated by the fact that he is simply designated "Ha-Rab Albargeloni." He wrote commentaries on various sections of the treatise Ketubot, and at the age of thirty-five (1078) translated, from the Arabic into Hebrew, Hai Gaon's "Ha-Miḳḳaḥ weha-Mimkar," on buying and selling (Venice, 1602, and frequently afterward with commentaries). Noteworthy among his liturgical poems are his Azharot, included in the rituals of Constantine, Tlemçen, Tunis, Morocco, Algeria, and Oran (see Jew. Encyc. ii. 371).

Of the 145 strophes in the poem each consists of three verses, ending with a Biblical quotation. Isaac's use of Biblical verses indicates great skill. Al-Ḥarizi remarked: "He has put the religious laws into rime, and has fitted them so well to Biblical passages that it almost seems as if the work had been inspired by a higher power." Isaac copies faithfully the division of the laws and interdictions of the "Halakot Gedolot"; at times even following its wording, while he also takes into account the regulations of traditional literature referring to Biblical prescriptions. The following poems of Isaac are also included in the "Azharot": "'Alah Mosheh le-Rosh Har Sinai" (introduction); "Yom Zeh Horid" (pizmon preceding the commands); "Yaḥid Nora 'Alilah" (pizmon between the commands and interdictions). Isaac also wrote: "Paḥadti mi-Yoẓeri" and "Yom Zeh Mekapper le-Shabim," both in three-line strophes, the latter with signature and alphabet. Rapoport further assigns to Isaac "Ayumati Yonah," "ahabah" for the Sabbath before the Feast of Weeks; and "Yaḳush be-'Onyo," "ge'ullah" for the fifth Sabbath after Pesaḥ; but other scholars do not agree with Rapoport on this point.

Bibliography: Rapoport's biography of Hai Gaon in *Bikkure ha-'Ittim*, 1829, x. 91; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 46, 168; Steinschneider, *Cat. Bodl.* cols. 1149 *et seq.*; idem, *Hebr. Uebers.* p. 910; Michael, *Or ha-Ḥayyim*, p. 510; Geiger, *Jüdische Dichtungen*, pp. 9 *et seq.* (Hebr. part, pp. 4 *et seq.*); Landshuth, *'Ammude ha-'Abodah*, p. 126; Zunz, *Literaturgesch.* pp. 201, 673; Grätz, *Gesch.* 3d ed., vi. 62 *et seq.*; Weiss, *Dor*, iv. 281; Halberstam, introduction to Judah Albargeloni's commentary on the *Sefer Yeẓirah*, pp. xvii.-xviii.; comp. *Oẓar Neḥmad*, ii. 188 *et seq.*

G. H. B.

ISAAC BEN SAMSON HA-KOHEN: Bohemian Talmudist; died May 30, 1624, in Prague. He was assistant rabbi and magistrate of the community, and was son-in-law of the chief rabbi of Prague, Lewa ben Bezaleel, and the father of Ḥayyim ha-Kohen (rabbi at Frankfort-on-the-Main and at Posen) and Naphtali ha-Kohen (rabbi at Lublin). Isaac was in the habit of writing acrostic introductions to his own and other works. He wrote: a supplement to "Ḥatan Damim," a commentary on the Pentateuch by Samuel Runkel (Prague, 1605); glosses to "Pa'neaḥ Raza," a small cabalistic work by Isaac ben Judah ha-Levi (*ib.* 1602); a commentary on the Pentateuch, in German (*ib.* 1608); notes on Midrash Tehillim (*ib.* 1613); "Ḳiẓẓur Mizraḥi," a commentary on Rashi to Genesis. Isaac, according to a statement in one of his glosses, was occupied for some time in the composition of a cabalistic work entitled "Sidre Bereshit."

Bibliography: *Gal 'Ed*, No. 84; Zunz, *Z. G.* pp. 285, 402, 882.

S. S. A. Pe.

ISAAC, SAMUEL: Promoter of the Mersey Tunnel, near Liverpool, England; born at Chatham, England, 1812; died in London Nov. 22, 1886. He went to London as a young man, and carried on a large business as an army contractor in Jermyn street, under the firm name of Isaac, Campbell & Co. During the Civil war in America this firm was the largest European supporter of the Southern States, and its ships, laden with military stores and freighted home with cotton, were the most enterprising of blockade-runners; it ultimately failed on the fall of the Confederacy.

After a time Isaac acquired the rights of the promoters of the Mersey Railway, a project which had obtained the sanction of Parliament, but had remained in abeyance owing to the disinclination of capitalists to venture on the task of tunneling the bed of the Mersey. Isaac pushed the scheme into practical development. He himself undertook to build the tunnel, and enlisted the aid of an influential directorate. Fresh powers were obtained from Parliament, money was raised in bonds and shares, and the tunnel was duly opened under the auspices of the Prince of Wales. Isaac's brother **Saul Isaac** (born at Chatham 1823; died at London Oct. 6, 1903) was connected with him in his commissariat business, and became M.P. for Nottingham from 1874 to 1880.

Bibliography: *The Times* (London), Nov. 23, 1886; *Jew. Chron.* and *Jew. World*, Nov. 26, 1886; Oct. 9, 1903; *Dict. Nat. Biog.* s.v.

J. G. L.

ISAAC BEN SAMUEL OF ACRE: Palestinian cabalist; flourished in the thirteenth and fourteenth centuries. According to Azulai ("Shem ha-

Gedolim," *s.v.*), he was a pupil of Naḥmanides. He was at Acre when that town was taken by Al-Malik al-Ashraf, and was thrown into prison with many of his coreligionists; but he escaped the massacre, and in 1305 went to Spain. Abraham Zacuto states, in his "Yuḥasin," that Moses of Leon discovered the Zohar in the time of Isaac of Acre. But Isaac doubted the authenticity of the Zohar, not having heard of it in the Holy Land, and made inquiries about it of Naḥmanides' pupils, without, however, any satisfactory result. When he met Moses of Leon at Valladolid, the latter took an oath that he had in his house at Avila a copy of the Zohar, written by Simeon b. Yoḥai himself. But Moses of Leon died before he could return to Avila, and Isaac, more than ever desirous of obtaining the truth, consulted at Avila a certain David Rafan. The last-named told Isaac that Moses of Leon's wife and daughter had revealed to the wife of a certain R. Joseph the fact that Moses of Leon had written the book himself. Grätz ("Gesch." vii. 211) takes this story as historical, but Landauer (in "Orient, Lit." vi. 710–713) shows it to be apocryphal, and demonstrates that the Zohar was discovered much later.

Isaac of Acre is frequently quoted by Elijah de Vidas in his "Reshit Ḥokmah," and by R. Ḥayyim Vital in his "Megillat Setarim." He was an expert in composing the sacred names ("ẓerufim"), by the power of which angels were forced to reveal to him the great mysteries (Azulai, *l.c.*). According to Azulai he wrote many cabalistic works. Those that are known are: "Me'irat 'Enayim," a cabalistic commentary on Naḥmanides' commentary to the Pentateuch; "Sefer ha-Sodot," mentioned in the "Nobelot Ḥokmah" of Joseph Solomon Delmedigo; "Ketem Paz," a cabalistic work mentioned by Moses Botarel in his commentary to the "Sefer Yeẓirah," and the author of which he calls "Isaac ben Samuel," identified by Michael ("Or ha-Ḥayyim," No. 1088) with Isaac b. Samuel of Acre; "Liḳḳuṭe Shoshanim," possibly a compendium of the "Sefer ha-Sodot." It appears from the "Reshit Ḥokmah" that Isaac of Acre wrote also a book on ethics. A specimen of the "Me'irat 'Enayim" was published by Jellinek in his "Beiträge"; the remainder of Isaac's works are still in manuscript.

Bibliography: *Me'irat 'Enayim*; Grätz, *Gesch.* 3d ed., vii. 186, 211, 427–428; Abraham Zacuto, *Yuḥasin*, ed. Filipowski, pp. 95, 96, London, 1857; Azulai, *Shem ha-Gedolim*, p. 54; Jellinek, *Beiträge*, ii., xiii.; Steinschneider, *Cat. Bodl.* col. 2523; Landauer, in *Orient, Lit.* vi. 182, 224, 509; Michael, *Or ha-Ḥayyim*, p. 513, No. 1088.

K. M. Sel.

ISAAC BEN SAMUEL HA-LEVI: Polish rabbi; born at Vladimir, government of Volhynia, Russia, about 1580; died before 1646. He was the elder brother and teacher of David b. Samuel ha-Levi, author of the "Ṭure Zahab." As a young man he became rabbi of Chelm, Russian Poland; later he lived at Lemberg. He was the author of an important work in two parts; the first part, consisting of responsa, is entitled "She'elot u-Teshubot R. Yiẓḥaḳ ha-Lewi"; the second, consisting of novellæ, is entitled "Ḥiddushe Halakot." The work was published at Neuwied in 1736. Other responsa by him are found in his brother's "Ṭure Zahab" (ch. xxv., on Oraḥ Ḥayyim; ch. xxvii., on Yoreh De'ah), and in the "She'elot u-Teshubot Geone Batra'e" (No. 20).

David b. Samuel ha-Levi's grandson Isaiah b. Abraham, in the preface to his "Be'er Heṭeb Yashan," said that Isaac had written a work entitled "Paḥad Yiẓḥaḳ," a commentary on the Yoreh De'ah, and another entitled "Ḳorban Yiẓḥaḳ." Isaac is identified by Fuenn ("Keneset Yisrael," p. 628) and by Buber ("Anshe Shem," p. 114) with the Isaac b. Samuel ha-Levi of Posen who wrote a work entitled "Siaḥ Yiẓḥaḳ," a Hebrew grammar based on phonetic laws (Prague, 1628). Both Fuenn and Buber assert that Isaac b. Samuel ha-Levi went from Lemberg to Posen, where he became the head of the yeshibah. They attribute to him the authorship of the "Shir Ge'ulah," a piyyuṭ written in 1609 on the occasion of the reacquisition by the Jews of Lemberg of the synagogue which the Jesuits had seized five years previously. This piyyuṭ, found at the end of the Maḥzor (ed. Prague), is recited by the Jews of Lemberg on the Sabbath after Purim. The author of the "Siaḥ Yiẓḥaḳ" says in his preface that he also wrote a commentary on the compound words of the Bible, entitled "Berit ha-Lewi." This work is also mentioned in the text of the "Siaḥ Yiẓḥaḳ," with another work, by the same author, entitled "Eleh Toledot Yiẓḥaḳ," a commentary on Rashi.

Bibliography: Wolf, *Bibl. Hebr.* i. and iii., No. 1279; Steinschneider, *Cat. Bodl.* cols. 1153, 1154; idem, *Jewish Literature*, p. 240; Dembitzer, *Kelilat Yofi*, i. 50a, b.

S. S. M. Sel.

ISAAC BEN SAMUEL OF NARBONNE: French scholar; flourished in the first half of the twelfth century. He is quoted in an anonymous commentary to Chronicles, written at Narbonne before 1140, as having given the author verbal explanations of various verses—I Chron. ix. 39; xviii. 3, 5; II Chron. xxiv. 14 (see Zunz, "Z. G." p. 73). Zunz ("Literaturgesch." p. 168) identifies Isaac b. Samuel of Narbonne with the liturgical poet who composed a number of piyyuṭim and seliḥot with the acrostic "Isaac b. Samuel." Zunz (*l.c.*) supposes him to have been also the author of the fourteen calendar tables known under the same name.

Bibliography: Gross, *Gallia Judaica*, p. 416; Zunz, *Z. G.* p. 73; idem, *Literaturgesch.* pp. 168, 169, 262; Landsberg, in *Monatsschrift*, xiii. 37; Landshuth, *'Ammude ha-'Abodah*, p. 127.

G. M. Sel.

ISAAC BEN SAMUEL HA-SEFARDI: Spanish Biblical exegete; flourished in the eleventh and twelfth centuries. From his commentary, which is written in Arabic, it seems that Isaac b. Samuel lived in Palestine; Steinschneider ("Hebr. Bibl." vi. 114) concluded that he lived at Aleppo. Isaac b. Samuel is regarded as the successor in Biblical exegesis of Judah ibn Balaam and Moses ibn Gikatilla. The authorities he quotes are the geonim Saadia, Sherira, and Hai, and Judah ibn Ḳuraish, Judah ibn Balaam, Nathan ben Jehiel, and Moses ibn Gikatilla. In turn, Isaac's commentary is frequently quoted by the exegete Abraham b. Solomon (Steinschneider, "Hebr. Bibl." xx. 10). His commentary to the second book of Samuel is found in the British Museum (Or. 2388).

BIBLIOGRAPHY: G. Margoliouth, in *J. Q. R.* x. 385-403; Bacher, *ib.* x. 729; Joseph Derenbourg, in *R. E. J.* v. 139; Steinschneider, *Hebr. Bibl.* vi. 114; xx. 10, 11.

S. S. M. SEL.

ISAAC BEN SAMUEL HA-ZAḲEN: French tosafist and Biblical commentator; flourished at Ramerupt and Dampierre in the twelfth century. He died, according to Grätz ("Gesch." vi. 210), about 1200; according to Gross ("Gallia Judaica," p. 161, and "R. E. J." vii. 76), between 1185 and 1195; and as he is known to have reached an advanced age, Gross supposes that he was not born later than 1115. On the other hand, Michael ("Or ha-Ḥayyim," p. 512) says that as Isaac b. Samuel was spoken of as "the sainted master" ("Sefer ha-Terumah," §§ 131, 161; Tos., Zeb. 12b, 59b), a term generally given to martyrs, he may have been killed at the same time as his son Elhanan (1184). On his father's side Isaac was a grandson of R. Simḥah of Vitry, author of the Maḥzor Vitry; on his mother's side he was a nephew of R. Tam, of Rashbam, and of Isaac b. Meïr (RiBaM), a great-grandson of Rashi, and a relative of R. Eleazar of Worms. He was surnamed "ha-Zaḳen" (the elder) to distinguish him from another tosafist of the same name, Isaac b. Abraham, surnamed "ha-Baḥur" (the younger). He is often quoted as R. Isaac of Dampierre ("Maimuniyyot," Ma'akalot Asurot, No. 5; "Shibbole ha-Leḳeṭ," ii., No. 40), but it seems that he lived first at Ramerupt, where his maternal grandfather resided ("Sefer ha-Nayyar," p. 162; "Maimuniyyot," *l.c.*). It was also at Ramerupt that he studied under his uncle R. Tam (Luria, Responsa, No. 29); after the latter had gone to Troyes, Isaac b. Samuel directed his school. Isaac settled at Dampierre later, and founded there a flourishing and well-attended school ("Or Zarua'," i. 126). It is said that he had sixty pupils, each of whom, besides being generally well grounded in Talmud, knew an entire treatise by heart, so that the whole Talmud was stored in the memories of his pupils (Menahem, "Ẓedah la-Derek," Introduction). As he lived under Philip Augustus, at whose hands the Jews suffered much, Isaac prohibited the buying of confiscated Jewish property, and ordered that any so bought be restored to its original owner. A particular interest attaches to one of his responsa, in which he relies on the oral testimony of his aunt, the wife of R. Isaac b. Meïr, and on that of the wife of R. Eleazar of Worms, a great-granddaughter of Rashi ("Sefer ha-Nayyar," p. 167a).

Isaac's tosafot completed the commentary of Rashi on the Talmud (Romm of Wilna included in his edition of the Talmud Isaac ben Samuel's tosafot on Ḳiddushin). He also compiled and edited with great erudition all the preceding explanations to Rashi's commentary. His first collection was entitled "Tosefot Yeshanim," which, however, was afterward revised and developed. He is quoted on almost every page of the Tosafot, and in various works, especially in the "Sefer ha-Terumah" of his pupil Baruch b. Isaac of Worms, and in the "Or Zarua'" of Isaac b. Moses.

Isaac is mentioned as a Biblical commentator by Judah b. Eliezer ("MinḥatYehudah," p. 8b), who quotes also a work of Isaac's entitled "Yalḳuṭe Midrash" (*ib.* p. 22a); by Isaac ha-Levi; by Hezekiah b. Manoah in his "Ḥazzeḳuni"; and in two other commentaries (see "Kerem Ḥemed," vii. 68). Isaac b. Samuel is supposed to be the author also of several liturgical poems, of a piyyuṭ to the Hafṭarah (Landshuth, "'Ammude ha-'Abodah," p. 108), and of a piyyuṭ for Purim (Maḥzor Vitry, No. 255; comp. Luzzatto in Berliner's "Magazin," v. 27, Hebr. part). The authorship of these piyyuṭim may, however, belong to the liturgical writer Isaac b. Samuel of Narbonne.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i.; Michael, *Or ha-Ḥayyim*, pp. 511-513; Weiss, *Dor*, iv. 286, 342, 349; Grätz, *Gesch.* 3d ed., vi. 210, 211, 214; Gross, *Gallia Judaica*, pp. 161-168, 638; *idem*, in *R. E. J.* vii. 76; Neubauer, *ib.* xvii. 67; Zunz, *Z. G.* p. 33, *passim*.

S. S. M. SEL.

ISAAC BEN SHESHET BARFAT (RiBaSH): Spanish Talmudic authority; born at Valencia in 1326; died at Algiers in 1408. He settled early in life at Barcelona, where he studied under Perez ha-Kohen, under Ḥasdai ben Judah, and especially under R. Nissim ben Reuben (RaN), for whom he professed throughout his life the greatest veneration. Although Isaac acquired while still young a world-wide reputation as a Talmudic authority, and halakic inquiries were addressed to him from all quarters, he led a private life, earning his livelihood in commerce until he was about fifty years old, when he was compelled to accept a position as rabbi. Together with six other prominent men of Barcelona, among whom was his younger brother Judah ben Sheshet and his teacher Nissim ben Reuben, he was thrown into prison on a false accusation. After his acquittal he accepted the rabbinate of Saragossa; but troubles still awaited him. To the grief caused by the death of his brother Judah and of his son-in-law was added that due to dissensions in the community, stirred up by the dayyan Joseph ben David. Isaac in consequence accepted the less important rabbinate of Calatayud; but when he was on the point of leaving Saragossa the leaders of that community induced him to stay. The peace, however, did not remain long undisturbed, and Isaac settled at Valencia, where he directed a Talmudical school.

Becomes Rabbi.

In 1391 occurred the great persecutions of the Jews of Spain in consequence of the preaching of Fernandes Martinez. Isaac saved himself by flight. After sojourning a certain time at Milianah he settled at Algiers, where he was received with great honor. Fate, however, had decided that he should not find peace. A certain Spanish refugee who had settled at Algiers before him aspired to become the leader of the community, and, seeing in Isaac a rival, began to persecute him. To give to Isaac the power necessary to act against this man, Saul ha-Kohen Astruc persuaded the government to appoint Isaac rabbi of Algiers. But this won for him a still more powerful enemy in the person of Simon ben Ẓemaḥ Duran, who disapproved of any intervention on the part of the government in the affairs of the rabbinate.

Notwithstanding these events, Isaac ben Sheshet was greatly venerated by the Algerian Jews, and pilgrimages to his tomb are still made on the anniversary of his death. His tombstone was restored by the community of Algiers in 1862. It bears a Hebrew elegy, composed by Abba Mari ibn Caspi, and the following French inscription: "Ce monument a été restauré par la communauté Israélite d'Alger en l'honneur du Rabbin Isaac bar Chichat, né en Espagne, décédé à Alger en 1408, dans sa 82 année. Alger le 11 août, 1862." The accuracy of the date of his death given in this epitaph is, however, questioned by some scholars, who claim with some authority that Isaac died at least one year later.

His Works.

Isaac was the author of 417 responsa, to which great halakic value is attached by men like Joseph Caro, Berab, and many others. They are also of great historical importance as reflecting the conditions of Jewish life in the fourteenth century. In some of them are to be found details of the author's life; but unfortunately it is impossible to trace these chronologically, the original order of the responsa having been altered by the editors.

TOMB OF RABBI ISAAC BEN SHESHET AT ALGIERS.
(After the painting by Wilhelm Gentz.)

Although Isaac was very strict in his halakic decisions, he was far from being narrow-minded. He has nothing to say against secular knowledge; he disapproves the study of Aristotle only because the latter professed belief in the eternity of matter and denied God's providence. Isaac's responsa evidence a profound knowledge of the philosophical writings of his time. In one of them (No. 118) he explains the difference between the opinion of Levi ben Gershon and that of Abraham ben David of Posquières (RABaD) on free will, and gives his own views on that complicated subject. He shows himself a decided adversary of the Cabala. His teacher says Isaac never spoke of the Sefirot, and Isaac cites the words of a certain philosopher who reproaches the cabalists with believing in the "Ten" (Sefirot) as the Christians believe in the Trinity (No. 159).

Isaac's responsa were first published, under the title "She'elot u-Teshubot," at Constantinople in 1546–47. A new collection of the responsa was published recently under the title "She'elot u-Teshubot ha-Ribash ha-Ḥadashot" by David Frenkl at Munkács. In addition to these, he wrote novellæ on the Talmud which are no longer in existence. They are mentioned by him in his responsa (No. 106), and some of them, on the treatise Ketubot, are cited by Bezaleel Ashkenazi in the "Shiṭṭah Meḳubbeẓet." Azulai says that he has seen a manuscript containing a commentary on the Pentateuch by Isaac ben Sheshet.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 26a; Azulai, *Shem ha-Gedolim*, i. 100; Rossi, *Dizionario*, p. 291; Zunz, *Zeitschrift*, p. 132; Grätz, *Gesch.* viii. 34; Schorr, in *He-Ḥaluẓ*, i. 28; Steinschneider. *Cat. Bodl.* col. 1155; Heinrich Jaulus, in *Monatsschrift*, 1875, p. 320; Atlas, in *Ha-Kerem*, i. 1–26; Bloch, in *R. E. J.* viii. 288; Kaufmann, in *Monatsschrift*, 1882, p. 86; 1883, p. 190; Fuenn, *Keneset Yisrael*, s.v.

S. S. I. Br.

ISAAC IBN SID (ZAG; ÇAG): Spanish astronomer; flourished at Toledo in the second half of the thirteenth century. From the surname "ha-Ḥazzan," given him by Isaac Israeli ("Yesod

'Olam," iv. 30), it may be inferred that he was precentor at the synagogue. Isaac ibn Sid took a leading part in the compilation of the ALFONSINE TABLES. Isaac Israeli (*ib.*) states that he saw recorded in Isaac ibn Sid's own handwriting three observations of moon-eclipses made by him at the order of Alfonso. In official documents (De Castro, "Bibliotheca," i. 184b) Isaac ibn Sid is termed by Alfonso "our learned Rabbi Çag." In 1277 Isaac translated from the Arabic a work on the quadrant. His name is also connected with the invention of various instruments (De Castro, *l.c.* i. 144a, 156a, 157).

BIBLIOGRAPHY: Grätz, *Gesch.* vii. 115; Steinschneider, *Hebr. Uebers.* pp. 617 *et seq.*

G. I. BR.

ISAAC BEN SOLOMON: Liturgical poet; lived in Germany in the first half of the fourteenth century; author of the seliḥah "Ani hu ha-Geber," on the martyrs of the persecutions of 1337, which Isaac had witnessed. The signature to this seliḥah includes the words "Yifraḥ Samak," which, according to Zunz, form a part of the poet's name.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 368; idem, *S. P.* p. 368; *Revue Orientale*, i. 279; Landshuth, *'Ammude ha-'Abodah*, p. 127; text and transl. of "Ani hu ha-Geber" in Salfeld, *Martyrologium*, p. 347 (comp. p. 237).

G. I. BR.

ISAAC BEN SOLOMON HA-KOHEN: Biblical commentator; lived at Constantinople in the middle of the sixteenth century. He was the author of a commentary on Job, published, with the text, at Constantinople in 1545. He wrote also a commentary on Pirḳe Abot, still extant in manuscript.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 426; Steinschneider, *Jewish Literature*, p. 232; idem, *Cat. Bodl.* col. 1153; Fürst, *Bibl. Jud.* ii. 141.

G. I. BR.

ISAAC BEN TODROS: Spanish rabbi and Talmudist toward the end of the thirteenth century. He was the teacher of Shem-Ṭob ibn Gaon and Nathan b. Judah, and the friend of Baḥya ben Asher, who mentions him in his Pentateuch commentary (§ Beshallaḥ). He is mentioned also by Mordecai ben Hillel (d. 1310); and was still living in 1305, on July 26 of which year he subscribed, with others, the excommunication launched by Solomon ben Adret against the study of metaphysics by any one before attaining the age of thirty. He was probably one of the rabbis of Barcelona. He wrote a commentary on the Maḥzor (Lonsano, "Shete Yadot," 62a), and a halakic commentary to the "Azharot" of Gabirol (Paris, Bibliothèque Nationale, No. 273, 2). It is not probable that he is to be identified with the Todros ben Isaac of Gerona (Brüll) who is praised by Kalonymus (1323) at the end of his "Eben Boḥan," and who wrote novellæ on Nazir (Neubauer, "Cat. Bodl. Hebr. MSS." No. 448, 1).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2522; Conforte, *Ḳore ha-Dorot*, p. 18b; Solomon ben Adret, *Responsa*, No. 415; Dukes, in *Orient, Lit.* 1847, p. 405; Brüll's *Jahrb.* viii. 87.

G.

ISAAC B. TODROS: French physician at Avignon during the second half of the fourteenth century. In 1373 he was the pupil of the astronomer Immanuel b. Jacob of Tarascon and Orange, the author of the "Shesh Kenafayim." Isaac was well read in rabbinical literature and philosophy as well as in medicine and medical literature. A plague had devastated southern France, the Jews being the first to be attacked. On this account he wrote in 1377 a short treatise, "Be'er Leḥai," on the origin of plagues and the methods to be used in combating them. He was an eye-witness of the cures performed by John of Tornamira, the body-physician of Pope Gregory XI., of whom he speaks well, perhaps influenced by that ecclesiast's favorable attitude toward Jewish physicians. Isaac cites Hippocrates, Ibn Sina, Ibn Roshd, Razi, Ibn Zuhr (although Isaac does not seem to have known Arabic), Galen, John Giacomo, chancellor of Montpellier, and the following Jews: R. Judah Nathan, Isaac Israeli, Moses Narboni, and Immanuel b. Jacob. His data in regard to the effect of the plague upon the Jews in Avignon are substantiated by Chalin de Vinarios (Höniger, "Der Schwartze Tod," p. 172). The treatise has been published from his unique manuscript by David Günzburg in the "Zunz Jubelschrift" (Hebrew part, pp. 91 *et seq.*). Among the Oxford manuscripts (No. 2142, folio 258b; Neubauer, "Cat. Bodl. Hebr. MSS.") there is another medical treatise by Isaac, on עוות הפנים.

BIBLIOGRAPHY: D. Kaufmann, in *Göttingische Gelehrte Anzeigen*, June, 1885, No. 11, p. 451; Brüll's *Jahrb.* viii. 87. Kaufmann and Brüll offer many emendations of the text as published by Günzburg.

G.

ISAAC TYRNAU: Hungarian rabbi and ritualist; flourished in the fourteenth and fifteenth centuries. He was a pupil of Abraham Klausner of Vienna and of R. Shalom of Neustadt; one of his schoolfellows was Jacob Mölin (MaHaRiL). Grätz concluded that Isaac Tyrnau died before 1427, but David Gans's "Ẓemaḥ Dawid" (p. 65) cites him as living in 1460. Like his teachers and his schoolfellow Mölin, Isaac Tyrnau described (in his "Minhagim le-Kol ha-Shanah," Venice, 1616) the customs of different communities using the Ashkenazic rite. The book was translated into German by Simon L. Ginzburg (ed. princeps, Mantua, 1590, and often reprinted). The author has attached to it his treatise on morals entitled "Orḥot Ḥayyim," in 132 sections. Isaac Tyrnau is quoted by Mordecai Jaffa at the end of his "Lebush" on Oraḥ Ḥayyim. Gabriel Polak and Israel Böhmer published (Königsberg, 1857) an anonymous story entitled "Eẓba' Elohim," the heroes of which are Isaac Tyrnau and his beautiful daughter.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., viii. 11, 12; Azulai, *Shem ha-Gedolim*, i.; Wolf, *Bibl. Hebr.* i., Nos. 214, 1194; David Gans, *Ẓemaḥ Dawid*, p. 65, Warsaw, 1890; Steinschneider, *Cat. Bodl.* col. 909; Fürst, *Bibl. Jud.* iii. 456.

G. M. SEL.

ISAACS, ABRAM SAMUEL: American rabbi, professor, and editor; born in New York city Aug. 30, 1852. He was educated at New York University (B.A. 1871, M.A. 1873, Ph.D. 1878) and at the University of Breslau. Isaacs held professorships of Hebrew and of German language and literature at New York University from 1886 to 1895, and has been professor of German literature in New York University Graduate Seminary since 1895. He was preacher to the East 86th Street Synagogue, New York, in 1886–87, and since 1896 has been rabbi of the B'nai Jeshurun congregation of Paterson, N. J. From 1878 to 1903 Isaacs edited the "Jewish Messenger," published in New York city. He has contributed articles on educational, literary, and Jewish subjects to leading periodicals for over a quarter of a century, and is the author of "Moses Chaim Luzzatto" (1878) and "Stories from the Rabbis" (1894).

A.

ISAACS, SIR HENRY AARON: Former Lord Mayor of London; born in that city Aug. 15, 1830. For a quarter of a century he labored in the best interests of the city of London. He agitated for improving the dwellings of the poor, and was mainly instrumental in bringing about much-needed reforms in the finance committee of the corporation. In 1869 he was appointed to the chairmanship of the City Lands Committee. Some years later, as head of the Markets Committee, he gave valuable evidence before the House of Commons; and the Tower Bridge owed its existence, in a great measure, to his persistence. Upon the oral system of teaching deaf-mutes, his brochure "Sounds Versus Signs" is a recognized authority. In 1887 Isaacs became sheriff of London and Middlesex, and was knighted in the same year. In 1889 he was elected Lord Mayor of London. He published "Memoirs of My Mayoralty." He died August 2, 1909.

Bibliography: *Jewish Chronicle*, Sept., 1889.

J. G. L.

ISAACS, ISAAC A.: Australian statesman and jurist; born at Melbourne, Victoria, Aug. 6, 1855; educated at Melbourne University, and admitted to the Victorian bar in 1880. From 1892 to 1901 he was a member of the Legislative Assembly, after which period he became a member of the Federal House of Representatives. He became solicitor-general in 1893 and attorney-general in 1894, and was reappointed to the latter office in 1900. He retired in 1901, on ceasing to represent his state in Parliament. He was a member of the Australian Federal Convention which framed the Commonwealth Constitution in 1897, and became a Q.C. in 1899. He died Oct. 12, 1908.

Bibliography: *Who's Who*, 1903.

J. V. E.

ISAACS, JACOB: American inventor of the colonial and revolutionary period; died 1798. He was resident in Newport in 1755 ("Publications Am. Jew. Hist. Soc." v. 199), and on Feb. 17, 1758, he carried a law-case before the king in council, securing a favorable judgment. His family is mentioned as including five souls in 1760 (*ib.* x. 8); in 1762 he is mentioned by Ezra Stiles as being the owner of a brig (*ib.* viii. 124). In 1790 he presented to Washington, on the occasion of the president's visit to Newport, a bottle of water "extracted from ocean water, so free from saline matter as to answer for all the common and culinary purposes of fountain or river water"; and "the president was pleased to express himself highly satisfied therewith" (Max J. Kohler, in *ib.* vi. 78). A detailed account of his attempts to extract fresh from salt water is furnished by H. Friedenwald (*ib.* ii. 111 *et seq.*); it shows that Isaacs presented a petition to the House of Representatives in 1791, offering to convey the rights in his discovery to the United States for proper remuneration. The matter was referred to Thomas Jefferson, who communicated on the subject with well-known men of science. Jefferson's memorandum was favorable to Isaacs, but Congress took no action in the matter.

A.

ISAACS, MYER SAMUEL: American lawyer; son of S. M. Isaacs; born in New York city May 8, 1841; died there, May 24, 1904; educated at the University of New York. He was admitted to the bar of New York in 1862, and in 1880 became a judge of the Marine Court of New York. Isaacs was identified with municipal affairs as member of the Committee on Reform Legislation for New York in 1884, and of the Republican Club committee which, in 1894, proposed amendments to the state constitution. As a member of the Outdoor Recreation League he assisted in establishing Seward Park, on the East Side of New York city, and the Roof-Playground of the Hebrew Institute. He took an active part in the movement for improved dwellings for the poor, and assisted in the organization of the Citizens' Union in 1897. During the years 1886 to 1890 he was a director and vice-president of the Real Estate Exchange.

Isaacs was equally prominent in Jewish affairs. One of the founders of the Board of Delegates of the American Israelites (1859), of the Hebrew Free School Association (1864), and of the Educational Alliance (1889), he took the initiative in organizing the United Hebrew Charities (1873). He was one of the founders of the Montefiore Home; a member of the executive committee of the Alliance Israélite Universelle (1881); president of the Baron de Hirsch Fund (1890). In December, 1881, he called a meeting to consider the action to be taken for the relief of the Russian exiles. Isaacs took an active part in the establishment of the agricultural school at Woodbine, N. J.

Isaacs was connected with the "Jewish Messenger" from 1859 to 1884.

Bibliography: Markens, *The Hebrews in America*, p. 219; *Nat. Cyc. Biog.* vi. 87; Lamb, *Biog. Dict. of the United States.*

A.

ISAACS, NATHANIEL: African traveler; born in England 1808; died after 1840. He left England in 1822 for St. Helena, where his uncle was consul for France and Holland. In 1825 he accompanied Lieut. King, R.N., to the Cape of Good Hope and thence to the east coast of Africa on an expedition to Natal. For seven years he traveled through the Zulu and Fumos countries, besides paying a short visit to the Comoro Islands. The expedition was undertaken for the relief, if necessary, of Farwell and his party and also for commercial and industrial purposes. King and Isaacs found Farwell; had interviews with Chaka, the Zulu king; took the coast natives under their protection; and established fertile farms, which the Zulus afterward laid waste. King died of disease in Natal, and Isaacs was wounded in fighting for King Chaka with his European weapons, which terrified the hostile blacks. In return for his services he was created Chief of Natal and was granted a tract of country from the River Umslutee to the River Umlass, embracing twenty-five miles of seacoast and one hundred miles of inland territory, with the exclusive right of trading with the people settled there.

Isaacs afterward traded on the West Coast, and in 1835 petitioned the government against French interference with his commerce at Portendie. He complained of the conduct of two French brigs-of-war toward the English brig "Eliza," trading from Sierra Leone and belonging to G. C. Redman of London, for whom Isaacs was acting as agent and together with whom he was part owner of two merchant vessels.

Isaacs published in 1836 his "Travels and Adventures in Eastern Africa," descriptive of the Zulus, with a sketch of Natal. In this work is given for the first time a topographical view of the interior of the colonies through which he passed, and an account of the manners and customs of the natives.

Bibliography: *Jew. Chron.* July 26, 1895; Isaacs, *Travels in Eastern Africa*, 1836.

J. G. L.

ISAACS, REBECCA: English actress and singer; born in London June 26, 1828; died there April 21, 1877. Her father, John Isaacs, an actor and singer of Covent Garden Theater, trained her for the stage, on which she first appeared March 17, 1835. She took the chief rôles in the English opera season at Drury Lane Theater in 1846, and often appeared in concerts and operas with Sims Reeves. She produced a series of operas at the Strand Theater in 1852–55, and created the rôle of *Leila* in the opera "Satanella," at Covent Garden Theater, in 1858. Her voice was a soprano of great compass and sweetness.

Bibliography: *The Players*, iii. 279–280, 289, London, 1860; *The Era* (London), April 29, 1877; Bose, *Modern English Biog.*

J.

ISAACS, SAMUEL HILLEL: American calendarer; born 1825 at Raczek, Poland; educated under Judah Bacharach, Moses Leib of Kutna, and others; emigrated to New York on June 30, 1847. During 1886 and 1887 he was principal of the Talmud Torah in New York. Isaacs has contributed articles to the American Jewish press, and also a number of articles of a Talmudical nature to the "Torah me-Ẓiyyon," a monthly periodical published at Jerusalem, two of which articles, "Ḥadshe ha-Shanah" and "Petaḥ 'Inim," have been reprinted in pamphlet form (1901–02).

Isaacs is the compiler of an "Artificial Perpetual Calendar" and of a "Civil and Ecclesiastical Perpetual Calendar" (New York, 1891).

Bibliography: For a description of Isaacs' perpetual calendars see *Seminary*, March, 1894, pp. 77, 91; *The Sun* (New York), Sept. 14, 1893; *The Scientific American*, May 7, 1892.

A. I. G. D.

ISAACS, SAMUEL MYER: Rabbi and journalist; born at Leeuwarden, Holland, Jan. 4, 1804; died in New York city May 19, 1878. His father, on the approach of the French army of occupation, removed with his family to London. For a time Isaacs was principal of the old Neweh Ẓedeḳ, now the Jews' Hospital and Orphan Asylum, West Norwood, London, but he left England to accept the ministry of the Congregation B'nai Jeshurun, then in Elm street, New York city (1839). Regular sermons in English in the synagogue, such as he delivered, were a novelty, Isaac Leeser of Philadelphia being the only other rabbi in the country preaching in English. In 1847 he was chosen minister of the Congregation Shaaray Tefilla, whose members had withdrawn from the Elm Street Synagogue; with that congregation he remained until his death.

Isaacs contributed to the "Asmonean" and the "Occident"; in 1857 he founded the "Jewish Messenger" as an organ of conservative Judaism, which he edited until the close of his life. To him was largely due the institution of the Board of Delegates of American Israelites, the Hebrew Free School Association, and the United Hebrew Charities, while he was one of the founders and first vice-president of the Jews' (now Mt. Sinai) Hospital. Isaacs took a leading part in the establishment of Maimonides College, Philadelphia, and, while identified with the cause of Conservatism, he was courageous enough to issue, in 1875, a call for ritual reform on the lines suggested by Sabato Morais; his views, however, met with no support.

Bibliography: Morais, *Eminent Israelites of the Nineteenth Century*; *Jewish Messenger*, Supplement, Jan. 6, 1882; *Magazine of American History*, March, 1891; *The Memorial History of New York*, iv.

A.

ISABELLA I. See Ferdinand and Isabella.

ISAIAH.—Biblical Data: The greatest of the Hebrew prophets of whom literary monuments remain. He resided at Jerusalem, and so contrasts with Micah, the prophet of the country districts. He was married (Isa. viii. 3), and had children (vii. 3, viii. 3). His bearing indicates that he could maintain his dignity in the highest society, as is shown by his freedom toward Ahaz (vii.) and his acquaintance with Uriah, the chief priest (viii. 2). The heading in Isa. i. 1 refers to Uzziah, Jotham, Ahaz, and Hezekiah as the kings under whom he prophesied. This and similar headings, however, have no historical authority, being the work of later writers whose statements had no documentary basis and were purely inferential. It is true, moreover, that no prophecy can be shown to be as early as Uzziah's time, except indeed the kernel of ch. vi. "In the year that King Uzziah died I saw the Lord," etc. (vi. 1, R. V.), seems to come from a cycle of prophetic narratives, some of which (comp. viii. 1–3, 5; ii. 16), rightly or wrongly, claimed the authorship of Isaiah. Certainly the whole man is reflected in the grand vision of ch. vi. No personal consideration holds him back (contrast Jeremiah) from offering himself as the Lord's spokesman, and though assured that no exhortation will affect the callous consciences of his hearers, he still goes in and out among his people as if hope existed; and perhaps (human nature is inconsistent) hope still persisted even when reason altogether denied its right.

The story of him who "by vileness made the great refusal" (to apply Dante's well-known words), who might have led his people to social and personal reformation, by the wise counsel of the prophet, is recorded in ch. vii. Isaiah was no statesman, and yet the advice which he gave the king was as good from a political as from a religious point of view. For why should Ahaz pay Assyria for doing work which an enlightened regard for its own interest would certainly impel it to perform? Why should he take the silver and gold in the Temple and in the palace, and send it as tribute to the Assyrian king?

It is to be noted that in ch. viii. Isaiah's wife is called "the prophetess." By her solidarity with her husband she is detached from the unholy people among whom she dwells, and made, as it were, sacrosanct. His children, too, are "signs and omens" of divine appointment; and one may conjecture that if Isaiah ever pictured the worst disaster coming to Jerusalem, he saw himself and his family, like Lot of old, departing in safety (for some work reserved for them by God) from the doomed city. Ch. xx. describes the strange procedure by which Isaiah, as it were, "gave an acted prediction" of the fate in store for Mizraim and Cush (Egypt and Ethiopia), or, as others think, for Mizrim and Cush (North Arabia), on which the peoples of Palestine had counted so much as allies. From ch. xxxvi.–xxxix., perhaps, much assistance can not be expected in the biography of Isaiah, for in their present form they are certainly rather late. No more can be said of Isaiah from direct documentary information. His words are his true biography. In them is seen the stern, unbending nature of the man, who loved his people much, but his God more.

Isaiah has all the characteristics of a classic writer —terseness, picturesqueness, and originality. But was he also a poet? It is hard to think so. Could such a man condescend to the arts necessary to the very existence of poetry? Isa. xxxvii. 22–29 is assigned to him. But the narration in which it is placed is thought by many critics to be late, and the phraseology of the poem itself seems to point away from Isaiah. On the late tradition of the martyrdom of Isaiah in the reign of Manasseh see ISAIAH, ASCENSION OF.

E. G. H. T. K. C.

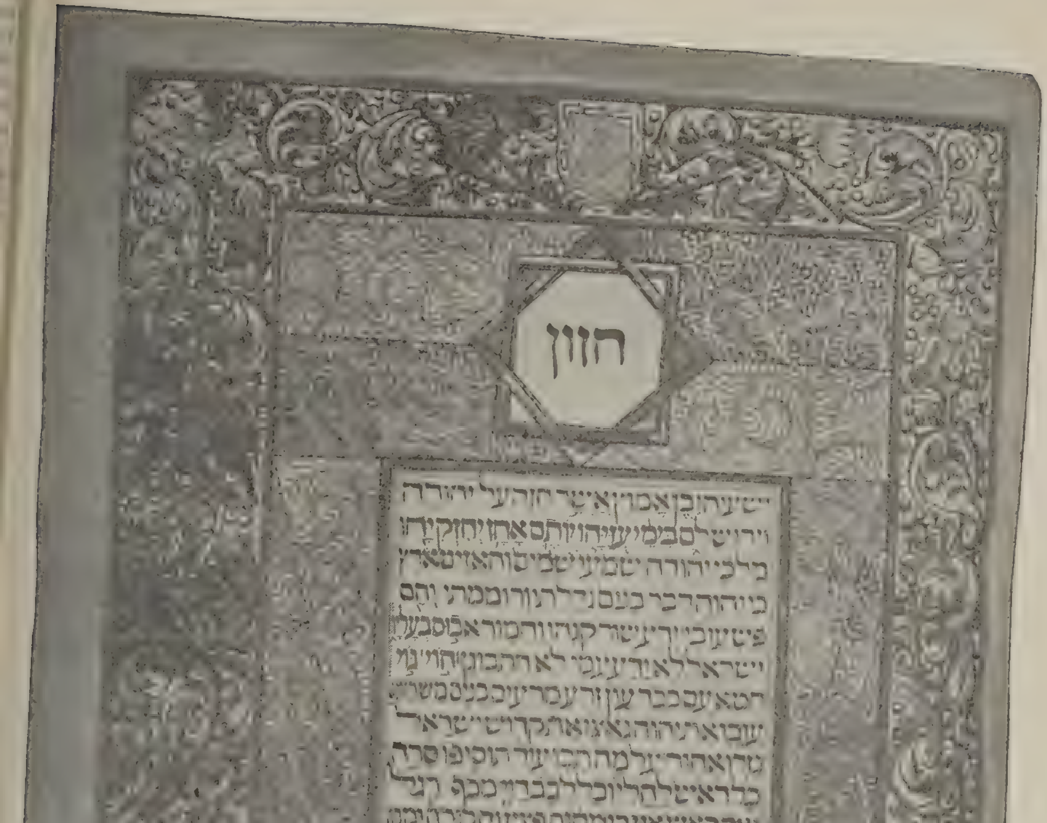
——**In Rabbinical Literature:** According to the Rabbis Isaiah was a descendant of Judah and Tamar (Soṭah 10b). His father was a prophet and the brother of King Amaziah (Meg. 15a). While Isaiah, says the Midrash, was walking up and down in his study he heard God saying, "Whom shall I send?" Then Isaiah said, "Here am I; send me!" Thereupon God said to him, "My children are troublesome and sensitive; if thou art ready to be insulted and even beaten by them, thou mayest accept My message; if not, thou wouldst better renounce it" (Lev. R. x.). Isaiah accepted the mission, and was the most forbearing, as well as the most ardent patriot, among the Prophets, always defending Israel and imploring forgiveness for its sins. He was therefore distinguished from all other prophets in that he received his communications directly from God and not through an intermediary (*ib.*). When Isaiah said, "I dwell in the midst of a people of unclean lips" (vi. 5) he was rebuked by God for speaking in such terms of His people (Cant. R. i. 6).

In the order of greatness Isaiah is placed immediately after Moses by the Rabbis; in some respects Isaiah surpasses even Moses, for he reduced the commandments to six: honesty in dealing; sincerity in speech; refusal of illicit gain; absence of corruption; aversion for bloody deeds; contempt for evil (Mak. 24a). Later he reduced the six to two—justice and charity (*ib.*). The chief merit of Isaiah's prophecies is their consoling character, for while Moses said, "Thou shalt perish in the midst of the nation," Isaiah announced deliverance. Ezekiel's consoling addresses compared with Isaiah's are as the utterances of a villager to the speech of a courtier (Ḥag. 14a). Therefore consolation is awaiting him who sees Isaiah in a dream (Ber. 57b).

It is related in the Talmud that Rabbi Simeon ben 'Azzai found in Jerusalem an account wherein it was written that Manasseh killed Isaiah. Manasseh said to Isaiah, "Moses, thy master, said, 'There shall no man see God and live' [Ex. xxxiii. 20, Hebr.]; but thou hast said, 'I saw the Lord seated upon his throne'" (Isa. vi. 1, Hebr.); and went on to point out other contradictions—as between Deut. iv. 7 and Isa. lv. 6; between Ex. xxxiii. 26 and II Kings xx. 6. Isaiah thought: "I know that he will not accept my explanations; why should I increase his guilt?" He then uttered the Unpronounceable Name, a cedar-tree opened, and Isaiah disappeared within it. Then Manasseh ordered the cedar to be sawn asunder, and when the saw reached his mouth Isaiah died; thus was he punished for having said, "I dwell in the midst of a people of unclean lips" (Yeb. 49b). A somewhat different version of this legend is given in the Yerushalmi (Sanhedrin x.). According to that version Isaiah, fearing Manasseh, hid himself in a cedar-tree, but his presence was betrayed by the fringes of his garment, and Manasseh caused the tree to be sawn in half. A passage of the Targum to Isaiah quoted by Jolowicz ("Die Himmelfahrt und Vision des Prophets Jesajas," p. 8) states that when Isaiah fled from his pursuers and took refuge in the tree, and the tree was sawn in half, the prophet's blood spurted forth. From Talmudical circles the legend of Isaiah's martyrdom was transmitted to the Arabs ("Ta'rikh," ed. De Goeje, i. 644).

S. I. Br.

ISAIAH, BOOK OF: The chief note of the Book of Isaiah is variety—variety of tone, of style, of thought, and of historical background. The first step in the study of Isaiah is to realize this variety by taking a survey of the contents. The heading (i. 1) prepares the reader to expect a collection of closely related prophecies (hence called a "vision," in the singular) concerning Judah and its capital. It is plain, therefore, that ch. xiii.–xxiii. were only inserted as an afterthought; for, with the exception of ch. xxii., they all relate to foreign nations; ch. xiv. 24–27, xvii. 12–14, xxii. 1–14, and 15–25 (which relate to Judah or Jerusalem) may be regarded as fragments which would have perished if an editor had not thought of inserting them in this group. Ch. xxiv.–xxvii., also, can only have been admitted through an extension of the original plan, for they speak primarily of a judgment upon the earth at large, and when they do digress to Israel it is in obscure language, which the men of "Judah and Jerusalem" could not generally have understood. Similarly, ch. xxxiv.–xxxv. can have formed no part of the original vision, for the larger part (xxxiv.) is concerned, not with Judah, but with Edom. Ch. xxxvi.–xxxix. speak of Isaiah in the third person, and largely co-



ILLUMINATED PAGE OF ISAIAH FROM A MANUSCRIPT BIBLE, SAID TO BE OF THE TWELFTH CENTURY.

(Lately in the possession of Henriques de Castro, Amsterdam.)

incide with II Kings xviii. 13-xx. 19. Ch. xl.-lxvi. have for their background, at any rate to a considerable extent, Jerusalem in ruins and her people in captivity. In following, therefore, that instinct of order, which is, of course, not the same thing as criticism, but is at least one element in it, the first impressions of Isaiah must be obtained from ch. i.-xii. and xxviii.-xxxiii.

Ch. i.: One of the finest specimens of prophetic rhetoric known. It is in its present form a general prophecy, full of edification for all periods of Israel's history, though the prominence given in verses 29, 30 to the heathen worship practised in the recesses of gardens would not have seemed perfectly natural in the later period of strict religious purity. There are four leading ideas: Israel's ingratitude to its God; the false repentance of oblations; the true repentance of a changed life; purification from without, failing purification from within.

Ch. ii.-iv.: A series of denunciations of the national corruption enclosed between two pictures of the ideal age. Here Isaiah goes into greater detail, both as to the nature of Judah's sin and as to the inevitable punishment. Like a thunder-storm the wrath of God will overthrow the proud, and sweep away the heathenish luxury of the grandees of the land; all classes will be disturbed from their pleasant security; the ablest citizens will go into captivity, for theirs is the greatest guilt; nor shall the women of Jerusalem escape (comp. Amos iv. 1-3).

Ch. v.: A briefer utterance with similar scope. It begins with a bright parable on the vineyard of God, the moral of which is the danger of Judah's ingratitude; then follows a series of "wos" on the chief national sins, and a weird, mysterious announcement of terrible invaders.

The Call of the Prophet.

Ch. vi.: This chapter might well have stood at the head of the whole book. It describes the call of the prophet. A vision, such as all prophets may expect to have (though abundance of visions is no proof of the goodness of a "man of God"), came to Isaiah, and in this vision—the sum of which was the glorified and idealized Temple—God and Isaiah interchanged these words: "Whom shall I send?" "Send me." No passage is so important as is this one for the true biography of Isaiah.

Ch. vii.-ix. 7: Partly historical, partly prophetical. It is unfortunate that this precedent is not followed more frequently. It is now known that Isaiah sought to influence Ahaz, but was repelled by the king. Judah was in sore peril from the invaders Pekah and Rezin (not the invaders to whom he pointed so mysteriously in v. 26 *et seq.*), and there was a conflict between the two principles—reliance on outside human help and implicit trust in Israel's God. Ahaz stood for the first, Isaiah for the second. One result there was which Ahaz could never have anticipated: the sign of Immanuel has supplied material for controversy to the present hour. It might be thought that it was a promise of safety. But Isaiah could not "speak peace when there was no peace." It is desolation, and not deliverance, which the unbelief of Ahaz will ultimately bring on his unhappy country (vii. 17-25). In ch. viii. 1-4 Isaiah reaffirms his declaration (vii. 7-9) of a judgment swiftly coming to Damascus and Samaria. But will Judah escape? No, but the kernel of the nation will escape. Judgment will bring about purification. A deliverer already exists in the counsels of God, and he will restore the kingdom of David in an idealized form (ix. 1-7).

Ch. ix. 8-x. 4: A highly poetical picture of the approaching ruin of the Northern Kingdom, though there are also glances at Judah. The rivalry of factions in the state and the fall of the incompetent rulers on the field of battle are graphically described.

Reliance on Assyria.

Ch. x. 5-xii. 6: There is more religious thought, however, in the discourses contained in these chapters. The variety of imagery, too, is highly remarkable. Assyria (that is, its king; comp. the use of "France" and "England" in Shakespeare) is the staff or the ax in God's hand. Its army is like a forest. Assyria's lust of conquest is like the sport of bird-nesting. See the astonishingly rapid march of the armed hosts! Some with their leader "shake their hands" at the sacred mountain. The Davidic kingdom will, as it seems, be cut down. But so, too, Assyria will be cut down; and while a "shoot" (R. V.) will "come forth out of the stock of Jesse," no such prospect is held out for Assyria. Not to Babylon, but to Jerusalem, will the nations repair. Not in Assyria, but in the land of Israel, will the peace of paradise be exemplified. Thither will all Israel's exiles be brought back, singing psalms of devout and grateful joy.

Ch. xxviii.-xxxiii.: These chapters also are full of variety. From the first the prophet alternates between judgment and salvation. The proud crown of the drunkards (princely drunkards!) of Ephraim is trodden down; for the residue there is a crown of glory (Samaria fell 722 B.C.). But there are drunkards (priestly drunkards!) in Judah too, trusting in a "refuge of lies" instead of in the "sure foundation" stone (xxviii. 15-17). At another time the teacher seems to have adopted a different tone. A few, perhaps, became dejected by Isaiah's frequent reference to destruction. Would this plowing and thrashing go on forever? No; an earthly husbandman is too wise for that; and the heavenly husbandman knows best of all that destruction is justified only by the object of sowing some useful plant when the soil has been prepared (xxviii. 23-29).

It is true, as ch. xxix. shows, the great majority were quite otherwise impressed by Isaiah's preaching. A deep lethargy clouded the senses of the rulers (verses 10-12). But the crash of thunder will awaken them. Within a year Jerusalem will be besieged, and in the midst of the siege God Himself will fall upon Jerusalem and punish her (1-4, 6). But fear not; the foe will suffer most; God will not permit the nations to destroy Mount Zion (5, 7, 8). Wo to the formalists and to the unbelieving politicians of Judah! (13-15). But all the best blessings are to the poor and the meek.

The cause of Isaiah's wrath against the politicians was an alliance with Egypt which was being planned in secret. This is shown by ch. xxx. Isaiah predicts the disappointment which awaits the ambassadors, and the terrible results which will

Alliance with Egypt.

follow from this short-sighted statecraft. But here again the usual contrast is introduced. Storm and sunshine compete with each other. The Golden Age will yet come; Nature will participate in the happiness of regenerate Judah. Assyria will be crushed, and meantime the Jews will sing, as in the night of the feast-day (the vigil of the Passover; comp. Ex. xii. 42). In ch. xxxi.–xxxii. 8 the prophet still hovers about the same theme, while in xxxii. 9–20 the careless security of the women is chastised (comp. iii. 16 *et seq.*), the desolation soon to be wrought by the invader is described, and, as a cheering contrast, the future transformation of the national character and of the physical conditions of life are once more confidently announced. Ch. xxxiii. is one of the most singular of the extant specimens of prophetic writing. There is no apparent arrangement, and some of the verses seem to be quite isolated. It is a kind of vision which is described. The land is being laid waste. O Lord, help! But see! the hostile hordes suddenly disappear; Zion's God is her security. Alas! not yet. The highways still lie waste. The whole country from Lebanon to Sharon mourns. Yes, it is God's time to arise. He has, in fact, arisen, and the "godless" (the converted Jews) tremble, while the righteous are assured of salvation. How happy will the retrospect of their past troubles make them! (verse 18). Then, too, it will be plain that Zion's load of guilt has been removed.

Book of Judgments.

The idea which pervades the first of the five lesser books (ch. xiii.–xxiii., xxiv.–xxvii., xxxiv.–xxxv., xxxvi.–xxxix., and xl.–lxvi.) which still await consideration may be expressed in Isaiah's own words (they are taken here provisionally to be Isaiah's): "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations" (xiv. 26). It is, in fact, a Book of Judgments on the nations, except that four passages have found admission into it which relate, not to the world outside, but to the little people which, as Isaiah may have thought, outweighed in the eyes of God all the other nations put together. These four passages are as follows:

Ch. xiv. 24–27 is a short prophecy declaring the purpose of Israel's God to tread Assyria under foot upon the "mountains" of Judah, to which is appended a solemn declaration, part of which is quoted above (verses 26, 27). In ch. xvii. 12–14 there is a graphic prophecy of the destruction of the "many nations" which attack Jerusalem (comp. viii. 9, 10; xxix. 7, 8); no special nation is singled out. In ch. xxii. 1–14 there is an indignant rebuke of the people of Jerusalem, who are in no degree sobered by the danger, just now removed, from the Assyrians; instead of examining into their ways, ceasing to do evil, and learning to do well, they indulge in wild revelry. In ch. xxii. 15–25 an invective against the vizier of the day (Shebna) is followed by a promise of his office to a worthier man (Eliakim), to which an appendix is attached announcing this second vizier's fall.

Of the judgments upon definite nations, other than the Jewish, the first (ch. xiii.) declares the doom of Babylon, and to it is appended a fine, artistic ode of triumph on the King of Babylon (xiv. 4b–21). Observe that the prophet distinctly speaks as if the Medes were already mustering for the march on Babylon. Is it to be supposed that Isaiah was at the time in an ecstasy? Ch. xiv. 22–23 is a prophecy, summing up Babylon's doom in more prosaic style.

Ch. xiv. 28–32 contains the doom of the Philistines, who are in premature exultation at the "breaking" of some terrible "rod." Ch. xv.–xvi. 12 are highly dramatic; they begin with a picture of the consternation of the Moabites at the havoc wrought by an invader, describe the flight of the people in much detail, mention how an appeal to Mount Zion for help was rejected, make sympathetic references to the lamentations of the Moabites over their ruined vines, and then, without any apparent connection, assert that no appeal to Chemosh for aid will be effectual. To this is added (verses 13, 14) a solemn declaration that the prophecy which had been delivered at some previous period shall be fulfilled within three years.

Ch. xvii. 1–11 is directed against Damascus (that is, Syria) and Ephraim (that is, Israel). These two powers have set themselves against the true God, and must suffer the same doom. However, the few who are left in Israel will turn to the holy God, and give up lower forms of worship.

Ch. xviii. was apparently intended to be an address to Ethiopia. But already (verse 3) the prophet turns to the world at large, and bids men take heed of the signs of the divine approach. When the power hostile to God is ripe for destruction, it will be cut off. Then will the Ethiopians send presents to Jerusalem. The doom, therefore, is really confined to verses 4–6.

Ch. xix. describes the utter collapse of Egypt, owing to its conquest by a "cruel lord" (verse 4). The main interest, however, lies in verses 18–24, which apparently contain circumstantial predictions of the establishment of Jewish colonies in five cities of Egypt, including the "city of the sun"; of the erection of a sanctuary in Egypt to Israel's God; of the deliverance of the Jews (?) in Egypt in their sore distress; of the conversion of the Egyptians; and of the providential discipline of Egypt, which henceforth will be a member of a sacred triad of closely connected nations—Egypt, Assyria, and Israel.

The prophecy in ch. xx. gives a second judgment upon Egypt, and a perfectly new judgment on Ethiopia. It stands in marked contrast both to ch. xviii. and to ch. xix. Its possession of a historical introduction would have led to its being grouped with ch. vii.–ix. 7 and ch. xxxvi.–xxxix.; but doubtless it was too short to stand alone.

Ch. xxi. contains three "burdens" (or oracles)—that of the "wilderness of the sea" (R. V.), relative to the destruction of Babylon by Elam and Media (contingents in the assailing army?), that of Dumah (that is, Edom), and that of the "Dedanites" (R. V.), entitled by the early editors of the Hebrew text "in Arabia," words apparently derived from the opening words "in the forest in Arabia." The oracles in ch. xxi. contain great textual difficulties.

The only remaining prophecy in this section is that on Tyre. It has a strongly elegiac character, and its reference is much disputed. Here, again, textual problems have to be settled before any attempts at exegesis. But it is clear that the standpoint of verses 15–18 is not that of verses 1–14. It is an epilogue, and expresses a much more hopeful spirit than the original prophecy. Tyre will one day be of importance to the people of Jerusalem; its prosperity is therefore to be desired. Here, then, the note of variety or contrast is as strongly marked as in any part of Isaiah.

Still more remarkable is the variety in the contents of the second of the lesser books (ch. xxiv.–xxvii.). It is observed by R. G. Moulton that, dramatic as this fine passage is, one looks in vain for temporal succession, and finds instead "the pendulum movement dear to Hebrew imagination, alternating between judgment and salvation." However, the parts of this "rhapsody" can not safely be distributed among the dramatis personæ, for it is no literary whole, but a "rhapsody" in a sense not intended by Moulton, a collection of fragments, large or small, stitched, as it were, together. It might also be called a "mosaic," and, since very little, if any, attempt has been made to fuse the different elements, one might, with much advantage, read this composite work in the following order:

(1) xxiv. 1–23: The Last Judgment.
(2) xxv. 6–8: The Feast of Initiation into communion with God, spread not only for Israel, but for all peoples.
(3) xxvi. 20, 21: Summons to the Jews to shut themselves up, while God carries out the awful doom of the wicked (comp. Ex. xii. 22b, 23).
(4) xxvii. 1, 12: Mystic prophecy of the Leviathan's doom, and the restoration of the entire body of dispersed Jews.
(5) xxvii. 7–11: Conditions of salvation for the Jews.
(6) xxvi. 1–19: Song of praise for the deliverance of the Righteous, which passes into a meditative retrospect of recent events, and closes with a prophecy of the resurrection of those who have been faithful unto death.
(7) xxv. 1–5: Song of praise for the destruction of an insolent city.
(8) xxv. 9–12: Praise for deliverance, and anticipations of the downfall of Moab.
(9) xxvii. 2–5: Song concerning God's vineyard, Israel.

Ch. xxxiv.–xxxv. show the same oscillation between judgment and salvation which has been previously noted. The judgment upon all nations (especially Edom) is depicted in lurid tints; upon this, with no link of transition, follows a picture of salvation and of the restoration of the Jewish exiles.

Ch. xxxvi.–xxxix. are a mixture of narrative, prophecy, and poetry. The great deliverance from Assyria under Hezekiah, in which Isaiah plays an important part, is related. An ode on the fall of the King of Assyria (recalling xiv. 4b–21) shows Isaiah (if it be Isaiah) to be a highly gifted poet (xxxvii. 21b–29); and a kind of psalm (see xxxviii. 20), ascribed to Hezekiah, tells how the speaker had recovered from a severe illness, and recognized in his recovery a proof of the complete forgiveness of his sins. A historical preface elucidates this. Both the ode in ch. xxxvii. and the psalm in ch. xxxviii. are accompanied with circumstantial prophecies, not in a poetic style, addressed to Hezekiah. Ch. xxxix. contains a prediction of a Babylonian captivity, also addressed to Hezekiah, and a historical preface.

The Question of Ch. xl.–lxvi.

There still remain ch. xl.–lxvi., which follow abruptly on ch. xxxvi.–xxxix., though a keen eye may detect a preparation for "Comfort ye, comfort ye," in the announcement of the spoiling of Jerusalem and the carrying away of Hezekiah's sons to Babylon in ch. xxxix. Ch. xl.–lxvi. are often called "The Prophecy of Restoration," and yet it requires no great cleverness to see that these twenty-seven chapters are full of variety in tone and style and historical background. A suggestion of this variety may be presented by giving a table of the contents. Alike from a historical and from a religious point of view, these chapters will reward the most careful study, all the more so because controversy is rendered less acute respecting these prophecies than respecting the prophecies in ch. i.–xxxix. The word "prophecies," however, has associations which may mislead; they are better described as "unspoken prophetic and poetical orations."

(1) Good news for the Exiles (xl. 1–11).
(2) Reasoning with the mental difficulties of Israel (xl. 12–31).
(3) The Lord, the only true God, proved to be so by the prophecy concerning Cyrus (xli. 20).
(4) Dispute between the true God and the false deities (xli. 21–29).
(5) Contrast between the ideal and the actual Israel, with lofty promises (xlii. 1–xliii. 7).
(6) How Israel, blind as it is, must bear witness for the true God, who is the God of prophecy: the argument from prophecy is repeatedly referred to (xliii. 8–13).
(7) The fall of Babylon and the second Exodus (xliii. 14–21).
(8) The Lord pleads with careless Israel (xliii. 22–xliv. 5).
(9) Once more, the argument for the true God from prophecy, together with a sarcastic description of the fabrication of idols (xliv. 6–23).
(10) The true object of the victories of Cyrus—Israel's deliverance (xliv. 24–xlv. 25).
(11) The deities of Babylon contrasted with the God of Israel (xlvi. 1–13).
(12) A song of derision concerning Babylon (xlvii. 1–15).
(13) The old prophecies (those on Cyrus' victories) were great; the new ones (those on Israel's restoration) are greater (xlviii.).
(14) Israel and Zion, now that they are (virtually) restored, are the central figures in the divine work (xlix. 1–13).
(15) Consolations for Zion and her children (xlix. 14–l. 3).
(16) The true servant of the Lord, at once confessor and martyr, soliloquizes (l. 4–11).
(17) Exhortation and comfort, with a fervid ejaculatory prayer (li. 1–16).
(18) Words of cheer to prostrate Zion (li. 17–lii. 12).
(19) The martyrdom of the true servant of the Lord, and his subsequent exaltation (lii. 13–liii. 12).
(20) Further consolations for Zion, who is once more the Lord's bride, under a new and everlasting covenant (liv.).
(21) An invitation to the Jews of the Dispersion to appropriate the blessings of the new covenant, followed by more prophecies of deliverance (lv.).
(22) Promises to proselytes and to believing eunuchs (lvi. 1–8).
(23) An invective against the bad rulers of Jerusalem and against the evil courses of heretical or misbelieving persons, with promises to humble-minded penitents (lvi. 9–lvii. 21).
(24) Practical discourse on fasting and Sabbath-observance (lviii.).
(25) Partly denunciation of immorality, partly confession of sins (lix. 1–15a).
(26) A vision of deliverance, with a promise of the permanence of regenerate Israel's mission (lix. 15b–21).
(27) A poetic description of glorified Zion (lx.).
(28) The true servant of the Lord, or, perhaps, the prophetic writer, soliloquizes concerning the gracious message entrusted to him, and the Lord confirms his word (lxi. 1–12).
(29) Vision of the divine warrior returning from Edom (lxiii. 1–6).
(30) Exhausted and almost despairing, Israel complains to the Lord (lxiii. 7–lxiv. 12).
(31) Threatenings to the heretical and misbelieving faction, and promises to the faithful (lxv.).
(32) Polemic against those who would erect a rival temple to that of Jerusalem (lxvi. 1–4).
(33) The fates of Jerusalem and all her opponents contrasted (lxvi. 5–24).

The Critical Problem.

The reader who has not shrunk from the trouble of the orderly perusal of Isaiah which is here recommended will be in a position to judge to some extent between the two parties into which, as it may strike one who is not an expert, the theological world is divided. The study of criticism, as it is commonly called, apart from exegesis, is valueless; he is the best critic of Isaiah who knows the exegetical problems best, and to come into touch with the best critics the student must give his days and nights to the study of the text of this book. An attempt will now be made to give some idea of the main critical problem. Many persons think that the question at issue is whether ch. i.–xxxix. were (apart from slight editorial insertions) written by Isaiah, and ch. xl.–lxvi. by some other writer of a much later age. This is a mistake. A series of prophetic announcements of deliverances from exile is interspersed at intervals throughout the first half of Isaiah, and the date of these announcements has in each case to be investigated by the same methods as those applied to the different parts of Isa. xl.–lxvi. The "parts" of Isa. xl.–lxvi. are referred to because here again there exists a widely prevalent error. That the second part of Isaiah has no literary unity will be obvious to any reader of the preceding synopsis. To argue the question whether the so-called Book of Isaiah has one or two authors is to beat the air. If there was more than one Isaiah, there must have been more than two, for the same variety of idea, phraseology, and background which is by so many scholars taken to prove that "Comfort ye, comfort ye my people, saith your God" (xl. 1) was not written by Isaiah can be taken to prove that "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgressions" (lviii. 1, R. V.) was not written by the author of "Comfort ye, comfort ye my people."

The "Variety" of Isaiah.

By "variety" is not, of course, meant total, absolute difference. It stands to reason that a great prophet like Isaiah would exert considerable influence on subsequent prophetic writers. There is no justification, therefore, for arguing that because the phrases "the Holy One of Israel" and "the Mighty One of Israel" occur in both halves of Isaiah (the second phrase, however, is varied in Isa. xl. *et seq.* by the substitution of "Jacob" for "Israel"), the same prophet must have written both portions. A correspondence of isolated phrases which is not even uniformly exact is of little value as an argument, and may be counterbalanced by many phrases peculiar to the disputed prophecies. Still more unwise would it be to argue, from a certain general likeness between the idea of God in the prophecies of the two parts of Isaiah, that the two parts had the same prophetic author, especially now that the extent of Isaiah's contributions to the first half of the book is being so keenly debated. Most unwise of all would it be to attach any weight to a tradition of Isaiah's authorship of the whole book which goes back only to Ecclesiasticus (Sirach) xlviii. 24, 25: "By a spirit of might he saw the end, and comforted the mourners of Zion, forever he declared things that should be, and hidden things before they came" (Hebr.).

Two eminent Jewish rabbis, Abraham ibn Ezra and Isaac Abravanel, were the first who showed a tendency to disintegrate the Book of Isaiah, but their subtle suggestion had no consequences. Practically, the analytic criticism of Isaiah goes back to Koppe, the author of the notes to the German edition of Bishop Lowth's "Isaiah" (1779–81). The chief names connected with this criticism in its first phase are those of Hitzig, Ewald, and Dillmann; a new phase, however, has for some time appeared, the opening of which may perhaps be dated from the article "Isaiah" in "Encyc. Brit." (1881) and two articles in "J. Q. R." (July and Oct., 1891), all by T. K. Cheyne; to which may be added the fruitful hints of Stade in his "Gesch. des Volkes Israel" (1889, vol. i.), and the condensed discussions of Kuenen in the second edition of his "Investigations into the Origin and Collection of the Books of the Old Testament" (part ii., 2d ed., 1889). To these add Duhm's and Marti's recent commentaries, and the "Introduction" (1895) by T. K. Cheyne. Prof. G. A. Smith's two volumes on Isaiah reflect the variations of opinion in a candid mind, influenced at first, somewhat to excess, by the commentary of Dillmann. For a convenient summary of the present state of criticism the reader may consult Kautzsch's "Outline of the History of the Literature of the Old Testament" (1898), translated by John Taylor, and "Isaiah," in Cheyne-Black, "Encyc. Bibl." (1901). The former work shows how much light is thrown on the different parts of the Book of Isaiah by reading them as monuments of definite historical periods. For a much less advanced position Driver's "Life and Times of Isaiah" (1st ed., 1888) may be consulted; for an impartial sketch of different theories consult the sixth edition of the same writer's "Introduction to the Literature of the Old Testament."

Periods of the Prophecy.

It must suffice here to give a few hints as to the probable periods of the chief prophecies. Three great national crises called forth the most certainly genuine prophecies of Isaiah—the Syro-Israelitish invasion (734), the siege and fall of Samaria (722), and the campaign of Sennacherib (701). Among the non-Isaian prophecies, there are two exilic prophecies of the fall of Babylon (xiii. 1–xiv. 23, and, as most suppose, xxi. 1–10); a probably post-exilic prophecy, or elegy, on the ruin of Moab (xv.–xvi.); prophecies on Egypt and on Tyre, both post-exilic, and the former furnished with a late appendix belonging to the Greek period. The strange and difficult work here called a "rhapsody" or a "mosaic" (ch. xxiv.–xxvii.) belongs at earliest to the fall of the Persian and the rise of the Greco-Macedonian empire. Ch. xxxiv.–xxxv. are so weak that it is not worth while to dogmatize on their date, which is certainly very late. The Prophecy of Restoration is, of course, a late exilic work; it is disputed whether it closes properly at ch. xlviii. or at ch. lv. The subsequent prophecies are additions, belonging presumably to the times of Nehemiah and Ezra. The latest editor of ch. xl.–lxvi. seems to have given a semblance of unity to the various prophecies by dividing the entire mass into three nearly equal books, the two former of which close with nearly the same words (xlviii. 22, lvii. 21).

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II. Illustrative and Comprehensive Notes: S. R. Driver and Ad. Neubauer, *The 53d Chapter of Isaiah According to Jewish Interpretations* (with introduction by E. B. Pusey), Oxford, 1876–77; G. Vance Smith, *The Prophecies Relating to Nineveh and the Assyrians*, London, 1857; R. Payne Smith, *The Authenticity and Messianic Interpretation of the Prophecies of Isaiah Vindicated*, Oxford and London, 1862 (the lines of Jewish interpretations are well sketched); Sir E. Strachey, *Jewish History and Politics in the Times of Sargon and Sennacherib*, 2d ed. London, 1874; T. K. Cheyne, *Introduction to the Book of Isaiah*, ib. 1895; W. Robertson Smith, *The Prophets of Israel*, Edinburgh, 1882 (2d ed. London, 1896); A. H. Sayce, *Life of Isaiah*, London, 1883; C. H. H. Wright, *Pre-Christian Jewish Interpretations of Isaiah liii.* in *The Expositor* (London), May, 1888; S. R. Driver, *Isaiah, His Life and Times, and the Writings Which Bear His Name*, London, 1888; J. Kennedy, *Argument for the Unity of Isaiah*, ib. 1891; C. H. H. Wright, *Isaiah*, in Smith's *Dict. of the Bible*, 2d ed. 1893; G. Douglas, *Isaiah One and His Book One*, London, 1895; C. F. Kirkpatrick, *Doctrine of the Prophets*, ib. 1892; Max L. Kellner, *The Prophecies of Isaiah, an Outline Study in Connexion with the Assyrian-Babylonian Records*, Cambridge, Mass., 1895; J. F. McCurdy, *History, Prophecy, and the Monuments*, New York and London, 1894; F. H. Krüger, *Essai sur la Théologie d'Esaie xl.–lxvi.* Paris, 1861; C. P. Caspari, *Beiträge zur Einleitung in das Buch Jesaja*, Berlin, 1848; idem, *Ueber den Syrisch-Ephraimit. Krieg Unter Jotham und Ahaz*, Christiania, 1849; L. Seinecke, *Der Evangelist des Alten Testaments*, Leipsic, 1870; H. Guthe, *Das Zukunftsbild des Jesaja*, ib. 1885; Fr. Giesebrecht, *Beiträge zur Jesaiakritik*, Göttingen, 1890; M. Schian, *Die Ebed-Jahwe Lieder*, Halle, 1895; H. Lane, *Die Ebed-Jahwe Lieder*, Wittenberg, 1898; E. Sellin, *Serubbabel*, Leipsic, 1898; A. Bertholet, *Zu Jesaja liii.: Ein Erklärungsversuch*, Freiburg-im-Breisgau, 1899; H. Winckler, *Alttestamentliche Untersuchungen*, Leipsic, 1897; idem, *Altorientalische Forschungen*, ib. 1897; J. Meinhold, *Jesaja und Seine Zeit*, Freiburg-im-Breisgau, 1898; idem, *Die Jesajaerzählungen, Jesaja xxxvi.–xxxix.* Göttingen, 1898. See also the various histories of Israel, introductions to the Old Testament, and Old Testament theologies.

E. G. H. T. K. C.

ISAIAH, ASCENSION OF: Apocryphal book, consisting of three different parts, which seem originally to have existed separately; one is of Jewish, two are of Christian, origin. The common name of the book, "Ascension of Isaiah," properly covers only ch. vi.–xi., where Isaiah's journey through the seven heavens is described; Epiphanius calls this part Τὸ 'Αναβατικὸν 'Ησαΐου; Jerome calls it "Ascensio Isaiæ"; elsewhere it is named Ὅρασις 'Ησαΐου ("Visio Isaiæ"). In ch. i.–v. two parts are to be distinguished: (1) the Martyrdom of Isaiah (Jewish), referred to by Origen under the name 'Απόκρυφον 'Ησαΐου; (2) a Christian apocalypse, probably the same as the Διαθήκη 'Εζεκίου mentioned by Cedrenus. In the Ethiopic version the whole work bears the title "'Ergata Īsāyĕyās" (The Ascension of Isaiah), and in modern times this name has been generally used; whereas the single constituents are: (1) Martyrdom of Isaiah; (2) Testament of Hezekiah (?); (3) Vision of Isaiah.

Name.

It is generally supposed that the various parts of this book were originally written in Greek. This theory is undoubtedly correct as to the two Christian parts, and it seems to hold true in the case of the Martyrdom also; though the latter may have had a Hebrew or Aramaic prototype. Now there are different parts or fragments of the Ascension in Greek, Latin, and Slavonic, and an Ethiopic version of the entire work. The relations among these fragments and parts are very complicated, though the problems involved seem to have been solved by Charles in his introduction to his edition and translation of the Ascension. According to him the history of the text may be constructed as follows:

The Vision of Isaiah (ch. vi.–xi.) was edited in two different Greek recensions, G^1 and G^2. From G^2 a Latin (L^2) and a Slavonic (S) translation were made. G^1 was united with the independent Greek (G) texts of the Martyrdom and of the Testament, and the whole of this composite work was done into Ethiopic (E); parts of it are extant in a Latin version (L^1). The Greek original of G^1 is lost; a considerable portion of it, however, may be restored from a Greek "Legend of Isaiah," based on this recension. Finally, there is another Greek fragment, containing parts of the Martyrdom and of the Testament. Charles terms it G^2, with the understanding that it is no deliberate and separate recension like the G^2 of the Vision (ch. vi.–xi.), but that the differences between EL^1 and this Greek fragment are "due to the errors and variations incidental to the process of transmission." Following is an outline of the contents of the entire work:

Ch. i. 1-iii. 12.—Introduction and First Part of the Martyrdom of Isaiah: Isaiah predicts, in the presence of Hezekiah, his own death through Manasseh; after Hezekiah's death Isaiah, on account of Manasseh's evil doings, flees into the desert with several other prophets; then, accused by Balkira, a Samaritan, he is seized by Manasseh, in whose heart Beliar (Belial) reigns.

Ch. iii. 13-v. 1a.—The So-Called Testament of Hezekiah: A Christian apocalypse, introduced here by the Christian redactor of the whole work in order to explain Beliar's anger against Isaiah, caused by the last-named's prediction of the destruction of Sammael (Satan), the redemption of the world by Jesus, the persecution of the Church by Nero, and the final judgment.

Ch. v. 1b-14.—Conclusion of the Martyrdom of Isaiah: In the presence of Balkira and of other false prophets, Isaiah, refusing to recant, is sawn asunder by means of a wooden saw.

Ch. vi.-xi.—Vision of Isaiah: In the twentieth year of Hezekiah Isaiah has a vision, which he tells before the king and his assembly. Isaiah is taken by an angel through the seven heavens; in the seventh he beholds the departed righteous, among them Abel and Enoch, and finally God Himself. Then he sees the whole history of Jesus. In ch. xi. 41–43, an editorial addition, he is told that "on account of these visions and prophecies Sammael (Satan) sawed in sunder Isaiah the son of Amos, the prophet, by the hand of Manasseh."

Composition and Date.

The most important critical inquiries into the structure of this book are those of Dillmann and Charles. Dillmann's conclusions, accepted by many leading scholars, are as follows: (1) The Martyrdom is contained in ch. ii. 1–iii. 12, v. 2–14. (2) The Vision (Christian) is contained in ch. vi. 1–xi. 1, 23–40. (3) They were united by a Christian redactor, who added ch. i. (except verses 3 and 4a) and xi. 42–43. (4) Later additions are: ch. i. 3–4a; iii. 13–v. 1; v. 15–16; xi. 2–22, 41. These results were somewhat modified by Charles, who gives the following analysis: (1) The Martyrdom consists of: i. 1–2a, 6b–13a; ii. 1–iii. 12; v. 1b–14. (2) Ch. iii. 13b–iv. 18 are to be counted as a separate work, added by the first editor of the entire work, probably before the "Greek Legend" and the Latin translation were written. (3) The Vision comprises ch. vi. 1–xi. 40, ch. xi. 2–22 being thus an integral part of this section. (4) Editorial additions are: ch. i. 2b–6a, 13b; ii. 9; iii. 13a; iv. 1a, 19–22; v. 1a, 15–16; xi. 41–43. With regard to ch. i. Dillmann's view seems preferable, while Charles's arguments concerning the Testament of Hezekiah are very convincing.

From internal evidence, as well as from quotations in writings of the second and following centuries, it is safe to conclude that the three parts of the book were written during the first century C. E.

There are three main features in this book which are paralleled in the Jewish literature: the legend of Isaiah, the Beliar myth, and the idea of the seven heavens. (1) The legend of Isaiah's death under Manasseh, based on II Kings xxi. 16, is attested twice in the Babylonian Talmud and also in the Jerusalem Talmud (in a targum of Isaiah). In the Babylonian Talmud it is further reported that Isaiah took refuge in a cedar-tree and that Manasseh had the cedar sawn in two; this form of the legend may explain why in the Ethiopic Ascension Isaiah is sawn in sunder by means of a "wooden" saw. (2) Beliar is, in post-Biblical times, identified with Satan. He occurs several times in apocryphal books; for example, the Book of Jubilees, the Ethiopic Book of Enoch, the Testaments of the Twelve Patriarchs, and the Sibylline Books. In Sibyllines iii. 63 he is said to have come from Samaria, which recalls Beliar's association with Balkira the "Samaritan" in causing Isaiah's death. The Beliar myth shows unmistakable traces of the old Babylonian dragon saga, and is probably a Jewish transformation of the latter (see Charles, "The Ascension of Isaiah," pp. lv. *et seq.*). (3) The story of Isaiah's journey through the seven heavens was doubtlessly influenced by the Enoch legend, and its appearance in the Slavonic Book of Enoch tends to confirm this view. The idea of the seven heavens is well known in Jewish theology; Charles has discussed it at length in his edition of the "Secrets of Enoch." Even in the third century, it is told of the Rabbi Joshua b. Levi that he traveled through heaven and hell (Ab. vi. 2b, ed. Strack). In the "Etudes Evangeliques," pp. 65–96 (Paris, 1903) J. Halévy has treated of the parellels between the martyrdom of Isaiah and temptation of Jesus.

EDITIONS: Laurence, *Ascensio Isaiæ Vatis . . . cum Versione Latina Anglicanaque*, Oxford, 1819; Dillmann, *Ascensio Isaiæ Aethiopice et Latine*, Leipsic, 1877; Charles, *The Ascension of Isaiah*, London, 1900 (in which all the Greek and Latin fragments are published, together with a Latin translation by Bonwetsch of the Slavonic version of ch. vi.–xi.).

TRANSLATIONS: Laurence and Dillmann, in works cited above; Laurence's Latin translation was reprinted by Gfrörer in *Prophetæ Veteres Pseudepigraphi* (1840), and given in German by Jolowicz, *Die Himmelfahrt und Vision des Propheten Jesaja* (1854). Basset translated Dillmann's Ethiopic text into French in *Les Apocryphes Ethiopiens* (iii. 1894). Beer published a German translation of ch. ii. 1–iii. 12, v. 2–14. Charles gives an English translation with a copious commentary in his *Ascension* (see above).

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T. E. LI.

ISAIAH BEN ABBA MARI (also called **Astruc de Savoie**): French rabbi of the second half of the fourteenth century; famous for his controversies and for the divisions he caused among the communities of France. Armed with an order from R. Meïr ha-Levi of Vienna, conferring upon him supreme rabbinical authority, he endeavored to bring all the Jews in France within his jurisdiction, and threatened with excommunication those who did not submit to his authority. He compelled a certain R. Simeon to give him his niece in marriage by threatening him with the loss of his position; and he even attacked Johanan ben Mattithiah, grand rabbi of France, the son of the preceding grand rabbi. Relying upon Meïr ha-Levi's order, he attempted to eject Johanan from his office. Johanan, however, although he had been officially recognized by the crown, instead of appealing to the secular authorities, preferred to carry his case before the rabbis of Catalonia, and applied to Ḥasdai Crescas, and to Sheshet and Moses Halawa. All three justified him completely and severely censured Isaiah and the illegal action of Meïr ha-Levi. The result of the dispute is not known, but the expulsion of the Jews from France, which followed soon after, probably put an end to these rivalries.

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S. S. I. S.

ISAIAH BEN ABRAHAM: Polish rabbi of the seventeenth century; author of "Be'er Heṭeb," a commentary on Shulḥan 'Aruk, Oraḥ Ḥayyim, based upon the later casuists (Amsterdam, 1708). In the preface Isaiah asserts that he wrote a similar commentary to Shulḥan 'Aruk, Yoreh De'ah. Steinschneider ("Cat. Bodl." col. 1384) and Fürst ("Bibl. Jud." ii. 57) say that Isaiah was the grandson of DAVID B. SAMUEL HA-LEVI (ṬaZ). Fürst further says that Isaiah and his family were burned to death, probably accidentally, in 1723, while they were on their way to Palestine.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii., No. 1298b.

S. M. SEL.

ISAIAH BERLIN. See Berlin, Isaiah b. (Judah) Loeb.

ISAIAH MENAHEM BEN ISAAC (also known as **Rabbi Mendel, Rabbi Abigdors**): Rabbi of Cracow; died Aug. 16, 1599. At first chief of the yeshibah of Szczebrscyn, government of Lublin, Poland, he was later called to the rabbinate of Vladimir, Volhynia. There he was one of the rabbis who signed the protest against the shameful selling of the rabbinate, a protest afterward renewed by Yom-Ṭob Lipmann Heller. From Vladimir he was invited to the rabbinate of Cracow, where he died. He was the first "ab bet din" or chief rabbi of Cracow; previously the affairs of the community had been decided by three dayyanim. Isaiah was the author of: (1) "Sefer 'Ammude Golah," notes on the "Sefer Miẓwot Ḳaṭon" of Isaac of Corbeil (Cracow, 1596); (2) a commentary on Rashi to the Pentateuch, entitled "Ba-Urim Kabbedu Adonai" (comp. Isa. xxiv. 15), the title being a play on "bi'urim" = "commentaries" (Cracow, 1604); (3) "Tiḳḳun Sheṭarot," on contracts (*ib.* n.d.).

Bibliography: Friedberg, *Luḥot Zikkaron*, p. 13; M. Zunz, *'Ir ha-Ẓedeḳ*, pp. 45-49; Steinschneider, *Cat. Bodl.* col. 1388.

S. S. M. Sel.

ISAIAH (BEN ELIJAH) DI TRANI (the Younger): Italian Talmudist and commentator; lived in the thirteenth and fourteenth centuries. He was the grandson, on his mother's side, of Isaiah (ben Mali) di Trani the Elder. He is usually quoted as ריא"ז (= "R. Isaiah Aḥaron, ז"ל"), or ריב"א (= "R. Isaiah ben Elijah"). He wrote commentaries on the books of Joshua (Leipsic, 1712), Judges and Samuel (printed in the rabbinical Bible), Kings (I Kings iv. 4, 5, 19, and v. 17 only being included in the principal editions of the rabbinical Bible), and Job (printed in J. Schwarz, "Tiḳwat Enosh," pp. 39 *et seq.*, Hebr. Supplement; see Geiger, "Jüd. Zeit." vii. 142). MSS. Nos. 217–218, in the Bibliothèque Nationale, Paris, contain commentaries by him on the prophetical books and on Psalms; the Rome MSS. contain a commentary on the five Megillot (Steinschneider, "Hebr. Bibl." ix. 137). The last-named are sometimes ascribed to his grandfather; but Güdemann advances several reasons in support of Isaiah ben Elijah's authorship, the principal being their identity of style with Isaiah's acknowledged commentaries (Berliner's "Magazin," i. 45 *et seq.*).

Isaiah's commentaries are confined to simple, concise, and rational exegesis. Their importance lies in the fact that they were the first to be issued in Italy that were free from allegorical interpretations. In them he quotes the Spanish grammarians Ibn Janaḥ, Ibn Ḥayyuj, and Abraham ibn Ezra.

More important, however, is his "Pirḳe Halakot," a ritual code, the first produced in Italy (Halberstam MSS. and other incomplete MSS.; Paris MSS. Nos. 395, 396; Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 643–650; Parma, De Rossi, MSS. Nos. 793, 934). Extracts from it are printed in Joshua Boas's "Shilṭe ha-Gibborim," Sabbionetta, 1554, and in the editions of Isaac Alfasi's "Halakot." On the basis of the Talmudical treatises and following their sequence the "Halakot" are derived from the Mishnah rather than from the Gemara, and are clearly arranged in a precise way. The author ascribes great authority to the Jerusalem Talmud. He is independent in his criticisms of older authorities, his grandfather not excepted, whom he often quotes (with the abbreviation מו"ה = "Mori Zeḳeni ha-Rab"). As a sort of preliminary work to the "Halakot" he wrote a book, "Ḳonṭres ha-Re'ayot," which contained and discussed the proofs for his halakic decisions.

Isaiah also wrote a "Taḥanun" prayer (Zunz, "Literaturgesch." p. 363). Two other prayers, signed merely "Isaiah" (*ib.*), may be ascribed to him or to his grandfather, who also was a liturgical poet (see Landshuth, "'Ammude ha-'Abodah," p. 134). Unlike his grandfather, Isaiah was an opponent of Aristotle and of the rest of the Greek philosophers who "denied the Torah." Religious conceptions are, according to him, a matter of tradition more than of individual meditation. He advised against religious disputations with the Gentiles and against teaching them the Torah. He endeavored to shield the grotesque midrashim from derision on the part of Christian theologians and baptized Jews by interpreting them as symbolic or hyperbolic.

Bibliography: Azulai, *Shem ha-Gedolim*, i.; Berliner, *Pletath Soferim*, pp. 8, 13 *et seq.*; Grätz, *Gesch.* vii. 161; Güdemann, *Gesch.* ii. 189 *et seq.*, 390; Steinschneider, *Cat. Bodl.* col. 1392; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 332, 338, 483; Mortara, *Indice*, p. 66; Weiss, *Dor*, v. 95 *et seq.*

S. M. Sc.

ISAIAH (BEN MALI) DI TRANI (the Elder; RID): Prominent Italian Talmudist; born about 1180. He originated in Trani (Conforte, "Ḳore ha-Dorot," p. 15a), an ancient settlement of Jewish scholarship, and lived probably in Venice. He died about 1250. He carried on a correspondence with Simḥah of Speyer and with Simḥah's two pupils, Isaac ben Moses of Vienna ("Or Zarua'," i. 88, 218, 220) and Abigdor Cohen of the same city. Isaiah himself probably lived for some time in the Orient. He left a learned son, **David,** and a daughter, with whose son, Isaiah ben Elijah di Trani, he has often been confounded.

Isaiah was a very prolific writer. He wrote: "Nimmuḳim" or "Nimmuḳe Ḥomesh," a commentary on the Pentateuch, consisting mainly of glosses on Rashi which show him to have been, as Güdemann says, an acute critic rather than a dispassionate exegete. The work has been printed as an appendix to Azulai's "Pene Dawid" (Leghorn, 1792); extracts from it have been published in Stern's edition of the Pentateuch (Vienna, 1851) under the title "Peṭure Ẓiẓim" (see also Berliner, "Rashi," p. xii.); and Zedekiah ben Abraham, author of "Shibbole ha-Leḳeṭ" and a pupil of Isaiah, composed glosses on it in 1297 (Leipsic MS. No. 15, p. 318). As regards other Bible commentaries ascribed to him, see Isaiah (ben Elijah) di Trani, the Younger. Isaiah also wrote an introduction ("petiḥah") to a "seliḥah" beginning with איכה שפתי (Maḥzor Rome, ed. Luzzatto, p. 32, Introduction), which has been metrically translated into German by Zunz ("S. P." p. 299; see *idem*, "Literaturgesch." p. 336).

Isaiah's chief importance, however, rests upon the fact that he was the most prominent representative of Talmudic scholarship in Italy. He wrote commentaries on almost the whole Talmud, in the form of "tosafot," "ḥiddushim" (novellæ), or "pesaḳim" (decisions). Of his tosafot the following have been printed: those to Ḳiddushin, in the Sabbionetta (1553) edition of that treatise (see Steinschneider, "Cat. Bodl." No. 1718); on Ta'anit and Ḳiddushin, in Eleazar ben Aryeh Löw's "'Ene ha-'Edah" (Prague, 1809); on Baba Batra, Baba Ḳamma, Baba Meẓi'a, 'Abodah Zarah, Ḥagigah, Shabbat, Niddah, 'Erubin, Rosh ha-Shanah, Yoma, Sukkah, Megillah, Mo'ed Ḳaṭan, Pesaḥim, Beẓah, Nedarim, and Nazir, in the two collections "Tosafot R. Yesha'yahu" (Lemberg, 1861, 1869). Some extracts are also contained in Bezaleel Ashkenazi's "Shiṭṭah Meḳubbeẓet."

Of his pesaḳim there have been printed those on Rosh ha-Shanah, Ḥagigah, and Ta'anit, in "Ohole Yiẓḥaḳ" (Leghorn, 1819); on Berakot in N. Coronel's "Bet Natan" (Vienna, 1854); on sukkah, tefillin, ẓiẓit, mezuzah, in "Sam Ḥayyim" (Leghorn, 1803); and some others exist in manuscript only (MS. Vienna, No. xli., MS. Paris, Nos. 364, 365, 976, 2; Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 334-336; Steinschneider, "Hebr. Bibl." iv. 54).

The author sometimes quotes the pesaḳim in his tosafot, from which it would seem that he composed the former earlier than the latter. As in many instances the pesaḳim appear to have been inserted in the tosafot by the copyists, they can not always be distinguished. Of some of the tosafot Isaiah made two or more versions.

Isaiah also wrote, under the title "Ha-Makria'," halakic discussions and decisions on ninety-two halakic topics. The first edition of this work (Leghorn, 1779) contains also his tosafot (or ḥiddushim) on Ta'anit. Isaiah mentions other works of his; *e.g.*, a second commentary on the Sifra, "Ḳontres ha-Zikronot," "Sefer ha-Leḳeṭ," and some responsa, a volume of which Azulai claims to have seen in manuscript and which exist in the collection of MSS. in Cambridge University.

Isaiah possessed a remarkable clarity of expression, which enabled him to expound the most difficult topics with ease and lucidity. The same severe criticism that he passed upon such respected authorities as Rashi, Alfasi, Jacob Tam, Samuel ben Meïr, Jacob ben Samuel (RIJ), and others he applied toward his own halakic decisions whenever he changed his view. He was in favor of a more moderate interpretation of the Law, and he condemned the ritualistic rigor of the teachers of France and Germany. According to Güdemann, Isaiah as a halakic authority had for Italy the same importance that Maimonides had for the Orient and Jacob Tam for the Jews of France and Germany. He was held in very high esteem both by his contemporaries and by the teachers of the following centuries; even one so important as Isaac ben Moses of Vienna called him and Eleazar ben Samuel of Verona "the two kings of Israel" ("Or Zarua'," i. 755).

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'ISAWITES. See Isḥaḳ ben Ya'ḳub Obadiah Abu 'Isa al-Isfahani.

ISCARIOT. See Judas Iscariot.

ISCOVESCU, BARBU (JUDAH): Rumanian painter; born 1816 at Bucharest; died Oct. 24, 1854, at Constantinople. The son of a house-painter, he served his apprenticeship in that calling under his father, afterward going to Vienna and Paris, where he devoted himself to drawing and painting. Returning to Bucharest, he was, together with Rosenthal, one of the first painters to disseminate in Rumania the plastic arts.

Iscovescu became involved in the revolutionary movement. During his sojourn at Paris he had become acquainted with several young Wallachians who subsequently initiated the Rumanian revolution of 1848; on his return to Bucharest he became associated with them and undertook several missions for the revolutionary committee. When the Russians entered Wallachia and suppressed the revolution, Iscovescu, with others, was banished to Constantinople. He died in exile, and, wishing to be united in death with his companions in arms, was buried in the Greek Orthodox cemetery, in the same grave with Negulici and the preacher Atanasie Luzin, who were exiled with him. Heliade Radulescu, kaimakam and a member of the revolutionary government, and D. Balintineanu, one of the great poets of Wallachia, composed his epitaph, in verse.

Bibliography: M. Schwarzfeld, *Yehudah Barbu Iscovescu*, in *Anuarul Pentru Israeliti*, viii. 118, Bucharest, 1884.

S. E. Sd.

ISE (ISI, JOSE) BEN JUDAH: Palestinian tanna of the second century; contemporary of Simeon ben Yoḥai and of R. Meïr. Bacher thinks it probable that Ise ben Judah is identical with both Jose the Babylonian and Jose of the "Babylonian village," of whom the following maxim is quoted in the "Sayings of the Fathers": "He who learns from the young, what is he like? Like one that eats unripe grapes, and drinks wine from his vat. He who learns from the old, what is he like? Like one that eats ripe grapes, and drinks old wine" (iv. 28). Ise ben Judah was distinguished by the high esteem in which he held his colleagues, whose learning and ability he characterized in the most flattering terms (Giṭ. 67a). Want of mutual respect is, according to him, the sin which brings premature death to scholars (Ab. R. N. xxix., end). Contrary to the opinion of Jose ha-Gelili, Ise ben Judah held that the commandment "Thou shalt rise up before the hoary head" (Lev. xix. 32) is applicable to any old man, and not only restricted to scholars (Ḳid. 32b). He valued the respect of parents so highly that, according to him, the personal fulfilment of any precept that can be committed to another must be abandoned, if that is necessary to carry out a father's order (*ib.*). Of Ise ben Judah's activity in Biblical exegesis evidence is given by his remark that there are five passages in the Bible each of which contains a word that can not be positively connected with either the preceding or the following words. This remark was afterward incorporated in the Masorah, where it is noted that "there are five passages in the Bible, each of which contains a word that has no balance" (Mek., Ex. xvii. 9, and parallels). Ise ben Judah is often confounded with Jose ben Judah bar 'Ilai.

Bibliography: Bacher, *Ag. Tan.* p. 373; Zacuto, *Yuḥasin*, ed. Königsberg, p. 60a; Frankel, *Darke ha-Mishnah*, p. 203; Mielziner, *Introduction to the Talmud*, p. 39.
S. S. I. Br.

ISHAḲ IBN 'ALI IBN ISHAḲ: Karaite scholar of the eleventh century. The "Chronicle" of Ibn al-Hiti contains a warm eulogy of the scholarly attainments of Isḥaḳ ibn 'Ali, and cites two works of his, one a polemic against Saadia in the style of the "Sefer ha-Ma'or" by the Karaite Yusuf al-Basir (a mistake for Yusuf al-Ḳirḳisani); the other, to judge from its title, "I'tidal" (Moderation), an ethical work.

Bibliography: *Jew. Quart. Rev.* ix. 442 *et seq.*
K. I. Br.

ISHAḲ BEN YA'ḲUB OBADIAH ABU 'ISA AL-ISFAHANI (*i.e.*, "from Ispahan"; surnamed **'Obed Elohim**): Persian founder of a Jewish sect and "herald of the Messiah"; lived at the time of the Ommiad calif 'Abd al-Malik ibn Marwan (684–705). He was of low origin, "a plain tailor"; and his adherents relate that "though he could neither read nor write, yet he wrote books without any assistance" ("J. Q. R." vii. 705).

Abu 'Isa asserted that the coming of the Messiah was to be preceded by five messengers, of whom he himself was the last—the Messiah's herald ("rasul"), summoner ("da'i"), and prophet, whom the Lord had sanctified. In a colloquy with the Lord, the mission was entrusted to Abu 'Isa (so he claimed) of delivering the Jews from the rule of the Gentiles, and of making them politically independent. According to one source, he did not confine himself to being the herald, but declared that he himself was the Messiah. Probably he took this further step only after he had gained followers in his position of herald; and it is even possible that the claim to Messiahship was not made by Abu 'Isa, but was only ascribed to him by later adherents.

In any case he found many followers among the Jews of Persia, and raised a revolt against the calif; so that the latter sent an army against him. The decisive battle was fought at Rai (the ancient Rhagæ), and resulted in the death of Abu 'Isa and in the complete defeat of his adherents. The surname "Al-Ra'i," which Al-Biruni gives him, probably had its origin in this event. One of Abu 'Isa's disciples narrates that when the battle resulted so disastrously Abu 'Isa hid in a cave, and that his ultimate fate was never known. An account of the battle which other followers give ascribes a miraculous victory to Abu 'Isa. It is said that he surrounded his camp with a rope and assured his men that they would be safe from the enemy's swords so long as they did not leave the enclosed space. The hostile army fled from the rope, and Abu 'Isa's followers pursued and completely destroyed the enemy. The prophet himself then wandered into the desert, to announce to the "bene Mosheh" the word of the Lord and his prophetic mission.

Abu 'Isa's adherents laid particular stress upon the fact that, in spite of his illiteracy, he wrote books, and they claimed that this furnished the strongest evidence of his divine inspiration. But history has no record of any literary activity on his part.

Tenets of the 'Isawites.

Abu 'Isa became the founder of the first Jewish sect in the geonic period, the members of which were called, after him, 'Isawites, "'Iswanites," or "'Isuyites." Their divergences from rabbinic Judaism as regards dogma and ritual are known only through quotations in several Arabic sources and in one Hebrew source. They abstained from wine and animal food. According to Harkavy, Abu 'Isa, in imposing these restrictions, was influenced less by the custom of the Rechabites (comp. Jer. xxxv. 2–10) than by the Pharisaic view (B. B. 60b) that meat and wine ought not to be indulged in by the Jews so long as they live in exile ("galut"). Divorce was not allowed even in case of adultery—a prohibition which was also observed by the Sadducees and by the early Christians. Alluding to the passage in Ps. cxix. 164, "Seven times a day do I praise thee," Abu 'Isa instituted seven daily prayers in place of the three rabbinical ones. In accordance with the rabbinical opinion, he declared the "Shemoneh 'Esreh," the "Shema'," and the two benedictions before and one after the "Shema'" to be obligatory by divine order. Jesus and Mohammed, whom, according to Maḳrizi, Abu 'Isa had seen in heaven, were recognized by the sect as prophets, each of whom had been sent as a missionary to his nation. Al-Ḳirḳisani, the Karaite, held that Abu 'Isa took this attitude merely for diplomatic reasons; for had he not recognized the post-Biblical prophets, his own claim to prophetic inspiration would not have been so readily accepted.

The 'Isawites used the Rabbinite calendar, which at that time was a very essential point; for upon the strength of this the Rabbinites did not hesitate to associate and even intermarry with the followers of Abu 'Isa. So Jacob ben Ephraim al-Shami answered Al-Ḳirḳisani, who objected to the friendly attitude of the Rabbinites toward the 'Isawites. Altogether, therefore, Shahrastani's judgment that the customs of the 'Isawites differed greatly in many essential points from the laws of the Torah does not seem to be well founded. At the time of Al-Ḳirḳisani (about 930) the sect survived in Damascus only, and numbered not more than twenty persons.

Abu 'Isa and his disciple Yudghan greatly influenced the founder of the Karaites, Anan, who lived about seventy years later; for instance, Anan took from Abu 'Isa the rule of abstinence from meat and wine.

Bibliography: Shahrastani, *Kitab al-Milal*, ed. Cureton, p. 168 (German transl. by Haarbrücker, i. 254); Judah Hadassi, *Eshkol ha-Kofer*, § 97; Maḳrizi, in Sylvestre de Sacy, *Chrestomathie Arabe*, i. 307; Ḳirḳisani, in Harkavy, *Le-Korot ha-Kittot be-Yisrael*, in Graetz, *Hist.*, Hebr. ed., iii. 501; Harkavy, *Liḳḳuṭe Ḳadmoniyyot*, ii. 193; Bacher, in *J. Q. R.* vii. 700; Weiss, *Dor*, iv. 62; Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, i. 10, 16, 25, 26; Grätz, *Gesch.* v. 156 *et seq.*, 160, 403 *et seq.*
J. M. So.

ISH-BOSHETH (lit. "man of shame"): Fourth and youngest son of Saul, and, as the sole male survivor in direct line of descent, his legitimate successor to the throne (II Sam. ii. 8 *et seq.*). His original name was "Esh-baal (= "man of ba'al" [then, Yhwh]; see I Chron. viii. 33, ix. 39). But when the developed religious consciousness of the Prophets took exception to the identification of "Ba'al" with "Yhwh" (comp. Hosea ii. 18, 19; ix. 10; Jer. iii. 24, xi. 13), names containing "ba'al" were changed (though not consistently), as in this case, by substituting for the objectionable element the significant and contemptuous word "boshet" (comp. "Jerubboshet" for "Jerubba'al" [see Gideon, Critical View]; "Mephi-boshet" for "Meribba'al"), or, as in I Sam. xiv. 49, by making some other substitution ("Ishui" [Hebr. "Yishwi" = "Ishyo"] for "Ishba'al"). Under the protection of his uncle Abner, Ish-bosheth became king in opposition to David, and resided in fortified Mahanaim, east of the Jordan, that place being secure against the Philistines, whose power it was necessary to break before he could think of taking up his residence west of the Jordan. The skill and fidelity of Abner succeeded in securing for Ish-bosheth the allegiance of all the tribes west of the Jordan with the exception of that of Judah. He is credited with having reigned two years (II Sam. ii. 8–10); but they probably must be reckoned to cover only the period after the subjection of the West Jordanic tribes, and not the preceding longer term during which he was recognized as ruler by the eastern section alone. Abner attempted to reduce Judah, but failed (II Sam. ii. 12–32).

Thereafter David gradually but surely extended his authority as against that of the "house of Saul" (II Sam. iii. 1). Finally, Ish-bosheth lost the support of Abner by accusing him of having intrigued with Rizpah, one of Saul's concubines (II Sam. iii. 8 *et seq.*), and of having thereby tacitly asserted a claim to the succession. When Abner left him Ish-bosheth lost all hope, and dared not refuse David's demand for the return of Michal, a demand which emphasized David's claim to the throne of Saul (I Sam. xxv. 44; II Sam. iii. 14 *et seq.*). The assassination of Abner prompted two of his captains, Baanah and Rechab, to slay Ish-bosheth. Entering the palace under the pretext of getting wheat (according to the Greek text they entered while the woman at the gate was sleeping over her task of cleansing the wheat), they slew him while he was on his bed. But David, to whom they carried the head of the unfortunate king, far from rewarding them for their dastardly deed, put them to an ignominious death (II Sam. iv.).

E. G. H. M. Sel.

ISHMAEL (ישמעאל).—Biblical Data: Eldest son of Abraham by his concubine Hagar; born when Abraham was eighty-six years of age (Gen. xvi. 15, 16). God promised Abraham that His blessing should be upon Ishmael, who, He foretold, would beget twelve princes and would become a great nation (Gen. xvii. 18, 20). Ishmael was circumcised at the age of thirteen (Gen. xvii. 23–26). When Sarah saw Ishmael mocking her son Isaac, his brother, younger by fourteen years, she insisted that Abraham cast out Ishmael and his slave-mother. Abraham reluctantly yielded, having provided them with bread and a bottle of water. Ishmael was about to die of thirst when an angel showed his mother a well, repeating to her at the same time that Ishmael would become a great nation. Ishmael dwelt in the wilderness, apparently, of Beer-sheba, where he became a skilful archer; later he settled in the wilderness of Paran, where his mother took him a wife from Egypt (Gen. xxi. 8–21). Both Ishmael and Isaac were present at the burial of their father, Abraham. Ishmael died at the age of 137. He had twelve sons, ancestors of twelve tribes that dwelt "from Havilah unto Shur, that is before Egypt, as thou goest to Assyria" (Gen. xxv. 9–18).

——**In Rabbinical Literature:** The name of Ishmael is an allusion to God's promise to hear (ישמעאל) the complaints of Israel whenever it suffered at the hands of Ishmael (Gen. R. xlv. 11). Abraham endeavored to bring up Ishmael in righteousness; to train him in the laws of hospitality Abraham gave him the calf to prepare (Gen. R. xlviii. 14; comp. Gen. xviii. 7). But according to divine prediction Ishmael remained a savage. The ambiguous expression מצחק in Gen. xxi. 9 (see Hagar) is interpreted by some rabbis as meaning that Ishmael had been idolatrous; by others, that he had turned his bow against Isaac. According to the interpretation of Simeon b. Yoḥai, Ishmael mocked those who maintained that Isaac would be Abraham's chief heir, and said that as he (Ishmael) was the first-born son he would receive two-thirds of the inheritance (Tosef., Soṭah, v. 12, vi. 6; Pirḳe R. El. xxx.; Gen. R. liii. 15). Upon seeing the danger to Isaac, Sarah, who had till then been attached to Ishmael (Josephus, "Ant." i. 12, § 3), insisted that Abraham cast out Ishmael. Abraham was obliged to put him on Hagar's shoulders, because he fell sick under the spell of the evil eye cast upon him by Sarah (Gen. R. liii. 17).

Ishmael, left under a shrub by his despairing mother, prayed to God to take his soul and not permit him to suffer the torments of a slow death (comp. Targ. pseudo-Jonathan to Gen. xxi. 15). God then commanded the angel to show Hagar the well which was created on Friday in the week of Creation, in the twilight (comp. Ab. v. 6), and which afterward accompanied the Israelites in the wilderness (Pirḳe R. El. xxx.). But this was protested against by the angels, who said: "Why should Ishmael have water, since his descendants will destroy the Israelites by thirst?" (comp. Yer. Ta'an. iv. 8; Lam. R. ii. 2). God replied: "But now he is innocent, and I judge him according to what he is now" (Pirḳe R. El. *l.c.*; Gen. R. *l.c.*; *et al.*). Ishmael married a Moabitess named 'Adishah or 'Aishah (variants "'Ashiyah" and "'Aifah," Arabic names; Targ. pseudo-Jonathan to Gen. xxi. 21; Pirḳe R. El. *l.c.*); or, according to "Sefer ha-Yashar" (Wayera), an Egyptian named Meribah or Merisah. He had four sons and one daughter. Ishmael meanwhile grew so skilful in archery that he became the master of all the bowmen (Targ. pseudo-Jonathan to Gen. xxi. 20; Gen. R. liii. 20). Afterward Abraham went to see Ishmael, and, according to his promise to Sarah, stopped at his son's tent without alighting from his camel. Ishmael was not within; his wife refused Abraham food, and beat her children and cursed her husband within Abraham's hearing. Abraham thereupon asked her to tell Ishmael when he returned that an old man had asked that he change the peg of the tent. Ishmael understood that it was his father, took the hint, and drove away his wife. He then married another woman, named Faṭimah (Peṭimah; Targ. pseudo-

Jonathan *l.c.*), who, when three years later Abraham came again to see his son, received him kindly; therefore Abraham asked her to tell Ishmael that the peg was good.

Ishmael then went to Canaan and settled with his father (Pirḳe R. El. *l.c.*; "Sefer ha-Yashar," *l.c.*). This statement agrees with that of Baba Batra (16a)—that Ishmael became a penitent during the lifetime of Abraham. He who sees Ishmael in a dream will have his prayer answered by God (Ber. 56a).

Bibliography: Beer, *Leben Abraham's nach Auffassung der Jüdischen Sage*, pp. 49 *et seq.*, Leipsic, 1859.

s. M. Sel.

——**In Arabic Literature:** For the history of Ishmael, according to Mohammedan legend, see Jew. Encyc. i. 87, *s.v.* Abraham in Mohammedan Legend; and Hagar. It may be added here that Ishmael is designated a prophet by Mohammed: "Remember Ishmael in the Book, for he was true to his promise, and was a messenger and a prophet" (Koran, xix. 55). Ishmael is, therefore, in Mohammedan tradition a prototype of faithfulness. He was an arrow-maker, and a good hunter. As a prophet, he had the gift of performing miracles. He converted many heathen to the worship of the One God. He left twelve sons. His son Kedar is said to have been an ancestor of Mohammed. Ishmael is reputed to have lived one hundred and thirty years; he was buried near the Kaaba. His posterity, however, became pagan, and remained so until they were brought back to Islam by Mohammed.

G. H. Hir.

ISHMAEL B. ABRAHAM HA-KOHEN: Talmudic scholar and author; chief rabbi of Modena; born 5484 (= 1724); died 5571 (= 1811). He was recognized as a profound dialectician, and many casuistic questions were submitted to him. His responsa and novellæ were collected under the title "Zera' Emet," two volumes of which appeared in his lifetime (vol. i., Leghorn, 1786; vol. ii., *ib.* 1796), comprising responsa in Oraḥ Ḥayyim and Yoreh De'ah.

Bibliography: Fuenn, *Keneset Yisrael*; Walden, *Shem ha-Gedolim he-Ḥadash*, 3d ed., p. 36a, Warsaw, 1882.

s. S. M.

ISHMAEL OF AKBARA: Founder of the Jewish sect of Akbarites; flourished in the time of the calif Al-Mu'taṣim (833–841). He was a native of Akbara, in Irak, ten parasangs from Bagdad. He is reputed to have been very vain, and is said to have directed that the words "The chariot of Israel and the horsemen thereof" (II Kings ii. 12) should be inscribed on his tombstone. Nothing is known of the principles of his sect; and of his opinions that differed from the traditional doctrine only a few have been preserved. It is an interesting fact that he essayed Biblical criticism; he held, for instance, that in Gen. iv. 8 the words "Arise, let us go to the field" (קום נצא השדה) should be added after "and Cain said to Abel his brother"; that *ib.* xlvi. 15 the copyists wrote "thirty-three" (שלשים ושלוש) in place of the original reading "thirty-two"; that in Ex. xvi. 35 "and the children of Israel ate manna" was originally "and the children of Israel shall eat manna" (reading יאכלו instead of אכלו, probably on the ground that otherwise the verse could not have been written by Moses); that *ib.* xx. 18 "and the people saw [ראים] the thunderings" should be "and the people heard [שמעים] the thunderings." The first and last of these emendations are also found in slightly different forms among the Samaritans, from whom Ḳirḳisani thought that Ishmael had borrowed them. This assumption also explains the fact that Hadassi, who got his information concerning Jewish sects chiefly from Ḳirḳisani, erroneously ascribed ("Ha-Eshkol," alphabet 97) Ishmael's opinions to the Samaritans, but did not quote the emendations correctly. However, it is not yet certain that Samaritans were at that time in Irak (see Büchler in "R. E. J." xliii. 67), or that Ishmael had access to Samaritan texts, especially as two of his readings do not appear in the Samaritan at all, while the other two, as mentioned above, appear in a different form (נלכה instead of נצא in Gen. iv. 8 and שמע instead of שמעים in Ex. xx. 18).

A Vegetarian.

It must be assumed that Ishmael did not hesitate, in order to remove difficulties from the Bible, to attack the Masoretic text; he furthermore preferred the "ketib" to the "ḳeri" in all cases, for which he was attacked by Ḳirḳisani in the second section of his "Kitab al-Anwar." Ishmael, like most sectarians, did not recognize the existing calendar, insisting that the new month begins with the conjunction of the sun and moon (or rather an hour later, when the moon begins to move away from the sun), and that then prayers and sacrifices for New Moon should begin, even if the sun is about to set. He relaxed the laws for the Sabbath (in contrast, for instance, to the Karaites), and permitted on that day the eating of food prepared by non-Jews. The owner of a bath-house or a ship in continual use is enjoined to divide with the poor the profits of the seventh and the fiftieth days, just as was done with the fruits of the earth in the seventh and the fiftieth years; Ishmael relaxed the law on this point also. However, he added an onerous restriction by forbidding in the Diaspora the use of meat. He bases this restriction on Deut. xii. 20–27, where the permission to eat meat is, as it were, conditioned upon the bringing of sacrifices; these having ceased, meat may no longer be eaten. Ishmael also attacked Anan, whose opinions he characterized as "stupid" and "foolish"; his own opinions, in turn, being attacked by Ḳirḳisani as "injurious" and "ignorant." Hence it is wrong to class Ishmael among the Karaites, as does Harkavy. As to the sect of the Akbarites, nothing is known of its numbers or as to the precise period in which it flourished. By the time of Ḳirḳisani, in the first half of the tenth century, it had ceased to exist. The sectary Musa of Tiflis was a pupil of Ishmael.

Bibliography: Harkavy, *Ḳirḳisani*, section i., pp. 268–269, 284–285, 314, 317; Maḳrizi, in De Sacy, *Chrestomathie Arabe*, 2d ed., i. 116; Grätz, *Gesch.* v., note 18; Harkavy, in *Voskhod*, pp. 6–10, Feb., 1898; Poznanski, in *R. E. J.* 1897, xxxiv. 162.

K. S. P.

ISHMAEL B. ELISHA: Tanna of the first and second centuries (third tannaitic generation). He was a descendant of a wealthy priestly family in Upper Galilee (Tosef., Ḥal. i. 10; B. Ḳ. 80a;

comp. Rabbinovicz, "Diḳduḳe Soferim," *ad loc.*; Ḥul. 49a), and presumably the grandson of the high priest of the same name. As a youth he was carried away by the Romans, but Joshua b. Hananiah, succeeding in purchasing his liberty, restored him to Palestine, where he rapidly developed into an accomplished scholar (Tosef., Hor. ii. 5; Giṭ. 58a). Of his teachers, only Neḥunya ben ha-Ḳanah is expressly mentioned (Sheb. 26a), but he doubtless learned much from his benefactor, between whom and himself grew up a close friendship; Joshua called him "brother" ('Ab. Zarah ii. 5; Tosef., Parah, x. [ix.] 3), a term by which he was afterward known to his colleagues (Yad. iv. 3; Sanh. 51b).

His Kindly Disposition.

Ishmael's teachings were calculated to promote peace and good-will among all. "Be indulgent with the hoary head," he would say, "and be kind to the black-haired [the young]; and meet every man with a friendly mien" (Ab. iii. 12). What he taught he practised. Even toward strangers he acted considerately. When a heathen greeted him, he answered kindly, "Thy reward has been predicted"; when another abused him, he repeated coolly, "Thy reward has been predicted." This apparent inconsistency he explained to his puzzled disciples by quoting Gen. xxvii. 29: "Cursed be every one that curseth thee, and blessed be he that blesseth thee" (Yer. Ber. viii. 12a; Gen. R. lxvi. 6). He was fatherly to the indigent, particularly to poor and plain maidens, whom he clothed attractively and provided with means, so that they might obtain husbands (Ned. ix. 10; 66a). One Friday night, while absorbed in the study of the Bible, he inadvertently turned the wick of a lamp; and he vowed that when the Temple was rebuilt he would offer there an expiatory sacrifice (Shab. 12b).

Views on Marriage.

He manifested the same spirit of hope in declining to countenance the refusal of the ultra-patriotic to beget children under the Roman sway (Tosef., Soṭah, xv. 10 [comp. ed. Zuckermandel]; B. B. 60b). Even under the conditions then existing he recommended early marriage. He said, "The Scripture tells us, 'Thou shalt teach them [the things thou hast seen at Horeb] to thy sons and to thy sons' sons; and how may one live to teach his sons' sons unless one marries early?" (Deut. iv. 9, Hebr.; Yer. Ḳid. i. 29b; Ḳid. 61a; see Samuel Edels *ad loc.*).

Ishmael was one of the prominent members of the Sanhedrin at Jabneh ('Eduy. ii. 4), and when that august body was forced by circumstances to move to Usha, Ishmael attended its sessions there (B. B. 28b), though his residence was at Kefar 'Aziz, on the borders of Idumæa, where Joshua b. Hananiah once visited him (Kil. vi. 4; Ket. v. 8). He gradually developed a system of halakic exegesis which, while running parallel with that of Akiba, is admitted to be the more logical. Indeed, he established the principles of the logical method by which laws may be deduced from laws and important decisions founded on the plain phraseology of the Scriptures. Like Akiba, he opened up a wide field for halakic induction, but, unlike Akiba, he required more than a mere jot or a letter as a basis for making important rulings (comp. Sanh. 51b). He was of opinion that the Torah was conveyed in the language of man (see Yer. Yeb. viii. 8d; Yer. Ned. i. 36c), and that therefore a seemingly pleonastic word or syllable can not be taken as a basis for new deductions. In discussing a supposititious case with Akiba, he once exclaimed, "Wilt thou indeed decree death by fire on the strength of a single letter?" (Sanh. 51b). The plain sense of the Scriptural text, irrespective of its verbal figures, was by him considered the only safe guide.

Hermeneutic Rules.

To consistently carry out his views in this direction Ishmael drew up a set of thirteen hermeneutic rules by which he interpreted Scripture. As a basis for these rules he took the seven rules of Hillel, and on them built up his own system, which he elaborated and strengthened by illustrating them with examples taken from the Scriptures (see Baraita of R. Ishmael; Talmud; comp. Gen. R. xcii. 7). Even these rules he would not permit to apply to important questions, such as capital cases in which no express Scriptural warrant for punishment existed; he would not consent to attach a sentence of death, or even a fine, to a crime or misdemeanor on the strength of a mere inference, however logical, where no such punishment is clearly stated in Scripture (Yer. 'Ab. Zarah v. 45b), or to draw a rule from a law itself based on an inference (Yer. Ḳid. i. 59a). His rules were universally adopted by his successors, tannaim as well as amoraim, although occasionally he himself was forced to deviate from them (see Sifre, Num. 32).

Thus his name became permanently associated with the Halakah; but in the province of the Haggadah also it occupies a prominent place (M. Ḳ. 28b). In answer to the question whether future punishment will be limited to the spirit or to the body, or whether in equity any punishment at all should be inflicted on either, seeing that neither can sin when separated from the other, Ishmael draws this parallel: A king owning a beautiful orchard of luscious fruit, and not knowing whom to trust in it, appointed two invalids—one lame and the other blind. The lame one, however, tempted by the precious fruit, suggested to his blind companion that he ascend a tree and pluck some; but the latter pointed to his sightless eyes. At last the blind man raised his lame companion on his shoulders, and thus enabled him to pluck some of the fruit. When the king came, noticing that some fruit had disappeared, he inquired of them which was the thief. Vehemently asserting his innocence, each pointed to the defect which made it impossible for him to have committed the theft. But the king guessed the truth, and, placing the lame man on the shoulders of the other, punished them together as if the two formed one complete body. Thus, added Ishmael, will it be hereafter: soul and body will be reunited and punished together (Lev. R. iv. 5; comp. Sanh. 91a *et seq.*).

Ishmael laid the foundation for the halakic midrash on Exodus, the Mekilta; and a considerable portion of the similar midrash, the Sifre on Numbers, appears also to have originated with him or in his school, known as "Debe R. Ishmael." Some suppose that he was among the martyrs of Bethar (comp. Ab. R. N. xxxviii. [ed. Schechter, p. 56b]); the more generally received opinion, however, is that one of the martyrs, a high priest, was a namesake (Ned. ix. 10).

Bibliography: Bacher, *Ag. Tan.* i. 240 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 103 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 105 *et seq.*; Grätz, *Gesch.* iv. 60; Hamburger, *R. B. T.* ii. 526 *et seq.*; Heilprin, *Seder ha-Dorot*, ii.; Hoffmann, *Einleitung in die Halachischen Midraschim*, pp. 5 *et seq.*; Weiss, *Dor*, ii. 101 *et seq.*; idem, introduction to his edition of *Mekilta*, x. *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, p. 25.

s. S. M.

ISHMAEL B. JOHANAN B. BAROḲA: Tanna of the second century (fourth tannaitic generation); contemporary of Simon b. Gamaliel II. These two rabbis are often quoted together, either as opposing, or as agreeing with, each other (Tosef., 'Er. iv. [v.] 2; *ib.* Yeb. xiii. 5). Joshua b. Ḳarḥah also appears to have been of their circle, and the trio joined in opinions on marital questions (Tosef., Yeb. *l.c.*; Tosef., Ket. ix. 2; comp. Yeb. 42b, 75a; see Sanhedrin). Once Ishmael is cited as opposing his father, Johanan b. Baroḳa, on a question of civil law (B. Ḳ. x. 2; *ib.* p. 114b; comp. Alfasi and Rosh *ad loc.*). While his name is connected with about forty halakot, on dietary laws, sacrifices, and Levitical cleanness, as well as on civil law, he is but little known in the province of the Haggadah. He says, "Whoso learns in order to teach is aided by Heaven to learn and to teach; but whoso learns in order the more fully to discharge his duties, him Heaven enables to learn and teach and practise" (Ab. iv. 5). Elsewhere he points out that the pious man must not live in the neighborhood of the wicked, for when punishment providentially falls upon the latter the former suffers also (Ab. R. N. ix. [ed. Schechter, p. 20a; comp. p. 34b]).

Bibliography: Bacher, *Ag. Tan.* ii. 369; Brüll, *Mebo ha-Mishnah*, i. 209; Frankel, *Darke ha-Mishnah*, p. 185; Weiss, *Dor*, ii. 167.

s. S. M.

ISHMAEL B. JOSE B. ḤALAFTA: Tanna of the end of the second century. Ishmael served as a Roman official together with Eliezer b. Simon, and was instrumental in suppressing the hordes of Jewish freebooters that had collected during the war between Severus and Rescennius Niger (193). His activity in this direction was greatly resented by the Jews, who never forgave him for handing over fellow Jews to the Roman authorities for execution (Meg. 84a). In halakic literature he is known by his citations of his father's sayings which he transmitted to Judah I., with whom he read Lamentations and the Psalms (Lam. Rab. ii. 420; Midr. Teh. iii. 1). He had a wide knowledge of the Scriptures, and could write down from memory the whole of the Bible (Yer. Meg. 74d).

Ishmael b. Jose was not on good terms with the Samaritans. On one occasion, when he was passing through Neopolis on a pilgrimage to Jerusalem, the Samaritans jeeringly invited him to pray on Mount Gerizim instead of on "those ruins [Jerusalem]"; Ishmael retorted that the object of their veneration was the idols hidden there by Jacob (Gen. R. lxxxi.; comp. Gen. xxxv. 4). Sanh. 38b would indicate that he also had occasional passages with Christians.

As a judge, Ishmael was noted for absolute integrity (Mak. 24a). His modest bearing called forth high praise from his master. The treasures of Tyre shall be "for them that dwell before the Lord" (Isa. xxiii. 18) refers, said R. Judah, to Ishmael b. Jose and to others who, like him, consider themselves as of little account, but for whom some day a greater glory waits (Eccl. R. i. 7). The following gives an instance of his timely wit: Compelled to say something agreeable about a very ugly woman, he in vain sought ground for a compliment, until he learned that her name was "Liḥluḥit" (the dirty one). "Ah!" said he, "there is something beautiful about her—her name, which suits her uncommonly well." His haggadic interpretation of למנצח מזמור (Ps. iii.) may be given as an example of his method of exegesis. He explains it to mean "a psalm to Him who causes man to conquer himself." "Sing a psalm to Him who feels a great joy in being conquered. Come and behold! God's way is not man's way. One who is defeated is depressed, but God rejoices in being conquered, as seen in Psalm cvi. 23, where the joy of the Lord is expressed at the fact that Moses, His chosen one, was victorious in his mediation for Israel" (Pes. 119a; see Rashi *ad loc.*).

Bibliography: Weiss, *Dor*, 286; Bacher, *Ag. Tan.* ii. 407–411; Graetz, *Hist.* ii. 467–469.

s. s. S. Lev.

ISHMAEL BEN ḲIMḤIT (ḲAMḤIT [קמחית]): High priest under Agrippa I.; probably identical with Simon, son of Κάμιθος (or Κάμη), mentioned by Josephus ("Ant." xx. 1, §§ 3 *et seq.*). He is known as having had a hand so large that it could contain four cabs of flour (Yoma 47a). Once, while talking with an Arab (or with the Arabian king), the latter's saliva fell on Ishmael's garment and made him unclean, so that his brother officiated in his stead (*ib.*; Tosef., Yoma, iv. [iii.] 20). In Yer. Yoma i. 1, Lev. R. xx. 7, and Tan., Aḥare Mot, 9, this story is related of Simeon ben Ḳimḥit. According to the Talmudic sources mentioned above, "Ḳimḥit" was the name of the mother of Ishmael, or Simeon; she had seven sons, all of whom became high priests.

Bibliography: Derenbourg, *Hist.* p. 197, Paris, 1867; Grätz, *Gesch.* 4th ed., iii., note 19 (pp. 738–739); *idem*, in *Monatsschrift*, xxx. 53 *et seq.*

s. M. Sel.

ISHMAEL, SON OF NETHANIAH. See Gedaliah.

ISHMAEL BEN PHABI (FIABI) II.: High priest under Agrippa II.; not to be identified (as by Grätz and Schürer) with the high priest of the same name who was appointed by Valerius Gratus and who officiated during 15–16 of the common era. Ishmael was a worthy successor of the high priest Phinehas. He was appointed to the office by Agrippa in the year 59, and enjoyed the sympathy of the people. He was very rich; his mother made him, for the Day of Atonement, a priestly robe which cost 100 minæ. Ishmael at first followed the Sadducean method of burning the sacrificial red heifer, but finally authorized the procedure according to the Pharisaic teaching. Being one of the foremost ten citizens of Jerusalem sent on an embassy to Emperor Nero, he was detained by the empress at Rome as a hostage. He was beheaded in Cyrene after the destruction of Jerusalem, and is glorified by the Mishnah teachers (Parah iii. 5; Soṭah ix. 15; Pes. 57a; Yoma 35b).

BIBLIOGRAPHY: Josephus, *Ant.* xx. 8, §§ 8, 11; idem, *B. J.* vi. 2, § 2; Schürer, *Gesch.* ii. 219; Ad. Büchler, *Das Synedrion in Jerusalem*, pp. 67, 96, Vienna, 1902.

G. M. K.

ISIDOR, LAZARD: Chief rabbi of France; grandson, on his mother's side, of Hirsch Katzenellenbogen, chief rabbi of Upper Alsace; born at Lixheim, Lorraine, July 13, 1813; died at Montmorency 1888. At the age of fourteen he entered the rabbinical school at Metz, which two years later became the Ecole Centrale Rabbinique of France, under government control. Isidor became rabbi of Pfalzburg, Lorraine, in 1838, where he attracted general attention by questioning the validity of the oath "more Judaico," which he refused to take, considering it an insult to his coreligionists. As an incumbent of a government office he was arraigned before the court though, defended by Crémieux, he obtained a favorable verdict. In 1844 Isidor went to Paris, where he was received with acclamation, and in 1847, at the early age of thirty-three, became chief rabbi of Paris, a position which he filled for twenty years. As chief rabbi Isidor achieved a great success, to which his personal popularity contributed, and he united the heterogeneous elements of the community into one harmonious body. In 1867 he became chief rabbi of France.

Isidor was conservative, and his enthusiasm for unity led him to oppose the Reform party. He was the creator of the rabbinical missions, and especially devoted himself to the task of assimilating Algerian Judaism with that of France. As an orator Isidor was distinguished. His literary efforts include only pastoral letters, funeral orations, sermons, etc. One of the finest of his funeral orations is entitled "Paroles Prononcées sur la Tombe du Commandant Franchetti."

S. J. L.

ISIDORUS HISPALENSIS: Archbishop of Seville; flourished in the sixth and seventh centuries. He presided over the fourth Council of Toledo, called together by the Visigothic king Sisenand (633), and gave expression to the principle that Jews ought not to be forced into the Christian Church. To convert the Jews he wrote a book in two volumes, "Contra Judæos," in which he takes care to maintain the claims of Christianity from the Old Testament. Whether the Spanish Jews entered into controversy with Isidorus, and, as Grätz believes, carried it on in Latin, is an open question.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, v. 77 *et seq.*

J. M. K.

ISIS: Egyptian deity, at whose instigation, it was alleged, the Jews were forced to leave Egypt. Cheremon, the enemy of the Jews, asserted that the goddess Isis had appeared to the Egyptian king Amenophis, and had censured him because her sanctuary had been destroyed; whereupon the priest Phritibantes told the king that the terrible vision would not recur if he would purge Egypt of the "foul people." Then the departure of the Jews from Egypt took place (Josephus, "Contra Ap." i. 32). Tacitus has a different version, according to which the Jews were natives of Egypt, and had emigrated during the reign of Isis ("Hist." v. 2–5). In the Epistle of Jeremiah (30–40) either the cult of Isis or that of Cybele is described. The violation of the chaste Paulina in the Temple of Isis at Rome was one of the reasons for the expulsion of the Jews from that city by Tiberius (Josephus, "Ant." xviii. 3, § 4; Hegisippus, "De Excidio Hieros." ii. 4).

After the destruction of Jerusalem, Vespasian and Titus celebrated their triumph in the Temple of Isis at Rome (Josephus, "B. J." vii. 5, § 4). Tiberius Julius Alexander, a descendant of the apostate and procurator (of Judea) of the same name, erected a statue to Isis at Alexandria, in the 21st year of Antoninus Pius (Schürer, "Gesch." 3d ed., i. 568, note 9). The Greeks that lived in Palestine worshiped, among other gods, the goddess Isis (*ib.* ii. 35). Hence it is not surprising that the Rabbis also speak of the worship of Isis; they do not mention her name, but refer to her as the "suckling" ("meniḳah"; 'Ab. Zarah 43a; Tosef., 'Ab. Zarah, v. 1); she is often represented with the suckling Horus. This specific application of "the suckling" has not been recognized in the Talmudic dictionaries of Levy, Kohut, and Jastrow.

BIBLIOGRAPHY: Sachs, *Beiträge zur Sprach- und Altertumskunde*, ii. 99, Berlin, 1854; S. Krauss, in *Kohut Memorial Volume*, p. 346, Berlin, 1897.

G. S. Kr.

ISLAM: Arabic word denoting "submission to God"; the name given to the religion of MOHAMMED and to the practises connected therewith. This religion was preached first to Mohammed's fellow citizens in Mecca, then to all Arabia; and soon after his death it was spread to distant lands by the might of the sword. Its followers are called "Moslems" (Arabic, "Muslimin"). The word "Islam" represents the infinitive, the noun of action, of the factitive stem of the Arabic root "salam," and is rightly compared (Zunz, "Literaturgesch." p. 641; comp. Steinschneider, "Polemische und Apologetische Literatur," p. 266, note 56) with the use of the "hif'il" of "shalam" in later Hebrew; *e.g.*, Pesiḳ. 125a ("mushlam"); Tan., ed. Buber, Gen. p. 46 *ib.* (where "hishlim" is used of proselytes).

Motive Principles.

The preaching of Mohammed as the messenger of God ("rasul Allah"; see MOHAMMED) owed its origin to the prophet's firm conviction of the approach of the Day of Judgment ("Yaum al-Din") and to his thorough belief in monotheism. The former was primarily a reaction against the conduct of the Meccan aristocracy of his time, which in his eyes was sensual, avaricious, proud, oppressive, and wholly indifferent to things spiritual; the latter was a protest against the polytheistic traditions of the Arabs. Mohammed was led to both through Jewish and Christian influences, to which he was subjected in his immediate surroundings as well as during the commercial journeys undertaken by him in his youth. Only in the second period of his activity, after the Hegira—the departure of himself and his most faithful followers to Medina (formerly Yathrib) in 622—did he undertake a practical organization of his prophetic work, and, by making concrete laws, give a definite form to the general religious feeling which had been aroused by his preaching. These laws dealt both with social relations and with religious worship. It was only then that the religious tendency which had arisen out of a reaction against the heathenism of Arabia took on the form of a real, positive institution.

Mohammed's conception of his own calling and the fate which his efforts had to endure at the hands of the infidels ("kafir" = "kofer") appeared to his mind as a reflection of the prophets of the Bible, whose number he increased by a few characters (*e.g.*, Hud and Ṣaliḥ) borrowed from an old tradition (see JUBILEES, BOOK OF). The persecutions which were suffered at the hands of their fellow citizens by those whose work he had now taken up were repeated in his own career. There was the same obstinate refusal, the same appeal to ancestral traditions, the resigning of which for the sake of a God-sent message heathen nations had ever opposed. In the conduct of the Meccans toward Mohammed were repeated the actions of earlier peoples toward the messengers and prophets sent from time to time by Allah to mankind. Mohammed himself was the last link in the prophetic chain; the conclusion, the "seal of the prophets" ("khatam al-anbiya'"; comp. parallels in "J. Q. R." xiv. 725, note 5).

In reality this confession or practise which he sought to establish was nothing new: it was only a restoration of the ancient religion of Ibrahim, to which God had called him (Mohammed) through the medium of Gabriel, the angel of revelation, whom he identified with the Holy Ghost. He claimed that he was to continue the mission of the earlier prophets from Adam to Jesus, and demanded for all of them faith and recognition; he would have their revealed books recognized as Holy Scriptures, viz., the Torah ("Taurat"), the Psalms ("Zabur"), and the Gospel ("Injil"). In addition, certain other prophets had written the will of God on rolls. As to his personal valuation, he made the most modest demands: he did not wish to be regarded as being above the sphere of humanity; he was only a man, of the same flesh and blood as those to whom his speech was directed; and he even declined with consistent firmness the suggestion to perform miracles, the one and only miracle being God's inimitable, unsurpassable word ("ḳur'an"), as the instrument of which he was called by God. Hence he emphatically denied the claims which Christianity made in regard to the character of its founder—a character which he held to be in contradiction not only to that of a prophet sent by God, but also to that of the transcendental monotheism which he (Mohammed) preached: "He is Allah, one alone; he begets not, and is not born; and no one equals him in power" (sura cxii.).

Relation to Predecessors.

Since he claimed to be a restorer of the ancient, pure religion revealed to Abraham, he connected his teaching with that of the Holy Scriptures of the Jews and Christians, of whose contents, however, he had in many particulars only a very imperfect knowledge—his teachers having been monks or half-educated Jews—and this knowledge he often repeated in a confused and perverted fashion. What he received from the Jews was mixed with haggadic elements current orally among Arabian Jews or existing in written form [—probably preserved in Ethiopic translations of Hebrew pseudepigraphic writings.—K.]; and his conception of Christian teachings was sometimes that of the heretical sects (Collyridians, Docetæ) scattered throughout the Orient, and not recognized in the canonical doctrines of Christianity. As has recently been shown, Mohammed himself not only borrowed from Jews and Christians, but was influenced also by Parseeism, with the professors of which ("majus," "magian") he came into direct contact (I. Goldziher, "Islamisme et Parsisme," in "Actes du 1er Congrès Internat. d'Histoire des Religions," i. 119–147, Paris, 1901).

The Koran.

The first and most ancient document of Islam is naturally the KORAN ("Proclamation"), which, containing God's revelations to Mohammed, forms the foundation of his religion. The doctrine of faith and practise preached by Mohammed is unfolded gradually with the succession of stages in the growth of the Koran. In the first period of his activity (at Mecca) he was occupied chiefly with his inspirations in regard to the truths of the faith, the monotheistic idea, the divine judgment, and his prophetic calling. The monotheistic conception of God, which he opposes to Arabian heathendom, agrees in substance with that of the Old Testament; he emphasizes, however, as Nöldeke has pointed out, "more the universal power and the unhindered free will of God than His holiness." Mohammed connects the idea of omnipotence with the attribute of mercy, which forms an essential element in the exercise of God's omnipotence and which is expressed in the name for God taken from the mother religion, "al-Raḥman" ("Raḥmana"), usually joined with "al-Raḥim" (= "the Compassionate"). The formulation of the social and ritualistic laws was revealed to him principally after the Hegira, during his sojourn in Medina; while the most essential elements of the ritual ordinances had been evolved during the Meccan period. In Medina he had counted much on the support of the influential Jews, by whom he expected to be regarded as the final messenger of God promised in the Scriptures. He accordingly at first made them various concessions. He pointed to Jerusalem as the direction ("ḳiblah") toward which they should turn when praying, and he established the tenth day of the first lunar month ('ASHURA) as the great annual fast-day. The prohibition against eating swine's flesh was also taken from Judaism, and, like that against drinking wine, was accepted, since it was difficult in those days for Arabs to procure that beverage; whereas the adoption of the Biblical prohibition against camel's flesh would have encountered great opposition, because such meat formed an integral part of the national food (Fränkel, "Aramäische Fremdwörter im Arabischen," iii.). CIRCUMCISION, a custom preserved from old Arabian heathendom, does not possess in Islam the fundamental character peculiar to it among the Jews.

In view, however, of the obstinate opposition maintained by the Jews, Mohammed soon annulled some of these concessions. The ḳiblah was directed

Opposition to Judaism.

toward Mecca (sura ii. 136); the month Ramaḍan became the great period of fasting, in place of the tenth day of the first month; and in other cases also he opposed some of the principal details of Jewish practise. He set aside the restrictions of the dietary laws (retaining only those in regard to swine's flesh and animals which die a natural death or are offered as heathen sacrifices); and he protested against the Jewish conception and observation of the Sabbath. Instead of the day of rest in commemoration of God's resting, he appointed Friday ("Jum‘ah") as a day of assembly for divine worship ("Die Sabbath-Institution in Islam," in "Kaufmann Gedenkbuch," pp. 86–101). In the abolition of such Biblical ordinances he laid down the principle of Abrogation which forms the basis of Islamic theology.

Institutions of Islam.

The fundamental obligations of Islam, called "pillars of religion," in their most complete systematic form are five in number: (1) The "shahadah," the confession of faith: "There is no God but Allah; and Mohammed is his apostle." This twofold confession ("kalimata al-shahadah") is amplified into the following creed: "I believe in Allah, in his angels, in his [revealed] Scriptures, in his Prophets, in the future life, in the divine decree [in respect to] the good as well as [to] the bad, and in the resurrection of the dead." (2) "Ṣalat" (divine worship), to be performed five times a day; viz., at noon ("ẓuhr"), in the afternoon ("‘aṣr"), in the evening ("maghrib"), at the approach of night ("‘isha'"), and in the morning between dawn and sunrise ("ṣubḥ"). The institution of these five times of prayer developed gradually; to the three daily prayers which Mohammed himself appointed after the Jewish pattern were soon added the other two, in imitation of the five "gah" of the Parsees. (3) "Zakat," the levying of an annual property-tax on all property, the sum coming into the state treasury from this source to be used for the public and humanitarian objects enumerated in the Koran (sura ix. 60). (4) "Al-ṣiyam" (= Hebr. "ẓom"), fasting from morning till evening every day during the month Ramaḍan (the severity of this law was lightened by certain indulgences). (5) "Al-ḥajj" (the pilgrimage) to Mecca, imposed on every one for whom the performance of this duty is possible. The ceremonies incident to this pilgrimage Mohammed preserved from the traditional practises followed during the period of heathendom, although he reformed and reinterpreted them in a monotheistic sense (C. Snouck Hurgronje, "Het Mekkaansche Feest," Leyden, 1880). Dozy's theory, based on I Chron. iv. 39–43 (see his "De Israelieten te Mekka," Haarlem, 1864; German transl., Leipsic, 1864), that the pilgrimage ceremonies of olden times in Mecca were instituted by Israelites, more particularly by Simeonites who had been scattered thither, and that even the nomenclature of the rites may be etymologically explained from the Hebrew, has found little favor (comp. Geiger, "Jüd. Zeit." iv. 281; "Z. D. M. G." xix. 330).

In addition to the religious duties imposed upon each individual professing Islam, the collective duty of the "jihad" (= "fighting against infidels") is imposed on the community, as represented by the commander of the faithful. Mohammed claimed for his religion that it was to be the common property of all mankind, just as he himself, who at first appeared as a prophet of the Arabs, ended by proclaiming himself the prophet of a universal religion, the messenger of God to all humanity, or, as tradition has it, "ila al-aḥmar wal-aswad" (to the red and the black). For this reason unbelief must be fought with the force of weapons, in order that "God's word may be raised to the highest place." Through the refusal to accept Islam, idolaters have forfeited their lives. Those "who possess Scriptures" ("ahl al-kitab"), in which category are included Jews, Christians, Magians, and Sabians, may be tolerated on their paying tribute ("jizyah") and recognizing the political supremacy of Islam (sura ix. 29). The state law of Islam has accordingly divided the world into two categories: the territory of Islam ("dar al-Islam") and the territory of war ("dar al-ḥarb"), *i.e.*, territory against which it is the duty of the commander of the faithful ("amir al-mu'minin") to lead the community in the jihad.

For the exercise of the ritual duties certain ceremonies are appointed (*e.g.*, the preliminary ablutions and the definite number of bows and prostrations in the case of the ṣalat), the forms of which were, however, still variable during the first century of Islam. The early dispersion of the Moslems into distant lands, in which they conducted wars of conquest, made it difficult to establish a fixed practise. The most varying opinions arose concerning the regulations which the prophet had ordained in regard to these forms and the manner in which he had himself performed the ceremonies—in a word, concerning what was the "sunna" (traditional custom) in these matters. The claim as to the validity of each opinion was based on some alleged report ("ḥadith") either of a decree or of a practise of the prophet or of his companions ("aṣḥab"). In regard to these questions of detail, as indeed in regard to questions of law in general—which latter embraces both jurisprudence and matters of ritual—it was only in the second century after the establishment of Islam that fixed rules were adopted. These were founded partly on what was recognized as tradition, partly on speculative conclusions, and partly on the generally acknowledged and authenticated consensus of opinion in the community ("ijma‘"). These legal regulations were worked up systematically, and furnished material for the activity of those theological schools in which was developed the Mohammedan law that to-day is still recognized as authoritative.

The study of law is one of the most important of Mohammedan sciences, "fiḳh" (lit. "reasonableness" = "juris prudentia"; Hebr. "ḥokmah"). Its students are the "fuḳaha" (sing. "faḳih"; *i.e.*, "prudentes" = "ḥakamim"). On the development of this science Roman and Talmudic law, especially the former, has exercised a great influence. The studies of the oldest law schools have led to different results in the regulation of many details of the law according to the varying application of the data and of the fundamental principles. Hence arose the differences in the ritualistic practises and in the verdicts of the various legal sects ("madhahib") of Islam. Many of these sects have since disappeared; but the Hanafites, the Shafiites, the Malikites, and the Hanfalites have survived to the present day, and are distributed over large tracts of the extensive Islamic world.

Sects.

By far the largest sect is that of the Hanafites, founded in the school of the Imam Abu Ḥanifah (d. 150 A.H. = 767 C.E.); it predominates in Turkey, in middle Asia, and in India. The Shafiites, named after the Imam Al-Shafi'i (d. 204 = 819), prevail in Egypt, southern Arabia, the Dutch colonies, and in German East-African territory. The Malikites, named after Malik ibn Anas, the great Imam of Medina (d. 179 = 795), include those who profess Islam in northern Africa and some in Upper Egypt. The Hanbalites, distinguished for their rigor and intolerance, and for a strict adherence to tradition, are named after the Imam Aḥmad ibn Ḥanbal (d. 241 = 855). This sect suffered a serious decline after the fifteenth century; but it revived in the eighteenth century in the Wahabite movement of central Arabia, where the general adoption of its point of view led to the foundation of the Wahabitic dynasty. These four sects stand on the common basis of the sunna.

The Mohammedan schismatic movement was in origin not religious, but political. Its central point is the question as to the rightful successor to the prophet in the government of the Islamic community. While the Sunnites recognize the right of election to the califate, the Shiites refuse to accept the historical facts, and recognize as legitimate rulers and successors ("khalifah") to the prophet only his direct blood relations and descendants in the line of his daughter Fatima, the wife of Ali. But they are again divided among themselves according to which branch of the prophet's descendants they recognize. The Shiitic High Church, represented by the sect of the Ithna'ashariyyah (= "Twelvers"), also called "Imamites," derive the legitimate succession in the califate (they prefer the term "Imam" to "Khalifah") from Ali, and transmit it from father to son until the twelfth Imam, Mohammed b. Ḥasan al-'Askari. This Mohammed is said to have disappeared mysteriously in the year 266 A.H. (= 879 C.E.), when he was but eight years old; and the "Twelvers" hold that since then he has lived in concealment, and will appear again at the last day as Imam Mahdi. Another branch of the Shiites, the so-called "Isma'iliyyah," known in history as "the Fatimites," founded a dynasty which was powerful for some time in North Africa and in Egypt (909–1171 C.E.). As a result of the veneration paid by the Shiites to the family of Ali and Fatima (belief in the infallibility of the Imams is obligatory on all Shiites), doctrines of incarnation have sprung up within these sects, which join to the theory of the legitimate imamate the belief that the possessor of this dignity becomes superhuman; and this belief is even carried to the point of recognizing the existence of "God-men."

The Gnostic teachings that have developed in Islam have exercised an influence on its cosmogonic and emanational theories, plainly evidencing the effect of Babylonian and Parsee ideas. To this day the stunted remains of these old tendencies survive in the Druses, Noṣairians, and the other sects scattered through Persia and Syria; and the history of Islam as well as a not inconsiderable literature bears testimony to the extent of their influence (comp. Dussaud, "Histoire et Religion des Noṣairis," Paris, 1900; Seybold, "Die Drusenschrift 'Das Buch der Punkte und Kreise,'" Tübingen, 1902). An acquaintance with the dogmatic movement in Islam and with the sects that have proceeded from it is of great importance for the study of the history of religious philosophy in Judaism, and of its expression in the Jewish literature of the Middle Ages. As early as the second century of Islam, through the influence of Greek philosophy a rationalistic reaction took place in Syria and Mesopotamia against a literal acceptance of several conceptions of orthodox belief.

Liberal Movement in Islam.

This reaction touched especially upon the definition of the attributes of God, the doctrine of revelation, and the conceptions of free will and fatalism. While the strictly orthodox party, represented for the greater part by the followers of Ibn Ḥanbal (see above), clung in all questions to a literal interpretation of the Koran and tradition, the Motazilites introduced a more reasonable religious view, one more in keeping with the essence of monotheism (see ARABIC PHILOSOPHY).

Its Spread.

Wholly without parallel in the history of the world was the rapid and victorious spread of Islam, within scarcely a century after the death of its founder, beyond the boundaries of Arabia, over Asia Minor, Syria, Persia, middle Asia to the borders of China, the whole coast of North Africa (ancient Mauritania and Numidia), and Europe as far as Spain. It subdued the Sudan as well as India; it flooded the Malayan islands; and it has not yet finished its propaganda among the negroes of Africa, where it is steadily gaining ground. Starting from Zanzibar, it has spread to Mozambique, to the Portuguese colonies on the coast, to the negro tribes of South Africa, and it has even penetrated Madagascar. Islam is represented in America also, in some of the negroes who have immigrated to the western hemisphere. The slight Islamic propaganda of modern times among the Christians of North America is a peculiar one. It finds its expression in an English-Mohammedan service, in an Islamic literature, as well as in a newspaper ("The Moslem World"). In England, also, a Mohammedan community has recently been founded (Quilliam; comp. "Islam in America," New York, 1893).

The total number of professors of the Mohammedan faith in the world has been variously estimated. Two computations of modern times should especially be mentioned: that of the Mohammedan scholar Rouhi al-Khalidi, who gives the total number as 282,225,420 ("Revue de l'Islam," 1897, No. 21), and that of Hubert Jansen ("Verbreitung des Islams," etc., Friedrichshagen, 1897), whose estimate, in round numbers, is 260,000,000.

Relation to Judaism: In connection with the general sketch given above it is of especial importance from the Jewish standpoint to note the relations between Jews and Mohammedans.

In the Koran many a harsh word is spoken against the Jews, probably as the immediate effect of the difficulties which people in Arabia offered to the fulfilment of Mohammed's hopes and of the obstinate refusal with which they met his appeal to them. They are characterized as those upon whom "God's anger rests" (suras v. 65, lviii. 15, and, according to the traditional exegesis of Mohammedans, i. 7). They are taxed with having a special hatred for the faithful (v. 85); hence friendships with them should not be formed (v. 56). This sentiment is presupposed to a still greater degree in the old ḥadith. It was a general conviction that the Jew who seems to salute a Moslem with the usual salaam greeting, instead of saying the word "salam" (health) says "sam" (death), which has a similar sound. One instance of this is related as having taken place even as early as the time of the prophet (Bukhari, "Isti'dhan," No. 22; *idem*, "Da'awat," No. 56). "Never is a Jew alone with a Moslem without planning how he may kill him" (Jaḥiẓ, "Bayan," i. 165). In this way a fanatical rage against the Jews was infused into the minds of the Mohammedans. On the last day the faithful will battle with the Jews, whereupon the stones will say to the believers: "Behind me lurks a Jew, oh Moslem! Strike him dead!" (Musnad Aḥmad, ii. 122, 131, 149; Bukhari, "Jihad," No. 93).

But, in spite of the continuance of this malevolent disposition in single cases, one gathers from the old literature of Islam the general impression that after the foundation of the Mohammedan community a milder sentiment in respect to the Jews was introduced. Even Mohammed had already proclaimed toleration of the "Ahl al-Kitab" in consideration of their paying a certain tax ("jizyah") into the state treasury; although, to be sure, a certain humiliation for the unbelievers attached to the collection of this tax (sura ix. 29). In the following generation, under the calif Omar, the details were fixed for the execution of this general law. One might say that side by side with the harshness shown by Mohammed and Omar toward the Jews settled in Arabia itself (they were, in fact, all driven out), there existed a more tolerant disposition toward those who were brought under the Mohammedan yoke through the extensive conquests of Islam. This disposition is expressed in many old ḥadiths, of which the following may serve as an illustration: "Whoever wrongs a Christian or a Jew, against him shall I myself appear as accuser on the Judgment Day." A number of current decrees emphasize the duties toward the "mu'ahad" (those with whom a compact has been made to protect them), or the "dhimmi" (those recommended to protection)—such are the names given to the professors of other faiths who are granted protection—and whenever mention is made of protection of the "persecuted," the commentators never omit to add that this is obligatory in regard to Moslems and also in regard to the "ahl al-dimmah." It is probable that the influence of the old Arabic conception of the duty of caring for whomsoever the tribe had taken under its protection is to be seen here; according to that conception, difference in religion was not sufficient ground for making an exception (an example of this may be found in "Kitab al-'Aghani," xi. 91). In the instructions which Omar gave to the generals as they set forth to spread the supremacy of Islam by the power of the sword, and to the officials to whom he entrusted the administration of the conquered lands, the injunction to respect and guard the religious institutions of the inhabitants of such lands who profess other faiths often occurs; *e.g.*, in the directions given to Mu'adh ibn Jabal for Yemen, that no Jew be disturbed in the exercise of his faith ("Baladhuri," ed. De Goeje, p. 71). Omar likewise directed that some of the money and food due to the poor from public revenues be given to non-Moslems (*ib.* p. 129). Characteristic of this attitude toward the Jew is a story—somewhat fabulous, it is true—told of a house in Busrah. When Omar's governor in this conquered city desired to build a mosque, the site of a Jew's house appeared to him to be suitable for the purpose. In spite of the objections of the owner, he had the dwelling torn down, and built the mosque in its place. The outraged Jew went to Medina to tell his grievance to Omar, whom he found wandering among the graves, poorly clad and lost in pious meditation. When the calif had heard his complaint, anxious to avoid delay and having no parchment with him, he picked up the jaw-bone of an ass and wrote on it an urgent command to the governor to tear down his mosque and rebuild the house of the Jew. This spot was still called "the house of the Jew" up to modern times (Porter, "Five Years in Damascus," 2d ed., p. 235, London, 1870). To Omar, however, is likewise ascribed the origin of a pact ("'ahd 'Omar"; see OMAR) whose provisions were very severe.

Treatment of Jews.

Pact of Omar.

Whatever may be true as to the genuineness of these "pacts" (see in this connection De Goeje, "Mémoire sur la Conquête de la Syrie," p. 142, Leyden, 1900; T. W. Arnold, "The Preaching of Islam," p. 52), it is certain that not until the science of Mohammedan law had reached its full development in the Fiḳh school and the canonical law had been definitely codified after the second century of the Hegira, was the interconfessional law definitely established. A chapter dealing with the social and legal position of those "possessing Scriptures" may be found in every Mohammedan legal code. There is a regular gradation in respect to the degree of tolerance granted by the various legal sects ("madhahib"). On the whole, the attempt was made in these codes to adhere in theory to the original fundamental laws. The adherence was modified, however, by a certain amount of increased rigor, corresponding to the public feeling of the age in which the codes came into existence—that of the Abbassids. The most intolerant were the followers of Aḥmad ibn Ḥanbal. The codification of the laws in question has been given in detail by Goldziher in "Monatsschrift," 1880, xxix. 302–308.

The different tendencies in the codifications are shown in divergences in the decrees attributed to the prophet. While one reads, "Whoever does violence to a dhimmi who has paid his jizyah and evidenced his submission—his enemy I am" ("Usd al-Ghaba," iii. 133), people with fanatical views have

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put into the mouth of the prophet such words as these: "Whoever shows a friendly face to a dhimmi is like one who deals me a blow in the side" (Ibn Ḥajar al-Haitami, "Fatawi Ḥadithiyyah," p. 118, Cairo, 1307). Or: "The angel Gabriel met the prophet on one occasion, whereupon the latter wished to take his hand. Gabriel, however, drew back, saying: 'Thou hast but just now touched the hand of a Jew.' The prophet was required to make his ablutions before he was allowed to take the angel's hand" (Dhahabi, "Mizan al-I'tidal," ii. 232, 275). These and similar sayings, however, were repudiated by the Mohammedan ḥadith-critics themselves as false and spurious. They betray the fanatical spirit of the circle in which they originated. Official Islam has even tried to turn away from Jews and Christians the point of whatever malicious maxims have been handed down from ancient times. An old saying in regard to infidels reads: "If ye meet them in the way, speak not to them and crowd them to the wall." When Suhail, who relates this saying of the prophet, was asked whether Jews and Christians were intended, he answered that this command referred to the heathen ("mushrikin"; "Musnad Aḥmad," ii. 262).

Under the dominion of the Ommiads the followers of other religious faiths were little disturbed, since it was not in keeping with the worldly policy of those rulers to favor the tendencies of fanatical zealots. Omar II. (717–720) was the only one of this worldly-wise dynasty who trenched upon the equal privileges of unbelievers; and he was under the pietistic influence. Intolerance of infidels and a limitation of their freedom were first made a part of the law during the rule of the Abbassids (see Abbassid Califs), who, to bring about the ruin of their predecessors, had supported theocratic views and granted great influence to the representatives of intolerant creeds (comp. "Z. D. M. G." xxxviii. 679; "R. E. J." xxx. 6). Under them also the law was introduced compelling Jews to be distinguished by their clothing ("ghiyar"; Abu Yusuf, "Kitab al-Kharaj," pp. 72–73, Bulak, 1302). At a later period such distinguishing marks became frequent in the Mohammedan kingdoms, especially in North Africa, where the badge was known as "shaklah" (Fagnan, "Chroniques des Almohades et des Hafçides Attribué à Zerkechi," p. 19, Constantine, 1895).

Influence of Judaism on Islam.

The debt of Islam to Judaism is not limited to the laws, institutions, doctrines, and traditions which Mohammed himself borrowed from the Jews and incorporated in his revelations (see Koran). For its later development, also, Islam made use of much material presented to its teachers through direct association with Jews, through the influence of converted Jews, and through contact with the surrounding Jewish life. Many a Jewish tradition has thus crept into Islam and taken an important place there. It is related that 'Ayisha, the wife of the prophet, owned to having received the idea of the torments of the grave ("'adhab al-ḳabr" = Hebr. "ḥibbuṭ ha-ḳeber") from Jewish women, and that Mohammed incorporated it in his teaching. Other eschatological details of Judaism served to embellish the original material, much of which goes back to Parsee sources (*e g.*, the leviathan and "shor ha-bar" as food = preserved wine as a drink in paradise; the "luz" = "'ujb" out of which men's bodies will be reconstructed at the resurrection, etc.; see Eschatology). From the very beginning Jews versed in the Scriptures ("ḥabr" [plural, "aḥbar"] = Hebr. "ḥaber") became of great importance in providing such details; and it was from the information thus supplied that the meager skeleton of the teachings of the Koran was built up and clothed.

These aḥbar hold an important position also as sources for information concerning Islam. It will be sufficient here to refer to the many teachings in the first two centuries of Islam which are recorded under the names Ka'b al-Aḥbar (d. 654) and Wahb ibn Munabbih (d. *circa* 731). In the first place, Islam owes to this source its elaborations of Biblical legends; many of these elaborations are incorporated in the canonical ḥadith works, and still more in the historical books (*e.g.*, Ṭabari, vol. i.); and they early developed into an important special literature, a compilation of which is found in a work by Tha'labi (d. 1036) dealing exhaustively with these subjects and entitled "'Ara'is al-Majalis" (frequently printed in Cairo). Here belong the many tales current in Islamic legendary literature under the name "Isra'iliyyat" (= "Jewish narratives"; comp. "R. E. J." xliv. 63 *et seq.*). According to the hypothesis of J. Perles and Victor Chauvin, a large number of the tales in the "Thousand and One Nights" go back to such Jewish sources (see Arabian Nights).

The system of genealogy, so important among the Arabs, connecting early Arabian history with that of the Biblical patriarchs, also goes back to Jewish sources. In particular a Jewish scholar of Palmyra is mentioned who adapted the genealogical tables of the Bible to the demands of Arabic genealogy (comp. references in Goldziher, "Muhammedanische Studien," i. 178, note 2). It was likewise such Jewish converts who offered the material for certain theories hostile to Judaism; for example, the view, not generally accepted by Mohammedans (*ib.* i. 145), but which is nevertheless very widely spread, that it was Ishmael, not Isaac, who was consecrated as a sacrifice ("dhabiḥ") to God, originates from the teaching of a crafty convert who wished to ingratiate himself with his new associates (Ṭabari, i. 299).

Influence of Jewish on Mohammedan Law.

Islam in the course of its development borrowed also a large number of legal precepts from the Jewish Halakah. The importance attached to the "niyyah" (= "intentio") in the practise of law is at first glance reminiscent of the rabbinical teaching concerning "kawwanah," even though all the details do not coincide. The Mohammedan regulations appertaining to slaughtering, those relating to the personal qualifications of the "shoḥeṭ" (Arabic, "dhabiḥ") as well as those in regard to the details of slaughtering, show plainly the influence of the Jewish Halakah, as a glance into the codes themselves will prove. These are easily accessible, in the original as well as in European translations (Nawawi, "Minhag al-Ṭalibin," ed. Van den Berg, iii. 297, Batavia, 1882–84; "Fatḥ al-Ḳarib," edited by the same, pp. 631 *et seq.*, Leyden, 1894; Tornaw, "Das Muslimische Recht," p. 228, Leipsic, 1855). For example, the Mohammedan law in regard to slaughtering ordains expressly that the "ḥulḳum" (Hebr. "ḳaneh") and the "mari'" (Hebr. "wesheṭ") must be severed, and forbids killing in any other manner. On the other hand, the law, peculiar to Islam, that the slaughterer in the performance of his duty must turn the animal toward the "ḳiblah," has given material for halakic reflections on the part of Jews (Solomon ben Adret, Responsa, No. 345; "Bet Yosef," on Ṭur Yoreh De'ah iv., end). The rule that God's name be mentioned before slaughtering is probably a reflection of the Jewish benediction, as are also in general the eulogies ordained by Islamic tradition at the appearance of certain natural phenomena (Nawawi, "Adhkar," p. 79, Cairo, 1312), which may be traced back to the influence of Jewish customs. Mohammedan law has adopted literally the provision "ka-makḥol ba-shepoperet" in the case of the precept concerning adultery, and it betrays its source through this characteristic form of speech ("R. E. J." xxviii. 79), which is not the only one that teachers of Islam have taken over from rabbinical linguistic usage (*ib.* xliii. 5).

The attempt has been made by Alfred von Kremer ("Culturgesch. des Orients Unter den Chalifen," i. 525, 535) to show by many examples that the codifiers of Mohammedan civil law were influenced by Talmudic-rabbinical law. There is, however, legitimate doubt in the case of many of such coincidences whether Roman law, the influence of which on the development of Mohammedan law is beyond question, should not be considered as the direct source from which Islamic teachers borrowed. Such a question must arise from a consideration of the legal principle of the "istisḥab" (= "præsumptio"), the meaning and application of which coincide fully with that of the rabbinical principle of the חזקה קמייתא ("Wiener Zeitschrift für die Kunde des Morgenlandes," i. 239). Likewise the rules אין לו לדיין אלא מה שעיניו רואות and אין ספק מוציא מידי ודאי, and the fundamental principle of the תקון העולם ("istiṣlaḥ") are found literally among the cardinal juridical principles of Islamic law (*ib.* p. 229; "Muhammedanische Studien," ii. 82, No. 6). In spite of the fact that it is a principle of Islamic tradition to avoid all imitation of the usages and customs of the ahl al-Kitab and that the disapproval of many usages of religious as well as of secular life is specifically ascribed to such a cause ("R. E. J." xxviii. 77), still many religious practises of Judaism have been incorporated into Islam; for example, many details in the ceremony of burying the dead, as "ṭaharah" (washing the dead), holy texts being recited during the washing of the various parts of the body (Al-'Abdari, "Madkhal," iii. 12, Alexandria, 1293). Such intrusive customs are not seldom censured by the purists of Islam as being "bid'a" (unorthodox innovations), in opposition to the "Sunnah" (old orthodox usage). Those elements of Mohammedan religious literature which correspond to the Jewish Haggadah offer a large field for derivation; in this connection see Hadith.

Islam is regarded by Mohammedans, as may be easily conceived, not only as the final stage of the divine revelation, but also as being quantitatively richer than either Judaism or Christianity. More ethical demands are made by it than by the older religions. This idea found expression in an old ḥadith which even at a very early period was misinterpreted to read: "Judaism has 71, Christianity 72, and Islam 73 sects." The word which was taken to mean "sects" denotes literally "branches," and should be interpreted "religious demands," "the highest of which is the acknowledgment of God and Mohammed, and the lowest the removal of offense from the way" (on the original meaning of this saying see Goldziher, "Le Dénombrement des Sectes Mohamétanes," in "Revue de l'Histoire des Religions," xxvi. 129–137).

Polemics.

The theological relation of Islam to Judaism is presented in an extensive polemical literature on the part of Mohammedan scholars. The subject-matter of this literature is closely related to the attacks and accusations already directed against Judaism by the Koran and the ḥadith. In the Koran (ix. 30) the Jews are charged with worshiping Ezra ("'Uzair") as the son of God—a malevolent metaphor for the great respect which was paid by the Jews to the memory of Ezra as the restorer of the Law, and from which the Ezra legends of apocryphal literature (II Esd. xxxiv. 37–49) originated (as to how they developed in Mohammedan legends see Damiri, "Ḥayat al-Ḥayawan," i. 304–305). It is hard to bring into harmony with this the fact, related by Jacob Saphir ("Eben Sappir," i. 99), that the Jews of South Arabia have a pronounced aversion for the memory of Ezra, and even exclude his name from their category of proper names.

More clearly still does this literature bring forward an accusation, founded on suras ii. 70, v. 15, that the Jews had falsified certain portions of the Holy Scriptures and concealed others (iii. 64, vi. 91). Even in Mohammed's time the rabbis were said to have misrepresented to the prophet the law in regard to adulterers ("R. E. J." xxviii. 79). In later times the details as to these falsifications were continually augmented. It was said, for example, that in order to rob the Arabs of an honor done to their ancestors the Jews wrongly inserted in the Pentateuch the choice of Isaac as the child whose sacrifice God demanded of Abraham and which the patriarch was willing to make, whereas in reality it was Ishmael (comp. "Muhammedanische Studien," i. 145, note 5). But the accusation of misrepresentation and concealment is most emphatic in connection with those passages of the Pentateuch, the Prophets, and the Psalms in which the adherents of Islam claim that Mohammed's name and attributes, his future appearance as "seal of the prophets," and his mission to all mankind were predicted.

Mohammedan theologians divide these charges into two classes: they hold (1) that in some cases the original text itself has been falsified, while (2) in others it is the interpretation of a genuine text that has been wilfully perverted. Whereas in the earlier period of the controversy these accusations were made against the "aḥbar" as a class, who were represented as leading the Jewish people astray, later on the personal nature of the charge was accentuated, and the fault ascribed to Ezra "the writer" ("al-warraḳ"), who in his restoration of the forgotten writings was said to have falsified them ("Z. D. M. G." xxxii. 370). Abraham ibn Daud ("Emunah Ramah," p. 79) combats this accusation. As to literary compilation, Ibn Ḳutaiba (d. 276 A.H. = 889 C.E.) was the first to bring together the Biblical passages supposed to refer to the sending of Mohammed. His enumeration of them has been preserved in a work by Ibn al-Jauzi (12th cent.), from which it has been published in the Arabic text by Brockelmann ("Beiträge für Semitische Wortforschung," iii. 46–55; comp. Stade's "Zeitschrift," 1894, pp. 138–142). These passages recur with more or less completeness in the works of all Moslem apologists and controversialists (comp. the enumeration of the Biblical names of the prophet and the Biblical verses relating to him in "Z. D. M. G." xxxii. 374–379), and are usually combined with similar New Testament prophecies supposed to refer to him (*Παράκλητος*, confused with *Περικλυτός*, is taken to mean Mohammed). Of the Biblical names supposed to allude to Mohammed, Jewish apologists have been compelled most often to refute the identification of מאר מאד with the name of the prophet of Islam.

With this portion of the polemic directed against the Bible is often connected an exposition of the contradictions and incongruities in the Biblical narrative. The first to enter this field was the Spaniard Abu Mohammed ibn Ḥazm, a contemporary of Samuel ha-Nagid, with whom he was personally acquainted (see Bibliography below). He was the first important systematizer of this literature; and his attacks upon Judaism and its Scriptures are discussed by Solomon ben Adret in his "Ma'amar 'al Yishmael" (Schreiner, in "Z. D. M. G." xlviii. 39).

Restriction of Recognition of Islam.

One of the earliest points of controversy was the contention of the Jews that, although Mohammed was to be regarded as a national prophet, his mission was to the Arabs only or in general to peoples who had had as yet no revealed Scriptures ("ummiyin"; Kobak's "Jeschurun," ix. 24). In opposition to this, Mohammedan theologians and controversialists declared that Mohammed's divine mission was universal, hence intended for the Jews also. 'Abu 'Isa Obadiah al-Iṣfahani, founder of the 'Isawites (middle of the 8th cent.), admitted that Mohammedanism as well as Christianity was entitled to recognize its founder as a prophet, whose mission was intended for "its people"; he thus recognized the relative truth of Islam in so far as its followers were concerned (Ḳirḳisani, ed. Harkavy, § 11).

The turning-point in this controversy was the question of abrogation of the divine laws, inasmuch as a general acceptance of Islam presupposed the abolition of the earlier divine revelations. Otherwise the abolition of the Sabbath law (see "Kaufmann Gedenkbuch," p. 100), of the dietary laws, and of other Biblical precepts and regulations given by God would lose all claim to validity. Consequently the Mohammedans, while maintaining the authority of the ancient prophets, had to demonstrate the provisional and temporary nature of such of the earlier divine laws abrogated by Mohammed as they did not claim to be out-and-out inventions. So much the more vigorously, therefore, did the Jewish dogmatists (Saadia, "Emunot we-De'ot," book iii.; Abraham ibn Daud, "Emunah Ramah," pp. 75 *et seq.*) oppose from a philosophical standpoint this view, which attacked the essential principles of the Jewish religion.

The anti-Jewish controversialists of Islam assumed as an established fact that the Jews were required to hold an anthropomorphic, corporeal conception of God ("tajsim," "tashbih"). Judaism is even held responsible for the anthropomorphic conceptions found in other confessions (see "Kaufmann Gedenkbuch," p. 100, note 1). The Biblical passages brought forward as proof (among the earliest of them is Gen. i. 26–27) are counted with those which it is claimed were falsified by the Jews. Besides the Biblical passages, references from the Talmud in which extremely anthropomorphic statements are made concerning God ("God prays, mourns," etc.) are also brought forward to support these charges. The material for the last-named class of attacks was probably furnished by the Karaites, who are treated respectfully by the Mohammedan controversialists, are characterized as standing closer to Islam, and in general are exalted at the expense of the Rabbinites.

Ibn Ḥazm extends the attack against the Jews to the rabbinical amplifications of the laws, to the "bonds and chains" with which the Jews have, with unjustifiable arbitrariness on the part of the Rabbis, been bound. Since the time of the Jewish apostate Samuel b. 'Abbas, the polemic has taken the form of satire, directed most often against the minutiæ of the precepts on slaughtering and on the order of procedure in connection with the "bedikat ha-re'ah." The same controversialist also began to criticize the text of certain prayers (which he cites in Hebrew) and to hold up the conduct of the Rabbis to ridicule. Later Islamic controversialists have copied extensively from this convert from Judaism.

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K. I. G.

ISLAMI, 'ABD AL-ḤAḲḲ AḲ-: Jewish convert to Islam; lived at Ceuta, Morocco, in the first half of the fourteenth century. He wrote an Arabic work against the Jews in which the passages that he quotes from the Bible are given in Hebrew, transliterated in Arabic characters. Manuscripts of it are in the British Museum.

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G. M. SEL.

ISLER, MEYER: German philologist; born Dec. 14, 1807, at Hamburg; died there Aug. 19, 1888; studied philology at the universities of Bonn and Berlin (Ph.D. 1830). Appointed registrar of the city library of Hamburg in 1832, he thenceforward remained identified with that institution, being appointed secretary in 1851, superintendent in 1873, and director in 1878. The last-named post he held until his retirement in 1883. He was actively interested in Jewish matters, and was one of the first to advocate (in the "Allg. Zeit. des Jud.") the establishment of rabbinical seminaries.

Isler was the author of "Quæstionum Hesiodiarum Specimen," Berlin, 1830; and he edited the following works: B. G. Niebuhr's "Vorträge über Römische Gesch." *ib.* 1846–48; the same author's "Vorträge über Alte Länder- und Völkerkunde," *ib.* 1851; "Excerpta ex P. Ovidii Nasonis Carminibus," Edinburgh, 1851; "Eclogæ Ovidianæ," Hamburg, 1853; "Verhandlungen der Fünfzehnten Versammlung Deutscher Philologen, Schulmänner, und Orientalisten zu Hamburg, 1–4 Oct., 1855," Hamburg, 1856; Gabriel Riesser's "Gesammelte Schriften," 4 vols., Frankfort-on-the-Main and Leipsic, 1867–68.

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S. I. G. D.

ISPAHAN: City in the district of Jabal, Persia, situated on the Zendarud. The Jews pretend to have founded Ispahan, saying that it was built by the captives whom Nebuchadnezzar transported thither after he had taken Jerusalem. This tradition is related not only by Moses of Chorene (iii., ch. xxxv.), but also by the Arabic geographers Ibn al-Faḳih (p. 261), Al-Iṣṭakhri (p. 198), Ibn Ḥauḳal (p. 261), Al-Muḳaddasi (p. 388), Yaḳut (i. 295, iv. 1045), and Abu al-Fida (p. 411), and by historians, *e.g.*, Ibn Khaldun (ed. Bulak, ii. 114). It is related that the Jews took with them earth and water from Jerusalem; that wherever they went they weighed the earth and the water of the place. Arrived at Ispahan, they encamped at a place which in Hebrew means "Encamp!" and there they found that the earth and the water weighed the same as those they had brought with them from Jerusalem.

Traditional Founding.

This colony was founded a mile or two east of Jayy, and was called "Al-Yahudiyyah"; the name "Jayy" being changed to "Shahristan" (= "the city"). Al-Yahudiyyah grew in importance and became the modern Ispahan; being twice as large as Shahristan (Al-Iṣṭakhri). Al-Muḳaddasi speaks in high terms of its merchants; and Manṣur ibn Badhan is reported to have said that the origin of all the rich merchant families of Ispahan would be found to be some idolater or Jew. The founding of the Jewish colony may have occurred in the third century under Sapor II.

Under Perozes (457–484) the Jewish community of Ispahan was accused of having killed and flayed two magi, and that monarch put to death half of the Jews of that city. He also had the Jewish children brought up in the temple of Horwom as fire-worshipers. About the middle of the tenth century the Buyyid king Rukn al-Daulah united the two towns of Jayy and Al-Yahudiyyah and resumed the ancient name of Ispahan.

During the first centuries after their establishment at Ispahan the Jews prospered greatly. Benjamin of Tudela (12th cent.) found in Ispahan about 15,000 Jews. Sar Shalom, rabbi of that city and of all other towns of the Persian empire, was promoted to that dignity by the prince of the captivity, who resided at Bagdad. Afterward the Jews suffered great violence at the hands of the viziers, especially under the Sufi dynasty, whose kings made Ispahan their residence. The Jews were the first upon whom the Moslems vented their ire. They were in constant terror, as the slightest incident served the vizier as a pretext to compel them either to embrace Islam or to leave the country. Chardin, who resided for some time at the court of Shah Abbas II., describes the misery in which the Jews of Ispahan lived. They were obliged to wear a special mark on their dress, to distinguish them from the believers. Their caps had to be of a different color from the Moslems'; and they were not allowed to wear cloth stockings. The Jews had at Ispahan one principal synagogue and several small ones. Chardin says that Shah

Persecution.

Abbas I. gave 400 francs to every Jewish male convert to Islam and 300 francs to every female convert. Shah Abbas II. repeated these offers. Babai (see Hamadan) describes at great length the persecutions which the Jews of Ispahan suffered under Shah Abbas I. and his successors; while Arakel of Tabriz, the Armenian historian, devotes a whole chapter to the persecutions under Shah Abbas II. Both Babai and Arakel narrate the tortures which the grand vizier Mohammed Bey inflicted upon the Jews.

Babai ascribes these persecutions to the theft of a costly poniard belonging to Shah Abbas II., which was stolen by his gardener and sold to two Jews. The thief was caught, and he identified the two Jews who had bought the jewels that had been removed from the weapon. The Jews strenuously denied their guilt; but Shah Abbas, being certain that they lied, ordered a general massacre of the Jews of the city. His vizier advised Shah Abbas to force the Jews to embrace Islam instead of killing them; the suggestion was adopted, and the vizier was authorized to use all possible means to secure this result.

Not succeeding by force, the vizier had recourse to stratagem: he endeavored to secure converts from Judaism by presents of money and other valuables. The first convert was Obadiah, the chief of the community, who was followed by several of the elders and by a great number of the poor, who were thus helped out of their pecuniary difficulties. During the civil wars at the beginning of the eighteenth century, the Jews of Ispahan were the first to suffer at the hands of the conquerors. But no persecution equaled that which they suffered under Fatḥ Ali Shah (1798–1834). The Illiats (the Persian nomads) made constant irruptions into the Jewish quarter, violated the women, massacred the men, pillaged the houses, and broke to pieces what they could not carry away. After Fatḥ Ali Shah's death new riots broke out, in which about thirty Jews were killed and many more were wounded. Among the victims were Abba Nasi, the richest Jew in the community; Mulley Agha Baba, chief rabbi of Ispahan; and a Jewess named Kiskia. Further persecutions occurred under Naṣr al-Din Shah.

Benjamin II. found at Ispahan in 1850 about four hundred Jewish families, three synagogues, and eight rabbis or ḥakamim. He also made there the acquaintance of the vizier Ishmael, a Jewish convert to Islam, whose Hebrew name was Jekuthiel, and who, a poor workman's son, rose to high rank.

Babai records that the principal synagogue of Ispahan was called "Serah bat Asher." When the other synagogues of Ispahan were set on fire by Mirza Mas'udi under Shah Abbas II., Serah bat Asher escaped. This synagogue is still held in great veneration. The Jews make pilgrimages to it from all parts of the Persian empire; for there is a tradition that Serah, the daughter of Asher, was buried there. According to Confino, there are now in Ispahan about 6,500 Jews.

It was here that the false prophet Abu 'Isa or Mohammed ibn 'Isa al-Ispahani was born, from whom arose the Judæo-Persian sect Al-Ispahaniyyah, who are also called "Al-'Isawiyyah" or "'Isawites" (Biruni, p. 15; Shahrastani, transl. Haarbrucker, i. 254; Schreiner, in "Monatsschrift," xxxiv. 140; *idem*, in "R. E. J." xii. 259). It is curious to note that the Mohammedans believed that Antichrist would arise in this city, probably because of its large Jewish population (Ibn al-Faḳih, p. 268; Al-Muḳaddasi, p. 399; "Z. D. M. G." xlii. 596).

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M. Sel.—G.

ISRAEL. See Jacob.

ISRAEL, KINGDOM OF: In the article People of Israel the history of the Northern Kingdom in its wider relations is briefly set forth; here the details will be more fully sketched. The history may be divided into four periods. The first was a period of confusion and semianarchy; the second, a time of national consolidation and heroic self-defense; the third, a period marked by extremes of misfortune and success; and the fourth, a term of humiliation by the Assyrians, ending in national extinction.

First Period.—Jeroboam I. to Omri (934-886 b.c.): The kingdom during this period was in the formative stage: it was, in fact, continuing the political experiences of the time of Saul. The territory of Israel outside of Judah and southern Benjamin had not been organized by David and Solomon except for purposes of taxation and statute labor. It was not a federation of tribes, but virtually a combination of districts, the region north of Esdraelon being especially loose in its attachment. The inhabitants of the territory called "Israel" had not before acted together except in rebellion against the house of David. The genius of David had placed Judah half a century ahead of the rest of the land, in both political and military affairs.

Dynastic Changes.

Accordingly in the inevitable wars with Judah, Israel was at first at a disadvantage. Its reverses increased the original confusion and discontent. The rule of Ephraim became unpopular; and Jeroboam's son Nadab (913) was slain by a usurper, Baasha of Issachar (911). The northern districts needed especial protection; for the Arameans of Damascus were beginning their fateful border attacks.

Baasha fixed his capital at Tirzah, nearer his own home, and made a treaty with Damascus. His measures of concentration enabled him to assert the natural superiority of northern Israel and to establish himself firmly on the border of Judah. With costly gifts King Asa of Judah induced the Arameans to break with Baasha, and to invade the territory of Israel. The result was the loss to Israel of fertile lands northwest and west of the Sea of Galilee, and the abandonment by Baasha of his southern vantage-ground. The dynasty of Baasha was soon overthrown. His son Elah (888) was slain in a military conspiracy; and after the downfall of two pretenders, Omri, the general of the army, was made king by his soldiers.

Second Period.—Omri to Jehu (886-842): Omri chose a new capital, Samaria, the strongest site for defense in central Palestine. Under him the fratricidal war with Judah was changed to friendship based on common interest; and Judah became a stanch ally, almost a vassal, of Israel. Alliance with Tyre was cemented by a marriage between Omri's son Ahab and Jezebel, the daughter of the Tyrian king. Gilead was held with a firm hand against Damascus on the north and against the Moabites on the south. But west of the Jordan the Arameans were still predominant; and Omri was forced to concede an open market to them in Samaria (I Kings xx. 34). Israel, now narrowing to Ephraim, Jezreel, and Gilead, was being consolidated.

Policy and Success of Omri.

Ahab (875) carried out strenuously his father's policy. His association with Tyre was of material but not of religious advantage to Israel. The cult of the Phenician Baal and Astarte could not be reconciled with the worship of Yhwh; besides, it ministered to lust and luxury. Ahab and Jezebel thus provoked the wrath of the prophet Elijah, whose crusade against the house of Omri was further inspired by Ahab's spoliation and murder of a freeholder of Jezreel. Yet Ahab was a valiant defender of Israel against the growing power of Damascus, with which he was almost constantly at war. On the whole, he was successful; and by the peace of Aphek (855) he revoked the concessions of his father (I Kings xx.). Next year he was actually to be found with Benhadad II. of Damascus as one of many allies fighting against the Assyrians, who under Shalmaneser II. were threatening Palestine as well as Syria. But in 853 war with Damascus broke out afresh. Ahab, who had Jehoshaphat of Judah as an ally, was slain in battle at Ramoth in Gilead.

Ahab's son Ahaziah sickened and died soon after his accession; and his place was taken by his brother Joram (853). The war with Damascus was prosecuted vigorously. Ahab's policy was continued, and Jezebel still promoted the worship of her Baal. The prophet Elisha, at the head of the partizans of Yhwh, now decided upon a coup d'état; and at his instigation Jehu, an officer of the army, rose against the royal house, put Joram and Jezebel to death, and carried out on his own account a murderous proscription against all their relatives as well as against the priests of the Baal.

Fall of the House of Omri.

Third Period.—Jehu to Menahem (842-742): Jehu, having cleared the way to the throne, found himself at once face to face with Hazael of Damascus, who a short while before had also made himself king by the assassination of his master. To secure himself Jehu sent many rich presents to Shalmaneser of Assyria. This, however, availed him nothing. The Assyrians had made frequent expeditions against Damascus, and thereby had greatly helped Israel—perhaps, indeed, had saved it from utter destruction; but after 839 Shalmaneser appeared no more in Syria, and Hazael had his way in Israel and Judah. Jehu's reign was thus made utterly inglorious; and his son Jehoahaz (815) was, if possible, still further reduced by the power of Damascus, so that the vassal state was allowed to maintain only a nominal guard of chariots and horsemen.

But deliverance was granted when most sorely needed. The Assyrians again came against Damascus after the death of Hazael (803); and under Joash (799), son of Jehoahaz, Israel gradually revived. In 797 Damascus was captured by the Assyrians, and for two generations remained innocuous. The Assyrians soon retired; and, freed from the double danger, Israel still further revived, till Jeroboam II. (783), son of Joash, brought it to a height of power and prosperity never before known. Indeed, for a time, the old ideal boundaries both east and west of the Jordan were maintained. But the glory was external and short-lived. The moral causes of decay are shown in the prophecies of Amos and Hosea. Jeroboam's son Zachariah (742) had scarcely begun to reign when a usurper, Shallum, put him to death, he in his turn being summarily disposed of by an army officer, Menahem.

Fourth Period.—Menahem to Hoshea (741-722): In the time of Menahem, Israel had at last to deal directly with the Assyrians, who under Tiglath-pileser III. were now beginning their final era of conquest. In 738 he bought them off for a thousand talents of silver. His reign was brief, and his son Pekahiah, after ruling little more than a year, was slain by his general Pekah (735). In 734 the Assyrians returned. To cope with them Pekah made an alliance with Damascus. The Assyrians annexed Galilee and Damascus, dethroned Pekah, and put an intriguer, Hoshea, in his place. Over the central remnant Hoshea reigned as an Assyrian vassal till in 724 he was incited to revolt by Egypt under the Ethiopian dynasty. Samaria was soon placed under siege, and at the end of 722 was taken. Of the little kingdom 27,290 people were deported, and it was made an Assyrian province.

Vassalage, Revolt, and Ruin.

Bibliography: See Israel.

E. G. H. J. F. McC.

ISRAEL, PEOPLE OF: In the Bible "Israel" is the national name of the people who are known racially as "Hebrews." In the tribal condition no comprehensive name was historically applied to the whole people. The story (Gen. xxxii. 24 *et seq.*) of the change of name from "Jacob" to "Israel" is in part a reflex of the historical fact of the union of the tribes and of their final triumph over the Canaanites.

I. Origin of the People: Whether regarded politically or ethnologically, Israel must be considered a composite people. This appears both from the genealogical statements of the Bible and from recorded instances of racial amalgamation. It is not, however, easy to determine exactly all the racial elements of Israel; and the beginnings are involved in greatest obscurity. A primary Babylonian contribution is at least probable. The tradition that Abram as the founder of the race came from Ur of the Chaldees is meaning-

Ultimate Babylonian Origin.

less if it is a mere geographical reference; and the fact that the Hebrews shared with the Babylonians their oldest literary reminiscences, such as characteristic forms of the Creation and the Flood stories, is apparently a confirmation of the tradition.

The more immediate Biblical tradition is to the effect that Israel was fundamentally Aramean; and this belief is not incompatible with partial Babylonian descent. The course of the earliest history was perhaps somewhat as follows: During the Babylonian domination of the west country—not later than about 1600 B.C.—a party of emigrants from the lower Euphrates came to the region about Charran, the seat of an old Babylonian colony. After a time certain families of them went farther to the west and south, settling in scattered bands both east and west of the Jordan. From these the Hebraic peoples, including the Hebrews proper, the Moabites, Ammonites, and Edomites, claimed descent. By the ancestors of the Hebrews proper the old affiliations were maintained for a time by Aramean accessions, so that later it could be said of Israel, "an Aramean nomad was thy father" (Deut. xxvi. 5, Hebr.).

II. Tribal History: There are thus given a few sturdy clans, the most prominent being marked off by their Aramean affiliations, forming settlements for themselves in Palestine and never wholly abandoning them, till by superior moral and physical energy they make good their claim to the possession of most of the country. By putting in most probable chronological order the substance of the patriarchal and tribal traditions and genealogical tables, and utilizing the scanty notices from outside sources, the following tentative outline history may be constructed:

Early Existence of the Tribes.

1. The Tribes Before the Exodus: Most, if not all, of the tribes of Israel had some kind of organic existence before 1200 B.C., the approximate date of the Exodus from Egypt, though they may not in all cases have then borne the names which have become historical. The scheme of the Twelve Tribes is a later construction, based in part upon genealogical data and in part upon geographical boundaries; yet this scheme is still the chief guide for determining the tribal distribution in the period preceding the invasion.

Division and Distribution of the Tribes.

The traditional classification of the tribes (Gen. xxx.) into the sons of Leah, the sons of Rachel, and the sons of their two maids is of essential historical value. The eldest four were the first to make an independent settlement in Canaan. Reuben was the first leader; but he early lost his preeminence, and made his permanent home across the Jordan. Simeon and Levi were almost destroyed in a feud with Canaanites of the region of Shechem, with whom they had made an alliance. The scattered remnants of Simeon were later absorbed by Judah. Whether Levi at length became rehabilitated in Israel as the priestly tribe is not quite certain (see Levites). Judah in these early days allied himself with Canaanites of the districts of Adullam and Timnath, and maintained his tribal existence in spite of many disasters (Gen. xxxviii.). Early and late Judah derived strength from the absorption of outsiders.

Some sort of settlement was also probably made by Issachar and Zebulun in the plain of Jezreel and northward before the return from Egypt, which would account for the prominence of these tribes so soon after that era (Judges v.) in those fertile and much-coveted regions. Joseph and Benjamin are of more relative consequence in Palestine after than before the sojourn in Egypt. In the earlier time the ambition and progress of the tribe of Joseph excited the jealousy of the other tribes, and it was compelled to migrate into Egypt, as was the fashion with many Asiatics during the eighteenth and nineteenth dynasties. Benjamin as a tribe in Canaan was perhaps non-existent till after the Egyptian era. The historical location of Gad, Asher, Dan, and Naphtali is suggestive of their predominantly foreign origin, which explains their being accounted as the sons of the maids of Leah and Rachel. As connected with Israel they were not prominent till the time of the general settlement. But in the Egyptian records of about 1300 B.C. a people called "Aseru" then occupied the territory later ascribed to Asher.

The question of a federation of any of the tribes is obscure. But there seems to have been an "Israel" in some sense in Canaan before the Exodus, for Me(r)neptah, son of Rameses II., refers to having devastated Israel in Canaan. No other supposed monumental allusion to Jacob or Joseph or the Hebrews can be used as yet for historical purposes.

Moses and Jahvism.

2. The Egyptian Era and the Exodus: Meanwhile the people of Joseph prospered so greatly in Egypt that many families from kindred tribes migrated thither. But a change of policy under the kings of the nineteenth dynasty brought about a sore oppression of the Hebrews, so that their life there became intolerable. The great design of restoring them to Canaan was cherished by Moses, a Hebrew of Egyptian education, but at this time a fugitive in the peninsula of Sinai in consequence of active partizanship in the cause of his oppressed brethren. There he adopted the religion of his hosts, the Kenites, who were worshipers of Yhwh. He then returned to Egypt, induced his people to migrate with him, and effected a passage of an arm of the Red Sea when hard pressed by the pursuing Egyptians. After this deliverance it became easier for the fugitives to make the worship of Yhwh their own; and the new religious bond was strengthened by a prolonged visit to the seat of Yhwh, Mount Sinai. Of this religion Moses was the first priest, though the ministry was subsequently transferred to other hands. As civil leader and priest in one he was the supreme judge; and as the interpreter of the will of Yhwh he was the first and in a sense the greatest of the prophets. Law and justice, the rudiments of which were imparted by Moses to his people, were also of the essence of revelation.

3. The Occupation of Palestine: The tribesmen of Joseph, now divided into two great clans, were naturally the head and front of the movement upon Palestine. Their main endeavor was to effect an entrance into "the hill country of Ephraim," where their kinsmen were most numerous. Attempts to reach this goal by the west and south were found to be hopeless; and after many long delays a détour was made around the land of Edom, a union being effected with the Israelitish population already east of the Jordan and their allies. The chief foes of all the Hebraic peoples of this time were the Amorites, who by the invasion of the newcomers were driven out of Gilead and the northern border of Moab, with the result that new Israelitish settlements were made in the region north and south of the Jabbok.

Settlement East of the Jordan.

Settlement in Canaan Proper.

With these achievements the life and work of Moses were finished. His place was taken by Joshua, the representative of the dominant tribe of Ephraim. Under the new leadership the Jordan was crossed near Jericho (*c.* 1160 B.C.); and with the entrance into the central highlands, the old Israel already in Palestine and the new immigrants, endowed with the spirit of a world-conquering religion, made common cause in the gradual occupation of the land of promise and the realization of a national ideal. It is doubtful, however, whether there was any complete federation of the tribes before the era of the kingdom. For more than a century the settlement extended itself, partly through conquest, but chiefly through peaceful assimilation of the Canaanitish communities. Mainly because the Canaanites could maintain themselves in fortified cities a complete and speedy conquest of the whole country was out of the question (comp. Judges i.). Against the more numerous and wealthy but divided Canaanites the main advantage possessed by the Hebrews was common action over an extended area, inspired by land-hunger and by religious enthusiasm.

Fortunes of the Tribes.

At first aggression was naturally the chief factor. The occupation of the central hill country laid the foundation of the great settlement of the people of Joseph with Ephraim itself in the center, Manasseh (Machir) in the north, and the new tribe of Benjamin in the south. This territory was firmly held and long remained the kernel and defense of Israel. The other tribes adjusted themselves gradually to this primary condition. Those to the north, Issachar, Zebulun, and Naphtali, strengthened their hold upon the plain of Jezreel and beyond, and in an early stage of the general occupation (*c.* 1130 B.C.), by the help of Machir (Manasseh), Ephraim, and Benjamin (Judges v.), made good their claim against a desperate combination of northern Canaanites. The southern tribes, Judah, Simeon, and Dan, took little part in the distinctive work of securing Canaan for Israel. Yet Judah, virile and enterprising, continually enlarged itself from well-chosen centers, absorbing whole clans of outsiders, such as the Kenites and the Kenizzites, as well as the remnant of Simeon. Dan held a part of the Shephela by precarious tenure, first against the Canaanites, and later against the Philistines, till it was forced to migrate to the foot of Hermon, where it thenceforth remained inactive in the common affairs of Israel. In the northwest Asher was claimed for the people of YHWH (*ib.* v. 17), but was never assimilated. Gilead and Bashan became a home for emigrants, especially from the overcrowded territory of Manasseh; and Gilead actually became synonymous with Gad (*ib.*).

4. Period of the Judges: After centuries of military control Canaan had been relinquished by the Egyptians (*c.* 1170 B.C.) to become in large measure the possession of the Israelites. But the title of the new occupants was not to be undisputed. Successful raids, sometimes amounting to prolonged occupations, were made by Arameans (who came in large numbers over the Euphrates to replace the now almost extinct Hittite communities), by Moabites, by Midianites, and east of the Jordan by Ammonites. Only a portion of the country was attacked and despoiled by each of the invading hosts; and on each occasion a leader was raised up to deliver his people. The most serious incursion was that made by the Midianites, who (*c.* 1090 B.C.) struck into the center of Israel's territory by way of the possessions of Manasseh. After the repulse Gideon, the leader or "judge," was almost made a king by his tribesmen; and the lack of a common leadership was henceforth so strongly felt that it became only a question of time when a kingdom of Israel should be established.

The National Spirit.

The last and greatest of the judges was Samuel (*c.* 1030 B.C.). He was the first legitimate successor of Moses, as being an epoch-making priest, prophet, and judge in one. Moses had been the founder of Israel, in that he had imbued his people with the national spirit along with the religion of YHWH. But the idea of nationality was being rapidly obliterated by the disintegrating effect of agriculture upon a people primarily nomadic, by the establishment of individual families and septs in their own several holdings and districts, and by the inevitable adoption almost everywhere of Canaanitish customs, with separate city government and the worship of local deities (see BA'AL).

External influences seemed still more destructive. Most pressing of all immediate dangers was the growing power of the Philistines. They had (*c.* 1040 B.C.) repeatedly defeated the armies of Israel; they had destroyed the sacred city of Shiloh with its shrine; they had seized the chief strongholds of Ephraim and Benjamin; and they were now holding central Israel in vassalage.

III. The Kingdom.—1. The United Kingdom: Samuel now perceived that only a king could reclaim and unite Israel; and by him Saul, a wealthy landholder of Gibeah in Benjamin, was consecrated to the kingly office (*c.* 1030 B.C.). Saul's first achievement was of happy omen. The town of Jabesh in Gilead was under siege by the Ammonites, and claimed the protection of the western tribes. Saul fired the heart of Israel by proclaiming a holy war in behalf of this town. The rescue which followed gave heart to the despondent tributaries of the Philistines; and a series of brilliant victories, in which the crown prince, the noble Jonathan, took the lead, served to make Israel strong and united. Saul gathered about him men of force and promise, and gave them the command of chosen bodies of militia. Abner, the captain of the host, was a brave and skilful leader; and among the officers was a youth of genius, David, the son of Jesse of Beth-lehem in Judah, the first of that tribe to take an active part in the affairs of Israel. Jonathan and David became fast friends; and their alliance promised well for the redemption of their country.

All went happily for a time. The Philistines, driven out from central Palestine, were kept at bay; and if Saul had been a statesman as well as a soldier the state might have been saved under his régime. But he lacked the gift of administration so essential to the building up of the nation. He also became moody and melancholy, and suspected a plot against him on the part of both David and Jonathan. David was compelled to flee from the court. He made himself the leader of a daring band of outlaws. Though often pursued by Saul, he would not retaliate. He became a nominal vassal of the King of Gath, but helped the Philistines as little, and his own men of Judah as much, as possible. The Philistines, unable to penetrate the western passes of Benjamin and Ephraim, marched northward, and struck at Israel from the plain of Jezreel. On a slope of Mount Gilboa the fateful battle was fought, in which Saul and three of his sons, Jonathan, Abinadab, and Melchishua, laid down their lives; and the Israelites once more became tributary to their terrible foes (*c.* 1000 B.C.).

Battle of Gilboa.

David had laid for himself the foundation of a kingdom in his own separate tribe; and when Ishbaal (Ishbosheth), a surviving son of Saul, was proclaimed King of Israel by Abner, he (David) took up a royal residence in Hebron, where he reigned as King of Judah for some years, probably on good terms with his old allies the Philistines. The reign of Ishbaal was very brief; and he never possessed real authority west of the Jordan, his capital being at Mahanaim in Gilead. He was dethroned by his general after a quarrel; and Abner, when a few years of anarchy had passed, handed the kingdom over to David, who then received the allegiance of the elders of Israel (*c.* 995 B.C.).

David was the political creator of Israel. Before him there had been national aspirations, but never a united nation. He was the most commanding public figure in the history of Israel. Surpassed in the art of war by his general and near relative, Joab, to whom he owed most of his military success, he was unrivaled in his genius for statesmanship. His eventual comparative failure as a ruler was due to moral weaknesses and an overwrought emotional temperament.

King David.

His early achievements as King of Israel were the final expulsion of the Philistines from their garrisons in the central region; the capture of Jerusalem from the Canaanitish Jebusites, which he made his capital and the sacred city of YHWH, thus securing the alliance of the powerful and warlike Benjamin and the religious allegiance of all Israel; his establishment of an organized administration with permanent state officials; and the formation of a regular body-guard of trained soldiers as the nucleus of a standing army.

There soon began a period of foreign wars, which ended in the subjugation of the Moabites, Edomites, and Ammonites, besides the Arameans of southern and central Syria. Israel's suzerainty over all of these except the Arameans lasted till well into the reign of David's successor.

The kingdom proper was, however, not fully organized internally; and David's own crimes and follies came nearly rending it into fragments. Adultery with Bath-sheba, the wife of a faithful officer, and the murder of the husband were followed in the latter half of his reign by fatal dissensions among the children of his many wives, and finally by the open rebellion of Absalom, the heir to the throne. Through the fidelity of a few devoted friends David's safety was secured, and through the strategy of Joab, Absalom was defeated and slain. Local dissensions were once more outwardly healed, and the closing years of the great king's reign were passed in comparative tranquillity. A court intrigue at the close of David's days put an end to the pretensions and the life of the next heir, Adonijah, and thereby Solomon, son of Bath-sheba, succeeded to the throne (*c.* 965 B.C.).

Solomon's merits were fewer and his demerits more numerous than those of his father. He cultivated peace and friendship with his neighbors, developed trade and production, and organized the kingdom into administrative districts; and by the aid of workmen and materials brought from Phenicia, he erected the great Temple on Moriah along with a gorgeous palace for himself. On the other hand, he was sensual in his habits, and without religious depth or steadfastness. He impoverished the rest of the kingdom to build up Judah and Jerusalem, to repay his debts to the Phenicians, to maintain a splendid court, and to gratify his own luxurious and extravagant tastes. Before his reign was ended he had lost the allegiance of all the vassal states, and provoked an ominous discontent throughout northern Israel. His reign was the first epoch of Hebrew literary history; for then was made the oldest collection of epic ballads and of the traditions of tribal heroes.

Solomon.

2. The Divided Kingdom: At the death of Solomon (934 B.C.) his son Rehoboam claimed kingship over all Israel. But the discontent in the northern tribes showed itself at once in a great "folkmote" at Shechem. There they chose as their king Jeroboam, an Ephraimite who had been a fugitive in Egypt on account of an attempt at rebellion in the reign of Solomon. Benjamin, in whose territory were Jerusalem and the Temple, remained with Judah. Thus the ideal of a united Israel was shattered forever. Thenceforth for a time there were enmity and strife between north (Israel) and south (Judah); and though there came at length a longer period of almost unbroken peace, yet the hope of reunion was never again cherished.

Despite the popularity of Jeroboam's election, northern Israel was kept in a state of partial or total anarchy for half a century. To compete with the Temple at Jerusalem shrines were erected at Dan and at Beth-el, and strong fortresses were built up

The Northern Kingdom.

on both sides of the Jordan. But at first Israel was at a disadvantage as compared with Judah. The latter was small numerically, but it had a well-disciplined force of warriors along with the legitimate seat of government and worship. The real founder of the Northern Kingdom was Omri (886 B.C.), who built the strong fortress Samaria and made it his capital. Under his dynasty friendship was cultivated with both Judahites and Phenicians, and east of the Jordan strenuous war was waged with the rising power of Damascus. His successor, Ahab (875), continued his policy, but Joram, the son of Ahab, was overthrown and slain by the usurper Jehu.

The new dynasty suffered terribly at the hands of Damascus, but after that powerful state had been crushed by the Assyrians (797) Israel revived, and under Jeroboam II. (783–742) attained to the height of its power. Jeroboam's successors, however, had brief and unfortunate reigns until in 733 both Damascus and Samaria were captured by the Assyrians, who annexed the whole of Israel north of Jezreel. Hoshea, the vassal king in Samaria, rebelled in 724 at the instigation of the intriguing Ethiopian dynasty in Egypt, and his capital was taken after a siege lasting till the end of 722. Many of the people of the kingdom were exiled, and their places were taken by heathen colonists deported thither from Babylonia. Of internal matters the most important were the rise and influence of the preaching prophet Elijah (*c.* 870) and his school, and of the first great literary prophets, Amos (*c.* 760) and Hosea (*c.* 740).

The Southern Kingdom.

The kingdom of Judah, after its early successes against Israel, played a subordinate rôle for over a century. Its fiercest struggles—of varying success—were waged with the Edomites; and it continued to grow by the naturalization of outsiders to the south. Under Uzziah (783–738) it reached the height of its prosperity, having much of Philistine and Edomite territory under tribute. But in 734, under Ahaz (735–719), it became tributary to the Assyrians, who were then ravaging northern Palestine. Ahaz's son, Hezekiah (719–690), joined in an important revolt against Assyria in 701. The kingdom was laid waste; many inhabitants were deported; and Jerusalem was saved from capture only through the breaking out of a plague in the Assyrian army near the border of Egypt. Thenceforth almost till the fall of Nineveh (607) Judah continued an Assyrian vassal.

In 608 Palestine was traversed by an Egyptian force under Pharaoh-Necho; and the young king, Josiah (639–608), having marched out to give him battle, was defeated and slain. A brief Egyptian régime was terminated in 604 by the great Nebuchadnezzar of Babylon, who had succeeded to the fallen empire of Assyria. The Egyptians, expelled from Palestine, still kept intriguing, and Judah under Jehoiakim (608–597) was induced to rebel in 598. The next year the newly ascended king Jehoiachin was taken with his city and deported to Babylonia with many of his subjects, including the prophet Ezekiel. In 588 Judah again rebelled under Zedekiah (598–586). In 586 Jerusalem was taken, the king and many more of his people were deported, and the kingdom was finally abolished.

The Remnant in Palestine.

IV. The Babylonian Régime: Over the Judahites left in Palestine a governor of their own race, Gedaliah, was appointed. In a few years he was assassinated by an apostate named Ishmael. As a punishment for the murder a third deportation was made to Babylonia, while a band of fugitives, taking the aged prophet Jeremiah with them, made their way to Egypt and were heard of no more. A considerable number still remained in Palestine.

The exiles, as a whole, fared well in Babylonia. The bulk of the first or principal deportation was placed beside the Canal Chebar, not far from Nippur in central Babylonia. Here and elsewhere most of the captives were employed on public works, and many of all classes of the exiles eventually gained their freedom and rose to influential positions. Hence Babylonia furnished a strong moral and financial support to Judaism for many centuries. Here, also, the faith and religious devotion of Israel were renewed; the literature of the kingdom was studied, reedited, and adapted to the needs of the reviving community; and the hope of restoration to Palestine was preached and cherished. About 545 this aspiration took more definite form. Cyrus, King of Persia, had by that time attained to dominion over the whole uplands of Asia as far as the shores of the Ægean Sea, and it seemed to the seers of Israel (the second Isaiah and others) that the Semitic lowlands would soon fall to him also. As a matter of fact, the Babylonian empire became his possession when the city of Babylon surrendered to his army without resistance in July, 539.

The Restoration.

V. The Persian Dominion: Soon thereafter Cyrus issued a proclamation giving the Judahite and other exiles permission to return to their own lands. The Jews gladly seized the opportunity. A "prince" of the Davidic line, Sheshbazzar, with a large following, set out for Jerusalem in 538. The difficulties of resettlement were enormous, largely due to jealousy and intrigue on the part of the Samaritans and other peoples of Palestine. The foundation of a temple was laid; but it was not till 521, when Darius Hystaspes, the great patron of subject religions, gave further encouragement, that a decisive impulse was given by the exertions of Zerubbabel, a prince of the same royal line, supported by a contingent of new colonists. Through his agency along with that of Joshua the high priest, and the inspiring words of the prophets Haggai and Zechariah, the Temple was completed and dedicated in 516.

The Hebrew settlement was still little more than a struggling colony; and during the next two generations it showed a marked decline in religious earnestness and therefore in social and political weal. Separation from the heathen and semi-heathen peoples of the whole region was indispensable. But intermarriages with them were frequent; and with these alliances the practises of forbidden cults went hand in hand. A great reformation was now

Reforms of Ezra and Nehemiah.

brought about by Ezra, a priest and a scribe in Babylonia, who came to Jerusalem (458?), with authority from King Artaxerxes I., to reform the Jewish community. His efforts would have been of little avail if they had not been backed up by the powerful influence of Nehemiah, a Jewish cupbearer of Artaxerxes, who came with a royal escort and with a governor's commission to set right the affairs of his compatriots in Palestine.

Nehemiah, whose genius was eminently practical, rebuilt the walls of Jerusalem; forced the richer Jews to release the property mortgaged to them by their poorer brethren; forbade the taking of usury, the contracting of mixed marriages, and the profanation of the Sabbath. Ezra's greatest work was the more lasting, being nothing less than a new edition of the Law, which soon became the strongest pillar of Judaism. It was read before a great congregation in 444. A second visit of Nehemiah in 432 resulted in the vigorous carrying out of some of the most sorely needed reforms.

During the century that followed till 330 little is accurately known of the fortunes of the Jewish state. The people were homogeneous; and the result of the labors of Nehemiah and Ezra was seen in the fact that the religious purity of the community was maintained.

VI. The Hellenistic Era: The conquests of Alexander the Great brought Syria under Hellenistic influence, at first chiefly exercised by the Ptolemies of Egypt from Alexandria as a center (323–203), and later by Antiochus III. of Syria and his two successors, reigning in Antioch (203–165).

Rule of the Ptolemies.

What the Egypt of the Pharaohs had failed to do in Palestine, the Egypt of the Ptolemies in large measure accomplished. Not only was a political control established there, but a strong intellectual influence was exercised. Ptolemy Logi, who occupied Jerusalem in 320, took large numbers of Jews to Egypt as colonists and prospective citizens. Other Jews followed, strong in their loyalty to the Judaism established by Ezra: forerunners and types of faithful Jews ever since scattered throughout the world. The Jews prospered in Egypt; and Alexandria reacted upon Jerusalem in matters intellectual. The Egyptian capital became a center of Jewish learning; and the devoted Jews who resorted for worship to their Holy City familiarized the people of the home land with the enlarged outlook and knowledge of the world acquired in Egypt. Moreover, the first Greek translation of the Old Testament was made and used by Hellenistic Jews. On the whole, the Ptolemaic régime was a benefit to Judaism.

Seleucid Dominion.

In 203 Antiochus III. wrested Judea from Egypt. Under his second successor, Antiochus Epiphanes, the fatal epoch of worldliness and compromise with heathenism began with the success of his endeavor to corrupt the priesthood. His next step was to seize the Temple and profane it.

VII. The Maccabees: At this juncture a heroism worthy of the best days of Israel was displayed by the noble priest Mattathias of the Hasmonean family, who in 167 raised the standard of rebellion. Under his son and successor, Judas Maccabeus, Jerusalem was recovered, the Temple purified, and its worship restored (165). The rule of the Maccabees was finally established in Judea, and was maintained for a full century, till Syria became a Roman province.

Bibliography: Josephus, *Ant.*; the histories of Grätz (1853 *et seq.*; Engl. ed., abridged, 1891 *et seq.*), Ewald (1864 *et seq.*), Hitzig (1869), Stade (1887 *et seq.*), Renan (1887 *et seq.*), Kittel (1888, 1892), Wellhausen (1894), Klostermann (1896), Kent (1896 *et seq.*), Piepenbring (1898), Cornill (1898), Winckler (1895, 1900), and Guthe (1899); Milman, *History of the Jews* (1829); F. W. Newman, *Hebrew Monarchy* (1847); Stanley, *History of the Jewish Church*; McCurdy, *History, Prophecy, and the Monuments* (1894 *et seq.*); articles on *Israel* by Wellhausen in *Encyc. Brit.*; by Barnes in Hastings, *Dict. Bible*; and by Guthe in Cheyne and Black, *Encyc. Bibl.*

E. G. H. J. F. McC.

ISRAEL: First "Hochmeister" (chief rabbi) of Germany; lived at the beginning of the fifteenth century. He was called to this office by a special edict of Rupert III., issued May 3, 1407. In this edict the emperor says that, in consequence of complaints made before him of maladministration of communal affairs by certain German rabbis, he has decided to create the office of "Hochmeister" to control all the German rabbinates; he named Israel as the first "Hochmeister" on account of his vast knowledge of Jewish lore, his oratorical talent, and his scrupulous honesty. The seat of the new chief rabbi seems to have been Nuremberg. Israel's authority, however, was contested, and in the same year (Nov. 23) Rupert issued a new edict, by which he imposed a fine of twenty gold marks upon any Jew or Jewess who should disobey the orders of the chief rabbi. Notwithstanding this, the German rabbis continued to maintain their opposition to Israel, whom they accused of having solicited his post from the emperor, and thereby given the government occasion to meddle in Jewish communal affairs; they also accused him of having been exacting in the levying of taxes in order to win the good graces of the emperor. See Israel of Krems; Hochmeister.

Bibliography: Wiener, *Regesten zur Gesch. der Juden in Deutschland*, pp. 65, 171 *et seq.*; Güdemann, *Gesch.* iii. 35.

S. I. Br.

ISRAEL: An Eastern family of rabbis and authors whose members dwelt in Alexandria, Jerusalem, and Rhodes, where they held important positions. It included:

Abraham Israel: Rabbinical author; lived at Alexandria in the eighteenth century (see Israel, Ḥayyim Abraham). His son was **Moses ben Abraham Israel,** who held the office of chief rabbi of Alexandria from 1786 to 1802.

Elijah Israel: Chief rabbi of Alexandria from 1773 to 1784. He wrote: "'Ugat Eliyahu" and "Ḳol Eliyahu," responsa; "Kisse Eliyahu," on the four Ṭurim; "Shene Eliyahu," sermons; "Aderet Eliyahu," commentary on Elijah Mizraḥi. He left two sons, Moses ben Elijah Israel and Jedidiah Israel.

Judah Israel: Son of Moses ben Elijah Israel; chief rabbi of Rhodes; lived at the beginning of the nineteenth century. He was the author of "Ḳol Yehudah" and "Shebeṭ Yehudah."

Moses Israel: Rabbi at Jerusalem, and, from 1714 to 1727, chief rabbi of Rhodes. He was sent to Morocco as a collector by the city of Safed, before he removed to Rhodes; and he was sent to Italy in the same capacity by Jerusalem (1731). He was the author of "Mas'at Mosheh," responsa, Constantinople, 1735.

Bibliography: Azulai, *Shem ha-Gedolim*; Hazan, *Ha-Ma-'alot li-Shelomoh*.

D. M. Fr.

ISRAEL OF BAMBERG: Tosafist; flourished about the middle of the thirteenth century. He was a pupil of Samuel of Bamberg, to whose rabbinate he succeeded. Zunz ("Z. G." p. 40) supposes that Israel of Bamberg was the father of Jedidiah of Nuremberg, who flourished about 1270–80, and whose son Israel was killed at Bamberg in 1298, a time of persecution (Salfeld, "Martyrologium," p. 49). It is likely that Israel of Bamberg was also the father of Anna, killed at the same time (*ib.*). The tosafot of Israel of Bamberg are quoted by Mordecai (Shab. No. 296; 'Ab. Zarah Nos. 817, 833, 855). Benjacob ("Oẓar ha-Sefarim," p. 624) concluded that these tosafot are only to Alfasi and not to the text of the Talmud. Eckstein ("Gesch. der Juden in Ehemaligen Fürstenthum Bamberg," pp. 144–145) identifies Israel of Bamberg with Israel b. Uri Shraga, whose tosafot are also mentioned by Mordecai (Shab. No. 656); but Kohen (in "Monatsschrift," xxvii. 82) thinks they were two different persons.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 624; idem, *Debarim 'Atiḳim*, ii. 10; Zunz, *Z. G.* p. 40.

S. S. M. Sel.

ISRAEL BRUNA BEN ḤAYYIM: German rabbi of the fifteenth century. He was at first rabbi of Brünn, and after the expulsion of the Jews from that city (1454) he settled at Ratisbon, where he opened a yeshibah against the wishes of Rabbi Anshel, who considered this an encroachment upon his rights. Israel Bruna was upheld by the leading rabbis of his time, *e.g.*, Jacob Weil and Israel Isserlein of Wiener-Neustadt, who spoke very highly of him. In 1474 he was thrown into prison on some charge—possibly one of ritual murder—brought against him by his enemies, and was held, most likely for blackmail. After having spent thirteen days in prison Israel was liberated. There is some confusion in regard to details, and some think that he was twice in prison. Israel Bruna wrote a volume of responsa (Salonica, 1798; Stettin, 1860).

Bibliography: Grätz, *Gesch.* 3d ed., viii. 263 *et seq.*; Güdemann, *Gesch.* iii. 20 *et passim.*

D.

ISRAEL, EDWARD: American arctic explorer; born July 1, 1859, at Kalamazoo, Mich.; died May 27, 1884; educated at the University of Ann Arbor, Mich. He joined the Signal Corps of the United States Army and became a sergeant. In 1881 Israel volunteered for the Lady Franklin Bay Expedition, under the command of Gen. A. W. Greely, accompanying the expedition as astronomer (1881–84); in this expedition he made many valuable scientific observations. At times he commanded special sleigh parties. Although not physically robust, he often volunteered for geographical work; in 1882 he rendered especially important service in determining the practicability of an overland route to Hazen Land in Greenland through "The Bellows" valley. The amiability of his disposition endeared him to his comrades, and, being the youngest in the party, he was familiarly denominated "Benjamin." When ill and starving, he refused to accept more than an equal ration. Israel died before the return of the expedition. In reading the burial service, General Greely, remembering that Israel was of the Jewish faith, omitted such portions as were inappropriate.

Bibliography: Greely, *Lady Franklin Bay Expedition*, 1885.

A. I. G. D.

ISRAEL, ḤAYYIM ABRAHAM: Italian rabbi of the eighteenth century; lived at Candia and Ancona. He wrote: (1) "Bet Abraham" (Leghorn, 1786), a casuistical commentary on the Ṭur Ḥoshen Mishpaṭ and on the "Bet Yosef" thereto (at the end of the volume is a treatise entitled "Ma'amar ha-Melek," on the laws of government); (2) "Amarot Ṭehorot" (*ib.* 1787), a similar commentary on the Ṭur Eben ha-'Ezer. Israel is quoted by Mattithiah Terni in his "Sefat Emet" (p. 73b, ed. Leghorn).

Bibliography: Mortara, *Indice*, p. 30; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 392.

S. M. Sel.

ISRAEL ISSER BEN ZE'EB WOLF: Russian rabbi; lived at Vinnitsa, Podolia, in the nineteenth century. He wrote: "Sha'ar Mishpaṭ," novellæ on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, in two volumes, Königsberg, 1860; "Sha'ar De'ah," novellæ on the laws of interest in Shulḥan 'Aruk, Yoreh De'ah, published as an appendix to the preceding work.

Bibliography: Fuenn, *Keneset Yisrael*, p. 690; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 74, ii. 74.

S. S. I. Br.

ISRAEL ISSERLEIN. See Isserlein Israel ben Pethahiah Ashkenazi.

ISRAEL, JACOB: Russian rabbi and author; flourished 1623–78. He is said to have been born in Temesvar, and to have been rabbi in Belzyce and Lublin; Fürst says in Slutsk also. He was a contemporary of Samuel (Aaron) Keidanover, and perished during the Chmielnicki persecutions (1648). The Bodleian manuscript No. 889 (Neubauer, "Cat. Bodl. Hebr. MSS." p. 212) contains some of his homilies on the Pentateuch, entitled "Tif'eret Yisrael." His more important work was the "Yalḳut Ḥadash," first printed at Lublin in 1648, then at Prague, 1657, Amsterdam, 1659, and with appendix "Tosafot Shikḥat Leḳeṭ" at Wilmersdorf, 1673. In later editions it is sometimes called "Yalḳut Yisraeli," after its author. The book was printed as an anonymous work. It contains a collection of midrashim arranged in alphabetical order, drawn not only from early midrashic works, but also from such cabalistic works as the Zohar, "Tiḳḳune Zohar," "Yonat Elem," "Galya Razaya," etc.

Bibliography: Heilprin, *Seder ha-Dorot*, iii. 54; Azulai, *Shem ha-Gedolim*, ii., *s.v.* ילקוט חדש; Steinschneider, *Cat. Bodl.* col. 1163; idem, *Hebr. Bibl.* ii. 43; Roest, *Cat. Rosenthal. Bibl.* Hebrew part, p. 134; Fürst, *Bibl. Jud.* ii. 154; Neubauer, in *Ha-Maggid*, 1870, No. 49, p. 397.

S. G.

ISRAEL, JAMES: German physician; born at Berlin Feb., 1848; M.D. Berlin, 1870. Settling in the German capital, he became in 1875 assistant surgeon at the Israelitish Hospital, and in 1880 chief surgeon. In 1894 he received the honorary title of professor.

Israel is a prolific writer, his essays and works numbering more than 100. Among these may be mentioned: "Klinische Beiträge zur Aktinomykose des Menschen," 1885; "Erfahrungen über Nervenchirurgie," Berlin, 1894; and "Statistische Uebersicht über 191 Nierenoperationen," in "Verhandlungen des Internationalen Kongresses zu Moskau," 1897.

Bibliography: Pagel, *Biog. Lex.*

s. F. T. H.

ISRAEL, JEDIDIAH: Rabbi at Alexandria, Egypt, from 1802 to 1827; died 1827; son of Elijah Israel, who had held the rabbinate from 1773 to 1784. He was a disciple of Jonathan Galante, and presided over an academy at Alexandria which bore the name "Midrash Rab Yedidyah." He wrote several responsa, some of which have been published in the works of Rabbi Abbahu; also annotations to "Kisse Eliyahu" on the Shulḥan 'Aruk. His treatise "Mazkeret ha-Giṭṭin," on divorce, is still in manuscript.

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 4b-5b, 113a, b.

s. S. Man.

ISRAEL BEN JEHIEL ASHKENAZI: Italian rabbi; lived at the end of the fifteenth and in the early part of the sixteenth century. He was corrector of the edition of the Talmud published in Pesaro 1511-13; and in 1518 he approved the first edition of Elijah Levita's "Ha-Baḥur" in Rome. Israel belonged to the board of Roman rabbis, and, it seems, excelled his two colleagues in Talmudical knowledge. Israel was highly respected in Rome, and in 1519 gave a decision on a legal question concerning Donina, the daughter of Samuel Ẓarfati. This decision still exists in manuscript ("Il Mose," v. 191, No. 40; 193, Nos. 102, 119). At an advanced age he emigrated to Palestine.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 78, 84, 93, 115.

s. M. Sc.

ISRAEL JOSHUA OF KUTNO: Russian-Polish rabbi; died at Kutno, in the government of Warsaw, July 11, 1893, at an advanced age. He studied in the yeshibah which was founded in the village of Kukhari by R. Solomon Posner about 1835. Israel Joshua and R. Ḥayyim Wasserzug (Filipower) were the most famous graduates from that institution, which was an adjunct to the agricultural colonies Posner had established on his estates. Israel Joshua occupied various small rabbinates up to 1860, when he became rabbi of Kutno, which he consistently refused to leave for larger rabbinates to which he was invited from time to time. By many he was considered the greatest Talmudical authority of Russian Poland. He was the author of "Yeshu'ot Yisrael," on Shulḥan 'Aruk, Ḥoshen Mishpaṭ (Warsaw, 1870), published by his son R. Moses of Viskitke, his successor in the rabbinate.

Bibliography: *Ha-Asif*, vi. 172-173; *Aḥiasaf*, 5655, pp. 447-448.

s. s. P. Wi.

ISRAEL KOHEN BEN JOSEPH: Polish scholar; lived in the second half of the sixteenth century. He edited the anonymous philosophical work "She'elot 'Inyan ha-Neshamah," containing a dialogue between pupil and master on eighteen questions concerning the soul (Lublin, 1566). The work has been translated into Judæo-German by Isaac ben Ḥayyim.

Bibliography: Zunz, *Z. G.* p. 288; Steinschneider, *Cat. Bodl.* col. 642.

s. s. I. Br.

ISRAEL OF KREMS (according to Azulai, "Shem ha-Gedolim," ii., *s.v.* הגהות אשרי, and Michael, "Or ha-Ḥayyim," No. 1092, **Israel of Kremsier**): Austrian rabbi; flourished in the fourteenth and fifteenth centuries. He was the great-grandfather of Israel ben Pethahiah Isserlein, who quotes him in his commentary on Rashi to the Pentateuch, section "Wayeḥi." Israel was the author of "Haggahot Asheri," notes on R. Asher's Talmudic compendium, printed with the text. Grätz identifies Israel of Krems with the Israel whom Emperor Rupert appointed, by a decree of May 3, 1407, chief rabbi of all the German communities ("Hochmeister über alle Rabbinen"), giving him a certificate declaring him to be a great Talmudic scholar and a good man. But as Israel's functions included the civil control of the Jews, and especially the collection of the taxes, the German rabbis opposed his appointment. Some of them even threatened him with excommunication in case he did not resign. The emperor, upon hearing of this, confirmed Israel's appointment as chief rabbi by a second decree (Nov. 23, 1407), imposing a fine of twenty gold marks on any one refusing to submit to him. But the edicts had little effect, and the office of the chief rabbi became obsolete soon after its creation. No further mention of Israel occurs until 1415, when he is mentioned in a document of Emperor Sigismund, appointing him to superintend the collection of the Jewish taxes, in which office he was the subordinate of the hereditary chamberlain Conrad of Weinsberg.

Bibliography: Grätz, *Gesch.* 3d ed., viii. 102-104; Stobbe, *Die Juden in Deutschland*, pp. 148, 259, Brunswick, 1866; Fuenn, *Keneset Yisrael*, pp. 702-703; Frankel-Grün, *Gesch. der Juden in Kremsier*, i. 14, 15, Breslau, 1896.

s. s. M. Sel.

ISRAEL BEN MEÏR: Printer and author; lived at Prague in the seventeenth and eighteenth centuries. He was the author of a work entitled "Hanhagot Yisrael," a treatise on the education of children, the first edition of which is anonymous (Frankfort-on-the-Oder, 1712). In the same year Israel established, or helped to establish, a printing business at Wilmersdorf; but his name, followed by the letters יר"ל, appears only on two works of 1712: the "Bet Abot" of Moses Heilburg and the Talmudic treatise Beẓah.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1168, 2914; Zunz, *Z. G.* pp. 267-268; Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 82.

s. M. Sel.

ISRAEL B. MOSES: Polish cabalist; lived at the end of the sixteenth century. He is known only through his book "Tamim Yaḥdaw," in which all verses of the Psalms and the Proverbs found in the Zohar are collected, with the explanations there given. The collection is preceded by a cabalistic treatise on the soul and a "baḳḳashah" by the compiler.

Bibliography: Benjacob, *Oẓar ha-Sefarim*; Zunz, *Literaturgesch.* p. 420.

k. P. B.

ISRAEL BEN MOSES HA-LEVI OF ZAMOSC: Galician scholar; born at Boberka at the beginning of the eighteenth century; died at Brody April, 1772. His father instructed him in Talmud and Hebrew literature; but Israel was more interested in philosophy and mathematics, which he eagerly studied from Hebrew sources. This love for science caused him to leave his native country for Germany in the hope of being able there to devote himself to his favorite studies. After having sojourned in many places, barely earning a livelihood by teaching, he settled in Berlin, becoming teacher of Talmud in the Talmud Torah of Veitel-Heine Ephraim. Among his disciples was Moses Mendelssohn, whom he instructed in mathematics and to whom he imparted his love for philosophy. Israel's sojourn in Berlin, however, was not a long one. Persecutions by the Orthodox rabbis forced him to seek another home, and he returned to Galicia, where he lived in great poverty. The last years of his life were spent at Brody.

Israel was the author of the following works: (1) "Neẓaḥ Yisrael," on the astronomical and geometrical passages in both Talmuds (Frankfort-on-the-Oder, 1741); (2) "Eben Yisrael," responsa; (3) "Arubbot ha-Shamayim," on ancient and modern astronomy (mentioned in his commentary on "Ḥobot ha-Lebabot"); (4) "Ṭob ha-Lebanon," commentary on "Ḥobot ha-Lebabot" (Vienna, 1809); (5) "Nezed ha-Dema'," moral tale in rimed prose (anon., Dyhernfurth, 1773); (6) "Perush," commentary on the "Ruaḥ Ḥen" of Jacob Anatoli (*ib.* 1744); (7) Commentary on the "Cuzari" (Vienna, 1797).

Bibliography: Zunz, in Liebermann's *Volkskalender*, 1853, p. 69; Steinschneider, *Cat. Bodl.* col. 1169; Carmoly, in *Revue Orientale*, ii. 333.

D. I. Br.

ISRAEL, OSKAR: German physician; born at Stralsund Sept. 6, 1854; educated at the universities of Leipsic, Kiel, and Berlin (M.D. 1877). In 1878 he entered the pathological institute of his alma mater as assistant; in 1885 became first assistant; was admitted to the medical faculty in the same year as privat-docent; and in 1893 was appointed assistant professor.

Israel has written many essays in the medical journals, especially on pathology. He is the author of: "Practicum der Pathologischen Histologie," Berlin, 1888 (2d ed., 1898; translated into French by Letulle and Critzman); "Internationale Beitrag zur Wissenschaftlichen Medizin," *ib.* 1891; "Elemente der Pathologischen Diagnose," *ib.* 1898.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

ISRAEL B. PETHAHIAH. See Isserlein, Israel ben Pethahiah Ashkenazi.

ISRAEL SALANTE. See Lipkin, Israel.

ISRAEL BEN SAMUEL ASHKENAZI OF SHKLOV: Talmudic casuist; born at Shklov about 1770; died at Tiberias May 13, 1839. One of a group of Talmudical scholars of Shklov who were attracted to Wilna by Elijah Gaon (see Elijah ben Solomon) (1720–97), Ashkenazi was one of "the last arrivals," and attended upon the gaon as a disciple for less than a year. He gained Elijah's confidence, and was chosen to arrange for publication the gaon's commentary to the first two parts of the Shulḥan 'Aruk. That on the Oraḥ Ḥayyim was published in Shklov in 1803. Ashkenazi also published his master's notes to the tractate Sheḳalim of the Jerusalem Talmud, with a commentary of his own, under the title "Tiḳlin Ḥadtin" (Minsk, 1812). Later he emigrated to Palestine and became the head of the German and Polish congregations of Safed and then of Jerusalem. He was there surnamed "Ashkenazi" (the German), a name applied to all Jews of German extraction, in contradistinction to the Sephardim, who came originally from Spain or Portugal.

After a residence of several years in the Holy Land, Ashkenazi went to Europe as a "sheliaḥ" (emissary of the rabbis), to collect alms for the poor Palestinian Jews; and in that capacity he traveled through Lithuania and other parts of Russia. On his return to Palestine he wrote his chief work, "Pe'at ha-Shulḥan," which is intended as a sort of supplement to the Shulḥan 'Aruk, supplying all the agricultural laws obligatory only in the Holy Land, omitted by Caro in his code. Israel also incorporated in this book the notes of Elijah Wilna to the tractate Zera'im, the first order of the Mishnah, and gave in addition a voluminous commentary of his own which he called "Bet Yisrael." The work was published in Safed in 1836 by the printing-house of Israel ben Abraham Back.

Ashkenazi is also the author of "Naḥalah u-Menuḥah," a collection of responsa mentioned in the work above. An account of his rabbinate of Jerusalem is given in Mendel ben Aaron's "Ḳore ha-'Ittim" (Wilna, 1840).

Bibliography: Heschel Lewin, *'Aliyyat Eliyahu*, p. 74, Wilna, 1854, and Stettin, 1862; Fuenn, *Keneset Yisrael*, s.v. *Israel ben Samuel*; Fürst, *Bibl. Jud.* i. 63; Eliezer of Botushan, *Ḳin'at Soferim*, 1892, s.v. *Elijah Wilna.*

S. S. P. Wi.

ISRAEL SAMUEL BEN SOLOMON: Polish Talmudic and halakic author of קלפארא. About 1620 he lived in Cracow. His father, a physician, was of Spanish origin. Israel wrote, about 1624: (1) A compendium of the "dinim" contained in the four parts of the Shulḥan 'Aruk, arranged in alphabetical order, under the title "Yismaḥ Yisrael" (Cracow, 1626; Hamburg, 1686). It contains likewise a mystical "teḥinnah." The work was also published in parts, with Jekuthiel Kaufmann ben Abigdor's commentaries, collectively entitled "Ḥuḳḳat ha-Torah," on Oraḥ Ḥayyim and Yoreh De'ah, Berlin, 1699–1700; on Eben ha-'Ezer, Dyhernfurth, 1693 (according to Benjacob); on Ḥoshen Mishpaṭ, *ib.* 1691 (according to Benjacob); and the four parts with the above-mentioned commentaries were printed as an entire work in Sudilkov, 1834. (2) "Tiḳḳun Shemirat Shabbat" (Frankfort-on-the-Oder, 1698; Offenbach, 1719), laws on Sabbath observance. (3) A large halakic work based upon the Talmud, the Tosafot, and the Poseḳim, in four parts, following the Shulḥan 'Aruk, under the respective titles "Ẓeror ha-Ḥayyim," "Orḥot Mishpaṭ," "'Eẓ ha-Da'at," "Magen 'Ezreka." (4) "Megalleh 'Amuḳot," a mystical commentary on the Pentateuch. (5) "Kerem Shelomoh," a commentary on Pirḳe Abot. (6) A treatise on difficult haggadic passages and midrashim. (7) Some other works which are cited in the introduction to his "Yismaḥ Yisrael," but have not been printed.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 232; De Rossi, *Dizionario*, p. 177a; Fuenn, *Keneset Yisrael*, i. 702; Fürst, *Bibl. Jud.* ii. 149; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 180; Steinschneider, *Cat. Bodl.* cols. 1171 *et seq.*; Zunz, *Literaturgesch.* p. 430.

S. M. Sc.

ISRAEL BEN SHABBETHAI OF KOZIENICE (also known as the **Maggid of Kozienice**): Ḥasidic rabbi, cabalist, and thaumaturge; born at Kozienice, government of Radom, Russian Poland, about 1745; died in 1815. Israel was successively a pupil of BAER OF MESERITZ, Samuel Shmelka Hurwitz, and Elimelech of Lezaysk. He was a great Talmudic scholar, and had many discussions on rabbinical matters with Phinehas ha-Levi Hurwitz, who inserted in his "Gib'at Pineḥas" some of Israel's responsa. The "Keter Kehunnah" of Isaac Abraham b. Dob Berush also contains one of his responsa (No. 76). After the death of Baer of Meseritz (1772), Israel became the leader of the Ḥasidim, and won numbers over to Ḥasidism. His renown as a wonder-worker was so great that even Christians believed in his supernatural powers and resorted to him for aid; while Jews were attracted to him from far and near. He left a large number of works, mostly cabalistic; the following have been published: notes to the "Sefer Raziel," printed with the text, Warsaw, 1812; "'Abodat Yisrael" (Jozefow, 1842), containing sermons, novellæ on Ḥullin, and notes on the Pentateuch, the Hafṭarot, the Pesaḥ Haggadah, and Pirḳe Abot; "Tehillot Yisrael," commentary on Psalms (1861?); "Or Yisrael," commentary on the "Tiḳḳune Zohar," Czernowitz, 1862; "Nezer Yisrael," commentary on the Zohar, *ib.* 1869; "Ner Yisrael," commentary on the "'Eser Sefirot," on Hai Gaon's "Liḳḳuṭim," and on Joseph Gikatilla's "Sha'ar ha-Shamayim"; "Bet Yisrael" and "Geburat Yisrael."

BIBLIOGRAPHY: Grätz, *Gesch.*, 2d ed., xi. 113, 561; Walden, *Shem ha-Gedolim he-Ḥadash*, pp. 75, 76; Fuenn, *Keneset Yisrael*, p. 701.

K. M. SEL.

ISRAEL BEN URI SHRAGA: German tosafist of the thirteenth century; died before 1298. Little is known of his life or of his family. He was a pupil of the tosafist Samuel of Bamberg, and, about 1250, was called to succeed his teacher as rabbi of Bamberg. His family perished during the persecution at the end of the century, after his death. His tosafot are often quoted as "Tosafot ha-Rab R. Israel."

BIBLIOGRAPHY: Zunz, *Z. G.* p. 40; Salfeld, *Martyrologium*, p. 201; Eckstein, *Gesch. der Juden im Ehemaligen Fürstbistum Bamberg*, p. 144.

S. S. A. PE.

ISRAEL OF VALABRÈGUE: French Talmudist of the first half of the fourteenth century. He lived apparently at Tarascon, and was among the small number of Jews that remained in France after the expulsion in 1306. Israel was a pupil of Immanuel of Tarascon, and is said to have written several works. Gross assumes that Rotelus of Olobrega, who lived at Tarascon in 1299, and is mentioned in a Latin document (Camille Arnaud, "Essai sur la Condition des Juifs en Provence," p. 22, Forcalquier, 1879), is identical with Israel, the name being a diminutive.

BIBLIOGRAPHY: *Sha'are Ẓiyyon*, in Berliner's *Magazin*, iv. 75; Gross, *Gallia Judaica*, p. 25.

S. S. A. PE.

ISRAELI, ISAAC BEN JOSEPH (the Younger): Spanish astronomer; flourished at Toledo in the first half of the fourteenth century. He was a pupil of Asher ben Jehiel, at whose request (in 1310) he wrote the astronomical work "Yesod 'Olam," the best contribution on that subject to Hebrew literature. It treats of geometry and trigonometry as introductory to the subject-matter; of the structure and position of the globe; of the number and movements of the celestial spheres; of the time-differences in days and nights in the various parts of the earth; of the movements of sun and moon; of the solstices, the neomeniæ, the eclipses, and the leap-years; it contains as well astronomical tables and a perpetual calendar. It also deals (iv., § 17) with the chronological systems of other nations, especially Christian; and gives (iv., § 18) in chronological order the noted personages of the Biblical, Talmudic, and geonic periods, following the "Sefer ha-Ḳabbalah" of Abraham ibn Daud. This last was included by Zacuto in his "Sefer ha-Yuḥasin."

The "Yesod 'Olam" was first published at Berlin, in 1777, by Jacob Shklower. A more complete edition, with a preface by David Cassel, was published by B. Goldberg and L. Rosenkranz (*ib.* 1848). Israeli's work was much studied in the Middle Ages. Isaac al-Ḥadib, Judah Bassan, and Elijah Mizraḥi annotated it, and an anonymous author wrote a commentary to it (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 2044, 746, 5). An abridgment was made in Arabic by the author's son Joseph Israeli ben Isaac, of which the Hebrew translation, "Ḳiẓẓur Yesod 'Olam," is still extant (*ib.* No. 1319, 6).

Israeli was also the author of two other astronomical works, "Sha'ar ha-Shamayim" and "Sha'ar ha-Milu'im," both extant in manuscript (*ib.* No. 2046).

BIBLIOGRAPHY: De Rossi, *Dizionario*, p. 130; Cassel, preface to *Yesod 'Olam*; Carmoly, *Itinéraires*, p. 224; Steinschneider, *Cat. Bodl.* col. 1124; idem, *Hebr. Uebers.* p. 596; idem, *Die Arabische Litteratur der Juden*, § 121; Grätz, *Gesch.* vii. 249.

G. I. BR.

ISRAELI, ISAAC BEN SOLOMON (ABU YA'ḲUB ISḤAḲ IBN SULAIMAN AL-ISRA'ILI; generally known as **Isaac Israeli** and sometimes as **Isaac Israeli the Elder)**: African physician and philosopher; born in Egypt before 832; died at Kairwan, Tunis, in 932. These dates are given by most of the Arabic authorities; but Abraham b. Ḥasdai, quoting the biographer Sanaḥ ibn Sa'id al-Ḳurṭubi ("Orient, Lit." iv., col. 230), says that Isaac Israeli died in 942. Grätz ("Gesch." v. 236), while stating that Isaac Israeli lived more than one hundred years, gives the dates 845–940; and Steinschneider ("Hebr. Uebers." pp. 388, 755) places his death in 950. Israeli studied natural history, medicine, mathematics, astronomy, etc.; so that he was reputed to be one who knew all the seven sciences. He was a contemporary of Saadia Gaon, whose works probably inspired Israeli with a love for the study of the Bible.

Israeli first gained a reputation as a skilful oculist; but after he went to Kairwan he studied general medicine under Isḥaḳ ibn 'Amran al-Baghdadi, with whom he is sometimes confounded ("Sefer ha-Yashar," p. 10a). At Kairwan his fame became widely extended, the works which he wrote in Arabic being considered by the Mohammedan physician as "more valuable than gems." His lectures attracted a large number of pupils, of whom the two most prominent were Abu Ya'far ibn al-Yazzar, a Mohammedan, and Dunash ibn Tamim.

About 904 Israeli was nominated court physician to the last Aghlabite prince, Ziyadat Allah. Five years later, when the Fatimite calif 'Ubaid Allah al-Mahdi became master of northern Africa, of which Kairwan was the capital, Israeli entered his service.

As Court Physician.

The calif enjoyed the company of his Jewish physician on account of the latter's wit and of the repartees in which he succeeded in confounding the Greek Al-Ḥubaish when pitted against him. At the request of Al-Mahdi, Israeli composed in Arabic several medical works, which were translated in 1087 into Latin by the monk Constantine of Carthage, who claimed their authorship for himself. It was only after more than four centuries (Lyons, 1515) that the editor of those works discovered the plagiarism and published them under the title "Opera Omnia Isaci," though in that collection works of other physicians were erroneously attributed to Israeli. His works were also translated into Hebrew, and a part of his medical works into Spanish.

On medicine Israeli wrote the following:

"Kitab al-Ḥummayat," in Hebrew, "Sefer ha-Ḳadaḥot," a complete treatise, in five books, on the kinds of fever, according to the ancient physicians, especially Hippocrates.

"Kitab al-Adwiyah al-Mufradah wa'l-Aghdhiyah," a work in four sections on remedies and aliments. The first section, consisting of twenty chapters, was translated into Latin by Constantine under the title "Diætæ Universales," and into Hebrew by an anonymous translator under the title "Ṭib'e ha-Mezonot." The other three parts of the work are entitled in the Latin translation "Diætæ Particulares"; and it seems that a Hebrew translation, entitled "Sefer ha-Mis'adim" or "Sefer ha-Ma'akalim," was made from the Latin.

"Kitab al-Baul," or in Hebrew, "Sefer ha-Shetan," a treatise on urine, of which the author himself made an abridgment.

Medical Works.

"Kitab al-Istiḳṣat," in Hebrew, "Sefer ha-Yesodot," a medical and philosophical work on the elements, which the author treats according to the ideas of Aristotle, Hippocrates, and Galen. The Hebrew translation was made by Abraham b. Ḥasdai at the request of the grammarian David Kimḥi.

"Manhig ha-Rofe'im," or "Musar ha-Rofe'im," a treatise, in fifty paragraphs, for physicians, translated into Hebrew (the Arabic original is not extant), and into German by David Kaufmann under the title "Propädeutik für Aerzte" (Berliner's "Magazin," xi. 97-112).

"Kitab fi al-Tiryaḳ," a work on antidotes. Some writers attribute to Isaac Israeli two other works which figure among Constantine's translations, namely, the "Liber Pantegni" and the "Viaticum," of which there are three Hebrew translations. But the former belongs to Mohammed al-Razi and the latter to 'Ali ibn 'Abbas or, according to other authorities, to Israeli's pupil Abu Jaf'ar ibn al-Jazzar.

Israeli was reputed to be a philosopher of note, and his philosophical works were praised by both Moslem and Jewish authors. They include:

Philosophical Works.

"Kitab al-Ḥudud wal-Rusum," translated into Hebrew by Nissim b. Solomon (14th cent.) under the title "Sefer ha-Gebulim weha-Reshumim," a philosophical work of which a Latin translation is quoted in the beginning of the "Opera Omnia." This work and the "Kitab al-Istiḳṣat" were severely criticized by Maimonides in a letter to Samuel ibn Tibbon ("Iggerot ha-Rambam," p. 28, Leipsic, 1859), in which he declared that they had no value, inasmuch as Isaac ben Solomon Israeli was nothing more than a physician.

"Kitab Bustan al-Ḥikmah," on metaphysics.

"Kitab al-Ḥikmah," a treatise on philosophy.

"Kitab al-Madkhal fi al-Manṭiḳ," on logic. The last three works are mentioned by Ibn Abi Uṣaibi'a, but no Hebrew translations of them are known.

"Sefer ha-Ruaḥ weha-Nefesh," a philosophical treatise, in a Hebrew translation, on the difference between the spirit and the soul, published by Steinschneider in "Ha-Karmel" (1871, pp. 400-405). The editor is of opinion that this little work is a fragment of a larger one.

A philosophical commentary on Genesis, in two books, one of which deals with Gen. i. 20.

Carmoly ("Ẓiyyon," i. 46) concludes that the Isaac who was so violently attacked by Abraham ibn Ezra in the introduction to his commentary on the Pentateuch, and whom he calls in other places "Isaac the Prattler" and "Ha-Yiẓḥaḳi," was no other than Isaac Israeli. But if Israeli was attacked by Ibn Ezra he was praised by other Biblical commentators, such as Jacob b. Ruben, a contemporary of Maimonides, and by Ḥasdai.

Another work which has been ascribed to Israeli, and which more than any other has given rise to controversy among later scholars, is a commentary on the "Sefer Yeẓirah." Steinschneider (in his "Al-Farabi," p. 248) and Carmoly (in Jost's "Annalen," ii. 321) attribute the authorship to Israeli, because Abraham ibn Ḥasdai (see above), and Jedaiah Bedersi in his apologetical letter to Solomon ben Adret ("Orient, Lit." xi., cols. 166-169) speak of a commentary by Israeli on the "Sefer Yeẓirah," though by some scholars the words "Sefer Yeẓirah" are believed to denote simply the "Book of Genesis." But David Kaufmann ("R. E. J." viii. 126), Sachs ("Orient, Lit." *l.c.*), and especially Grätz ("Gesch." v. 237, note 2) are inclined to attribute its authorship to Israeli's pupil Dunash ibn Tamim.

BIBLIOGRAPHY: Ibn Abi Uṣaibi'a, *'Uyun al-Anba'*, ii. 36, 37, Bulak, 1882; 'Abd al-Laṭif, *Relation de l'Egypte* (translated by De Sacy), pp. 43, 44, Paris, 1810; Hammer-Purgstall, *Literaturgesch. der Araber*, iv. 376 (attributing to Israeli the authorship of a treatise on the pulse); Wüstenfeld, *Gesch. der Arabischen Aerzte*, p. 51; Sprenger, *Gesch. der Arzneikunde*, ii. 270; Leclerc, *Histoire de la Médecine Arabe*, i. 412; Carmoly, in *Revue Orientale*, i. 350-352; Grätz, *Gesch.*

3d ed., v. 257; Ḥaji Khalfa, ii. 51, v. 41, *et passim*; Steinschneider, *Cat. Bodl.* cols. 1113-1124; idem, *Hebr. Bibl.* viii. 98, xii. 58; Dukes, in *Orient, Lit.* x. 657; Gross, in *Monatsschrift*, xxviii. 326; Jost's *Annalen*, i. 408.

G. M. Sel.

ISRAELI, ISRAEL (or **IBN ISRAEL**): Spanish scholar; died at Toledo 1326; probably identical with Israel ben Joseph of Toledo, brother of the astronomer Isaac Israeli. He was a pupil of Asheri, for whom he translated from the Arabic the ordinances ("taḳḳanot") of Toledo and probably also parts of Maimonides' commentary on the Mishnah. A specimen of the translation of the latter is found in Asheri's commentary on Kilayim (iii. 5). According to Geiger ("Moses ben Maimon," p. 63) all the quotations from Maimonides in Asheri that vary from the current text are extracts from Israeli's translations.

Israeli wrote an Arabic work on the ritual, translated into Hebrew, under the title "Miẓwot Zemaniyyot," by Shem-Ṭob ben Isaac Ardotial, and extant in the Bodleian (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 904, 1081) and other libraries; also a commentary in Arabic on Pirḳe Abot (*ib.* No. 2354; another copy in the Biblioteca Ambrosiana, Milan). This commentary was used by Isaac ben Solomon in his commentary on the first six "peraḳim." Israeli gives many illustrations from the ancient Jewish literature; and allusions are made by him to medieval works on Abot and on other subjects. His interpretations are mostly of a philosophical character, and discussions of ethical points are fully entered into. On v. 19 he makes a long excursion on the principles of almsgiving. He cites Saadia, Hai Gaon, Samuel ha-Maggid, Isaac ibn Ghayat, and others.

Zunz supposes Israeli to have been the author of the six liturgical poems for the Day of Atonement and the New-Year bearing the signature "Israel." Israeli's epitaph figures in Luzzatto's "Abne Zikkaron," No. 48.

Bibliography: Zunz, *Z. G.* p. 426; idem, *Literaturgesch.* p. 502; idem, *Ritus*, p. 30; Carmoly, in *Israelitische Annalen*, i. 181; Sachs. *Religiöse Poesie*, p. 177; Steinschneider, in Brüll's *Jahrb.* ix. 75; idem, *Hebr. Uebers.* p. 912; Fuenn, *Keneset Yisrael*, p. 695; Taylor, *Sayings of the Jewish Fathers*, Appendix, No. 90, p. 46.

S. S. I. Br.

ISRAELIK. See Periodicals.

ISRAELIT, DER: Biweekly periodical published in Galicia since 1868. It is the organ of the Shomer Yisrael Association of Lemberg, of which its editorial staff are members; and it represents the liberal and progressive element of the Galician Jews. It has an excellent belletristic department.

G. A. M. F.

ISRAELIT, DER: Formerly a weekly, now a semiweekly journal published at Mayence, Germany. It was founded in 1860 by M. Lehmann and edited by him up to his decease. Since that time Oskar Lehmann has been the editor. Valuable literary supplements accompany each number. In the feuilleton some excellent stories have appeared. The magazine represents Orthodox Judaism, to conserve the interests of which it was founded.

G. A. M. F.

ISRAELIT DES NEUNZEHNTEN JAHRHUNDERTS, DER: Periodical published in Germany in the first half of the nineteeth century. It first appeared, from Oct., 1839, up to Oct., 1841, as a monthly in Meiningen. It was then enlarged and issued weekly in Herzfeld from 1842 to June, 1848; and at Frankfort in 1845 as the organ of the Frankfort Reformverein. A literary supplement was issued in 1846. Mendel Hess, a rabbi active in the Reform movement, was the editor, and S. Holdheim joined him during the last months of the paper's existence, January to June, 1848. This periodical was noted for its advanced theological standpoint and for its polemical attacks on Orthodoxy.

G. A. M. F.

ISRAELITE-CHRISTIANS (**Izrailskiye Christiyanye**): To encourage the conversion of Jews to Christianity, the Committee of Guardians for Israelite-Christians was established in Russia under Alexander I. It came into existence by an imperial decree of March 25, 1817, which describes the condition of converted Jews as full of hardship in consequence of the animosity of their former coreligionists. The government ordered all administrative officers to help and protect all such converts, and to form the Association of Israelite-Christians, to which should be given land in one of the northern or southern governments. The members of the association were to be empowered to found settlements on the land granted, to admit strangers into such settlements at discretion, to engage in agriculture, trades, commerce, and manufactures, and were to be exempted from the obligation to join a gild. Moreover, converts, including foreigners, were to be freed from all compulsory government service. The association was also to be permitted to regulate its own local affairs and to elect delegates for that purpose. In 1818 the Committee of Guardians commissioned a certain Misko to select suitable lands for the settlement of the Israelite-Christians. Misko spent much time inspecting various lands in New Russia, and decided on a tract near the cities of Taganrog and Mariampol. A correspondence which lasted six years ensued, but with no result.

When M. S. Vorontzov became governor-general of New Russia (1822), the matter was referred to him by Count A. N. Golitzyn. Vorontzov regarded the project favorably, and on making inquiries (1823) found that the settlement had not yet been established, and that necessary information was still being collected. The formalities involved delayed the settlement year after year, until, in 1833, the committee itself ceased to exist. An inquiry, begun in the office of the governor-general of New Russia Sept. 9, 1823, at the instance of thirty-eight families of Israelite-Christians, who petitioned that they be settled on the lands granted to the association, showed the committee to be moribund. Excepting two families, one resident in Odessa, the other in Tiraspol, these petitioners bore the names of "Dobrovolski" and "Kryzhanovski." Investigation showed that their conversion to Christianity was not proved, and their petition was therefore not granted.

Bibliography: Lerner, *Yevrei v Novorossiskom Kraye*, p. 234, Odessa, 1901.

H. R. J. G. L.

ISRAÉLITE FRANÇAISE. See PERIODICALS.

ISRAELITISCH-THEOLOGISCHE LEHRANSTALT: Rabbinical and teachers' seminary in Vienna, founded 1893 at the suggestion of Wilhelm and David von Guttmann and with the assistance of Albert von Rothschild and Freiherr von Königswarter, and opened Oct. 15 of that year. It is subventioned by the Austrian government, by the "Cultusgemeinden" of Vienna, Prague, and Lemberg, and by the "Landesjudenschaft" of Bohemia, and is governed by fifteen curators. The first president was Baron von Königswarter, who, at his death, was succeeded by Moritz Karpeles; the latter was followed by Moritz Edler von Kuffner.

Since 1893 the faculty has consisted of Dr. Adolf Schwarz, professor of Talmud, halakic literature, and homiletics, rector, and the following professors: M. Friedmann (lector in the Vienna bet ha-midrash), in the Midrash; Dr. D. H. Müller, in Bible exegesis, grammar, and religious philosophy; Dr. A. Büchler, in history; Dr. Jerusalem, in pedagogics and German; Dr. Monat, in Polish; and Dr. E. Fuhrmann, in Bohemian. The institution publishes every year an annual report together with an important scientific treatise. In 1902 the number of students preparing for the rabbinate was 26, and the number preparing to be teachers of religion, 11.

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J. S.

ISRAELITISCHE ALLIANZ ZU WIEN: Society for the promotion of Jewish interests, founded at Vienna in 1872 by Joseph Ritter von Wertheimer, and modeled on the Alliance Israélite Universelle of Paris. Its establishment was directly due to the oppression of the Jews in Rumania and the excesses committed against the Jews in Asiatic Turkey. The organizers, among whom were the publicist Ignatz Kuranda and the poet Leopold Kompert, proposed as an important part of their program, to improve Jewish education in Austria and more especially in Galicia by organizing and supporting schools, and by other suitable means. The other object of the society, "to afford efficient relief to Jews where they still suffer by reason of their race," claimed subsequently the larger part of its attention, in consequence of the many persecutions in the countries on the eastern border. On account of the geographical situation of Vienna, it was the task of the Israelitische Allianz to render first assistance to refugees from eastern Europe. Thus the society expended about 862,000 crowns for the relief of the persecuted Russian Jews in 1881–83, and about 367,000 crowns for that of the Rumanian emigrants in 1900–02.

In a conference held at Vienna in Aug., 1882, and attended by all the relief committees of western Europe, the Israelitische Allianz was entrusted with the management of the relief-work in behalf of the Russian Jews, and it was represented at all of the succeeding international conferences of similar character. The Allianz raised about 220,000 crowns for the victims of the massacre of Kishinef. The board of directors frequently had occasion to intervene personally with Count Goluchowski, foreign minister of Austria, in behalf of the Rumanian Jews; and a memorandum laid before him by the society is reprinted in its report for 1902.

Educational Work.

The educational work of the Israelitische Allianz in Galicia has been carried on since 1892 through the Baron de Hirsch Fund for Galicia and Bukowina. The society was confronted with new tasks at home by the growth of anti-Semitism in Austria; it was called upon to aid the sufferers from the anti-Jewish excesses at Prague and Nachod, at Holleschau and Neusandec, and the victims of mob prejudice in the Hilsner trial at Polna. It also offers subsidies to poor provincial communities, in order that they may maintain religious instruction, and to numerous educational and charitable societies.

According to the report for 1902 there were 3,000 regular members (including many societies as corporate bodies), each paying a minimum contribution of 6 crowns; 1,185 of these were in Vienna. Income in 1902: annual contributions, 25,794 crowns; donations, 9,016 crowns; interest, 10,403 crowns; and gifts for special relief. President (1903), David Ritter von Gutmann; first vice-president, Dr. Alfred Stern; secretaries, 1874–76, Dr. P. Frankl (subsequently rabbi at Berlin); 1880–90, Dr. M. Friedländer; and since 1901 Rabbi A. Kaminka.

BIBLIOGRAPHY: *Annual Reports* of the Israelitische Allianz.

D. A. K.

ISRAELITISCHE ANNALEN: Weekly journal; published in Frankfort-on-the-Main. The first number appeared Jan. 4, 1839; it discontinued publication Dec. 24, 1841. The well-known historian Isaac Marcus Jost was its editor. The journal printed Jewish news from all points and articles on Jewish literature and history. Its theological position was neutral, and its chief value lay in its historical work.

G. A. M. F.

ISRAELITISCHE BOTE. See PERIODICALS.

ISRAELITISCHE GEMEINDEBLATT. See PERIODICALS.

ISRAELITISCHE GEMEINDE- UND FAMILIENZEITUNG. See PERIODICALS.

ISRAELITISCHE GEMEINDE- UND SCHULZEITUNG. See PERIODICALS.

ISRAELITISCHE GEMEINDEZEITUNG. See PERIODICALS.

ISRAELIETISCHE JAARBOEKJE. See PERIODICALS.

ISRAELITISCHE LEHRER. See PERIODICALS.

ISRAELITISCHE LEHRER UND KANTOR. See JÜDISCHE PRESSE.

ISRAELITISCHE LEHRERZEITUNG. See PERIODICALS.

ISRAELIETISCHE LETTERBODE. See PERIODICALS.

ISRAELITISCHE MERKUR. See PERIODICALS.

ISRAELIETISCHE NIEUWSBODE. See PERIODICALS.

ISRAELITISCHE SCHUL- UND PREDIGERMAGAZIN: Monthly periodical, published in Magdeburg by Ludwig Philippson. It first appeared in 1834, and continued up to the end of 1836. It was the precursor of the "Allgemeine Zeitung des Judenthums," and contained articles of homiletic and pedagogic interest. At times short notices of current happenings appeared in it.

G. A. M. F.

ISRAELITISCHE SCHULZEITUNG. See PERIODICALS.

ISRAELITISCHE VOLKSBLATT. See PERIODICALS.

ISRAELITISCHE VOLKSLEHRER: Monthly, published at Frankfort-on-the-Main. It was founded in 1851, and continued to 1862. It was edited by Leopold Stein; in its last years S. Süsskind, the publisher of the feuilletonistic family journal "Der Freitagabend," was associated with him in the editorship. The journal was popular in tone, and published sermons, rabbinical decisions, and discussions on religious matters.

G. A. M. F.

ISRAELITISCHE WOCHENSCHRIFT FÜR DIE RELIGIÖSEN UND SOCIALEN INTERESSEN DES JUDENTHUMS: Weekly journal, published at Breslau and later at Magdeburg. The first number appeared Jan. 5, 1870; the last toward the close of 1894. It was edited successively by A. Treuenfels and M. Rahmer. Together with the "Wochenschrift" were published three supplements: "Jüdisches Familienblatt," "Jüdisches Litteraturblatt," and "Homiletische Beilage." Its theological position was conservative.

G. A. M. F.

ISRAELITISCHER HAUS- UND SCHULFREUND. See PERIODICALS.

ISRAELITISCHER LEHRERBOTE. See PERIODICALS.

ISRAELITISCHER MUSENALMANACH. See PERIODICALS.

ISRAELITISCHER NEUIGKEITSBOTE. See PERIODICALS.

ISRAELITULU ROMANUL. See PERIODICALS.

ISRAELS, ABRAHAM HARTOG: Dutch medical historian; born at Groningen March 27, 1822; died at Amsterdam Jan. 16, 1883; educated at the university of his native town (M.D. 1845). He established himself as a physician in Amsterdam, where, in 1867, he became lecturer on the history of medicine and hygiene at the Athenæum. In 1877 he was appointed assistant professor at the University of Amsterdam.

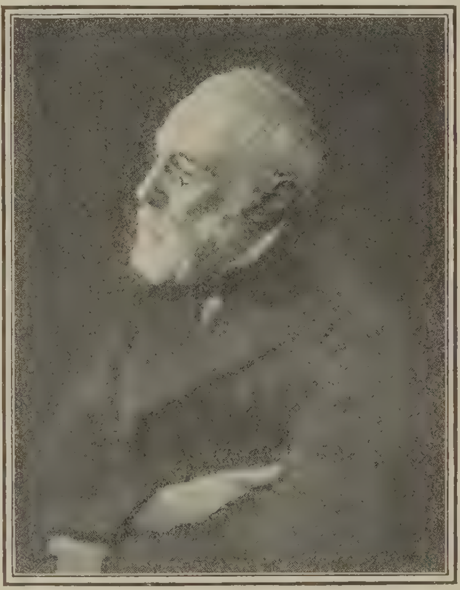
Among Israels' works may be mentioned the following, all of which were published in Amsterdam: "Twee Epidemien in Nederland," 1853; "De Salernitaansche School," 1856; "Bydragen tot de Geschiedenis der Lepra in de Noordelyke Nederlanden," 1857; "De Geschiedenis der Diphtheritis Beknopt Medegedeelt," 1861; "Bydragen tot de Geschiedenis der Geneeskunde in Nederland," 1873; "De Keizersnede by Levenden, Volgens den Babylonischen Talmud," 1882. He also translated into Dutch Ideler's "Allgemeine Diätetik für Gebildete" (Amsterdam, 1851) and Häser's "Lehrbuch der Geschichte der Medizin" (*ib.* 1855–59).

From 1874 to 1876 Israels was editor of "Hygieia, Weekblad voor de Gezondheidsleer."

BIBLIOGRAPHY: C. E. Daniels, *Levensschets van Dr. A. H. Israels*, Amsterdam, 1884; Hirsch, *Biog. Lex.*

S. F. T. H.

ISRAEL'S HEROLD. See PERIODICALS.



Joseph Israels.

ISRAELS, JOSEPH: Dutch genre painter; born at Groningen, Holland, June 27, 1824. It was his mother's desire that he should enter the rabbinate, but other influences prevailed, and at an early age he adopted a commercial career, which his father, a banker, had mapped out for him in his own counting-room. This career, however, he soon abandoned, but not until the elder Israels had become fully convinced of the bent of his son's mind, mainly through his insistent desire to make sketches upon the borders of the huge ledgers which it was his duty to keep in order. At last permission was given him to take up art as a profession.

Upon leaving his office-desk Israels immediately began his studies in art at Groningen under local masters. At the age of seventeen, having in a measure exhausted the opportunities offered by his native town, he went to Amsterdam. There he entered the studio of Cornelis Kruseman, and quickly responded to the classical influences then predominating, not only at the Amsterdam Academy of Fine Arts, over which his master presided, but to an even greater extent in Paris, where Israels ultimately went. While in Paris he studied under Picot, Horace Vernet, and Paul Delaroche, living meanwhile economically upon a small allowance made him by his father. While in Paris he felt to the full the positive influence of the romantic school, of which his masters were the foremost exponents and from which he became one of the first seceders.

In 1848 Millet exhibited for the first time in Paris, and, judging from Israels' later work, there is little doubt that he was one of the first painters to appreciate the significance of Millet's revolt against the ultra-classical tendencies of the period. From Paris Israels returned to Amsterdam, and there commenced painting historic scenes, of which the first was "William the Silent of Orange Bidding Defiance to King Philip II. of Spain" (1855). Meeting with little success in this field, he turned for subjects to the peasantry that flocked into the city on market-days from the surrounding country, and began to paint the homely scenes which have since made him famous. Later he drew for material upon the life of the fisherfolk of the seaside villages near Amsterdam. Those of his pictures that interpret the life of the Dutch fishermen, the arduous and frequently tragic element of which Israels portrayed with deep feeling and with a masterly application of chiaroscuro, soon became popular. In developing his tendencies he finally attained the extreme of realism and depicted the sober side of life—its toils, its sorrows, and its sacrifices.

Several medals were conferred upon the artist in recognition of the merit of his work. He received a medal (third class) at the Paris Exposition of 1867, and another (first class) at the Exposition of 1878. He was decorated with the cross of the Legion of Honor in 1867, and was created an officer of that order in 1878. The Order of Leopold was also conferred upon him by the king of the Belgians. In 1883 the Munich International Exposition awarded him a gold medal (second class), and he received a gold medal (first class) from the Paris Exposition of 1889. At the Paris Exposition of 1900 he exhibited two paintings: "The Merchant of Bric-à-brac" and "Returning from the Fields."

Of Israels' pictures, "Passing Mother's Grave" (1856) was purchased in 1861 by the Amsterdam Academy of Fine Arts, "Alone in the World" (1878) by the Amsterdam Museum. His "Frugal Meal" was bought by W. K. Vanderbilt of New York. Among his other works may be mentioned: "Village Scene," "Preparing for the Future" (1855); "Children of the Sea," "Peaceful House," "Fishermen Shipwrecked off Scheveningen" (1862); "The Sick Mother," "The Mother in Health," "The Orphan Asylum at Katwyk," "The Last Breath," "True Support," "Madonna in Hut," "Age and Infancy" (1872); "First Sail," "Village Poor" (1873); "Expectation," "An Anxious Family" (1874); "Waiting for the Fishing-Boats" (1875); "Returning from the Fields," "Breakfast Time," "Cobblers at Dinner" (1878); "Nothing More!" "The Sewing-School at Katwyk" (1881); "A Silent Interview" (1882); "Fair Weather," "A Sleeping Child" (1883); "The Return" (1884); "When One

THE SCRIBE.
(From the painting by Joseph Israels.)

Becomes Old" (1886); "The Little Sick Nurse," "The Sewer" (1888). Some of his works deal with Jewish subjects, as "David Before Saul," "The Scribe," "A Son of the Ancient People," and "Old Jewish Sage" (etching).

Israels was an aquarellist and etcher of great talent. Through his efforts painting received a new impetus in Holland, where a modern Dutch school of painting has arisen. He lived long at The Hague, and became corresponding member of the Institut de France. He died August 12, 1911.

Bibliography: Seybert, *Künstler Lexikon*; *Meyers Konversations-Lexikon*; Champlin, *Cyclopedia of Painters and Painting*; *Nouveau Larousse Illustré*; *Jüdische Künstler*, Berlin, 1903.

S. C. H. I.

ISSA. See Jose.

ISSACHAR (יששכר).—**1. Biblical Data:** Ninth son of Jacob and fifth of Leah, born a considerable length of time after her other children (Gen. xxx. 17, 18; comp. xxix. 35). This name belongs to that class of words which, according to Masoretic printing, are not read as they are written, the second ש being ignored. The meaning of the name is either "there is a reward" ("yesh sakar") or, according to Wellhausen ("Text der Bücher Samuels," p. 95), "a man of hire" ("ish sakar"). In Gen. xxx. 18 (Hebr.) the former explanation is plainly indicated: "God has given me my reward, because I have given my maiden to my husband." Still there is in verse 16 an allusion to the latter explanation: "For I have surely hired thee with my son's mandrakes." Ball ("S. B. O. T.," "Genesis," on Gen. xxx. 18) interprets the name as "Sokar's man," that is, "man of the Egyptian god Sokar." Issachar had four sons, who founded the four chief families of the tribe (Gen. xlvi. 13; Num. xxvi. 23, 24; I Chron. vii. 1). Jacob in blessing his children before his death compared Issachar to a strong or bony ass (Gen. xlix. 14). This expression is a prophecy referring to the tribe of Issachar.

E. G. H. M. Sel.

——**In Rabbinical Literature:** Issachar was one of the five brothers whom Joseph presented to Pharaoh (Gen. xlvii. 2; Gen. R. xcv. 3). In the wars between Jacob's sons and the Canaanites, in which, according to the legend, the other sons achieved astonishing exploits, Issachar took but a feeble part. He is mentioned as having remained beneath the walls of Sarṭa and Gaash, two strongly fortified cities, and at a given opportunity as having opened their gates ("Sefer ha-Yashar," section "Wayishlaḥ," ed. Leghorn, 1870, pp. 60b, 63a). He married Aridah, the younger daughter of Jobab, the son of Joktan (*ib.* section "Wayesheb," p. 75a). At Jacob's funeral Issachar was one of the three who were placed to the east in carrying the bier (*ib.* section "Wayeḥi"; comp. Gen. R. c. 2). Issachar's name was engraved in the sapphire of the high priest's breastplate (Ex. R. xxxviii. 11). Issachar was born on the fourth day of the fifth month (Ab) and died at the age of 122 (Midrash Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," p. xxiii.).

2. A Levite, seventh son of Obed-edom (I Chron. xxvi. 5).

S. S. M. Sel.

ISSACHAR, TRIBE OF.—Biblical Data: A tribe of Israel, descended from Issachar. The numbers accredited to Issachar are: 54,400 in Num. i. 29; 64,300 in Num. xxvi. 25; and 145,600 in I Chron. vii. 1–5. The territory occupied by the tribe was the fourth lot specified in Josh. xix. 17–23, immediately north of the half-tribe of Manasseh, west of the Jordan, and south of Zebulun and Naphtali; and it probably extended from the Jordan on the east to the Mediterranean Sea (comp. Deut. xxxiii. 18) on the west. It embraced sixteen cities and the fertile plain of Esdraelon.

The first important event in which Issachar figures is the battle of Deborah and Barak with Sisera in the plain of Esdraelon. In Judges v. 15 (R. V.) it is said: "And the princes of Issachar were with Deborah; as was Issachar, so was Barak." It may be, though it is by no means certain, that both Deborah and Barak belonged to this tribe, in whose territory the battle was fought and won.

The judge Tola, son of Puah, son of Dodo, was also a man of Issachar (Judges x. 1). Jehoshaphat, son of Paruah, was one of Solomon's commissary officials (I Kings iv. 17). The second dynasty of the Northern Kingdom belonged to Issachar: "And Baasha, the son of Ahijah, of the house of Issachar," slew Nadab, son of Jeroboam I., and reigned in his stead (I Kings xv. 27–28). There are no other specific references to descendants of Issachar who occupied prominent places in Israel's history; but, according to the genealogical tables of the chronicler, some further importance is attached to the tribe.

E. G. H. I. M. P.

——**In Rabbinical Literature:** The tribe of Issachar is particularly represented as one which consisted mostly of scholars, to which there is said to be an allusion in I Chron. xii. 32. According to Raba, there was not to be found a Jewish student that was not a descendant either of Levi or of Issachar (Yoma 26a). The passage of Jacob's blessing referring to Issachar (Gen. xlix. 14–15) is interpreted as an allusion to the study of the Law, with which the people of that tribe occupied themselves (Gen. R. xcviii. 17; comp. also pseudo-Jonathan and Rashi *ad loc.*). The tribe of Issachar is also said to have been most influential in making proselytes (Gen. R. xcviii. 12; comp. Sifre, Deut. 364).

Although Issachar was the ninth son of Jacob, yet the prince of his tribe was the second to bring the offering for the dedication of the altar (Num. vii. 18–23), because the tribe was well versed in the Law (Gen. R. lxxii. 4). The Midrash finds in the details of the offering various allusions to the Torah (Num. R. xiii. 15). The tribe of Issachar advised the others to bring six covered wagons and twelve oxen (Num. vii. 3) on which to load the parts of the Tabernacle (Num. R. xii. 19). The 200 chiefs of Issachar (I Chron. xii. 32) were leaders of the Sanhedrin, whose decisions were implicitly accepted by their brethren (Gen. R. lxxii. 5, xcviii. 17). The wise men consulted by Ahasuerus (Esth. i. 13) were people of Issachar (Esth. R. iv.). The tribe is also represented as having been rich (comp. Targ. Onḳ. to Gen. xlix. 14); and its members figure as persons who united wealth and learning (B. Ḳ. 17a). It was because they studied the Torah under favorable conditions that they produced only 200 chiefs of the Sanhedrin, while the people of Naphtali, who studied it under difficulties, produced 1,000 (Cant. R. viii. 14).

S. S. M. SEL.

ISSACHAR BÄR B. TANḤUM: Russian rabbi; born (in Grodno ?) 1779; died at Wilna July 31, 1855. He became one of the "more ẓedeḳ" ("dayyanim") of Wilna in 1819, and held that position till his death. He made a special study of the religious usages of Elijah Wilna not practised by others, and incorporated the results in his work "Ma'aseh Rab" (Zolkiev, 1808), of which a second edition, with notes and additions by his son **Mordecai,** was published at Wilna and Grodno in 1832. Another of his sons, **Elijah Perez,** who was also a moreh ẓedeḳ in Wilna, republished that work with additions and an appendix entitled "Minḥat 'Ereb" (Wilna, 1832). Later editions (Warsaw, 1858, and Wilna, 1889) contain various additions and extracts from other books on subjects similar to those treated in the body of the work.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, pp. 212, 285–286, Wilna, 1860.

S. S. P. WI.

ISSACHAR DOB BEN JACOB JOSHUA: Rabbi of Podhajce, Galicia; born at Lisko, Galicia, 1712; died in Berlin Oct. 28, 1744. His father was the author of "Pene Yehoshua'," novellæ on the Talmud, and Issachar Dob himself was a pupil of Hirsch, rabbi of Halberstadt. In 1741 he gave his approbation to the printing of Ḥoshen Mishpaṭ with its three commentaries. Three years later he was called to be "rosh yeshibah" of Metz, but while on his way thither he fell sick and died.

Issachar Dob, though comparatively young at the time of his death, was known as an eminent Talmudic scholar. He wrote many responsa, some of which were published in the responsa collection "Ḳiryat Ḥannah" (§§ 41–44) and some in that of Ḥayyim Cohen Rapoport. His son Ẓebi Rosanes inserted others in his "Tesha' Shiṭṭot." Issachar Dob is perhaps identical with the Issachar Dob ben Jacob who wrote annotations to Ezekiel Landau's "Dagul me-Rebabah."

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 125; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 118.

S. S. M. SEL.

ISSACHAR BEN ISSACHAR COHEN GERSONI: Bohemian printer and author; lived in Prague in the seventeenth and eighteenth centuries. In 1691 he was employed at Fürth on the "Sefer Me'irat 'Enayim." He afterward went to Prague, where he worked for different printers. Issachar wrote "'Ippush Lid fun Prag" (Prague, 1714), a description in Judæo-German verse of the plague which ravaged Prague in 1713–14.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 1060, 2899.

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ISSERLEIN (ISSERLIN), ISRAEL BEN PETHAHIAH ASHKENAZI: The foremost Talmudic authority of Germany in the first half of the fifteenth century; born in the last decade of the fourteenth century, probably at Ratisbon; died at Neustadt, near Vienna, 1460. Isserlein belonged to an old family of scholars: his great-grandfather on his father's side was Israel of Krems, author of the "Haggahot Asheri"; and his maternal uncle was the martyr Aaron Blumlein. The latter was Isserlein's principal teacher, Isserlein, after his father's death at Ratisbon, having accompanied his mother to Neustadt, where Aaron Blumlein conducted a yeshibah. Isserlein also studied with a certain Nathan, who is likewise known as an eminent Talmudist. In consequence of the persecution of the Jews at Neustadt, of which his mother and uncle were victims (March 12, 1421), Isserlein seems to have left Austria and gone to Italy; later he settled at Marburg, Styria, wherefore he is often called "Israel of Marburg." After a lengthy sojourn in that city he returned (before 1445) to Neustadt, where he remained until his death.

His Activity at Neustadt.

Neustadt owed its reputation of being the foremost seat of Jewish scholarship in Austria in no small degree to Isserlein's activity. Hundreds of eager students went there in order to sit at the feet of the great rabbi; and his opinions on difficult or doubtful questions of religious or civil law were sought far and wide. His chief service as a teacher of the Talmud and of rabbinical literature was his endeavor to revive the study of the original sources. In the century preceding him Talmudic lore in Germany had declined to such an extent that even the so-called scholars gave their attention almost exclusively to the codices of the Law, neglecting the study of the Talmud and of the old authorities. Isserlein's efforts brought him into frequent conflict with the older rabbis. Thus he took the part of two young Talmudists who desired to open a school in Neustadt but were opposed by Meisterlein, the representative of the old school, because he did not favor the study of the RISHONIM, whose teachings, he said, had only a theoretic value.

Isserlein cared little for the opinions of the later codifiers, or even for the authority of the Ṭurim, as against the decisions of the Geonim. He was exceedingly modest, however, and, although recognized as a great Talmudist, would not allow himself to be addressed as "Morenu" when called to the reading of the Torah. He was also remarkably obliging: although subject to the gout and troubled with an affection of the eyes, he insisted, even when sick, on dictating responsa to the many questions addressed to him.

His Works.

The following two works by Isserlein have been printed: (1) "Terumat ha-Deshen" (Venice, 1519), consisting of 354 (a number corresponding to the numerical value of דשן and to the days of the lunar year) decisions in the form of responsa on synagogal, ritual, and legal subjects; and (2) "Pesaḳim u-Ketabim," containing 267 responsa, of which nearly one-third deal with the various rules regarding the marriage laws. The first work was edited by Isserlein himself; the material for the second was collected and edited after his death by one of his pupils. Many of his responsa are found also in the responsa collections of MaHaRiSh, Israel Bruna, and Jacob Weil; and others are still in manuscript. The manuscript of his supercommentary to Rashi's commentary on the Pentateuch is still extant, while his "She'arim," on things permitted and those prohibited, which Moses Isserles used, has been preserved in fragments only; extracts from it are included in the Basel edition of the "Sha'are Dura" (1547). A "Seder ha-Geṭ" by Isserlein, which is mentioned by some authorities, is perhaps the basis of the form of divorce given in Moses Minz's responsum No. 123. Three of Isserlein's liturgic pieces show him to have been a man of much talent, but not a poet.

As a Legal Authority.

Isserlein's responsa were highly important for the religious life of the German-Polish Jews. What Joseph Caro neglected in the Shulḥan 'Aruk, Moses Isserles supplied in his notes; and Isserles often cites opinions of Isserlein's to which Caro had paid little attention. Even Solomon Luria, who as a rule was very independent in his views, considered Isserlein's opinions as authoritative. He said: "Do not deviate from his words; for he was great and eminent" ("Yam shel Shelomoh" to Giṭ. iv. 24).

It is difficult to characterize Isserlein's standpoint in his many decisions, which cover almost the entire religious and social life. He was, on the whole, inclined to a rigorous interpretation of the Law, excepting in the case of an 'AGUNAH; he always endeavored to facilitate the woman's remarriage. His severe views were due chiefly to his own asceticism; for, being himself accustomed to self-denial, he saw no special hardship in a decision that curtailed any of the joys of life. He spoke very bitterly, however, against those who out of mere professional envy, and in order that the views of others might not prevail, placed a stricter interpretation on the laws. Isserlein was opposed to severe punishments, and decided that the way ought to be made easy for the return of a penitent to Judaism, and that he should not be discouraged by the necessity of a too rigorous atonement; for he maintained that a return to Judaism involved a denial of three kinds of pleasure, and entailed a large amount of suffering which should be counted to the credit of the penitent.

In many cases Isserlein's decisions are true reflections of German Talmudism in the fifteenth century, with all its strong and its weak points. Thus he could hardly make up his mind to observe the comet in 1456, because, according to the opinion of an old codifier, star-gazing was one of the practises of magic forbidden in the Bible. Nevertheless he permitted a sick person to consult a magician, if the latter did not belong in the category of the magicians forbidden in the Pentateuch.

Isserlein's works are most valuable for the study of Jewish history in the Middle Ages on account of the rich material they contain regarding the civilization of that period.

Isserlein is a pet name for Israel.

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S. S. L. G.

ISSERLES, MOSES BEN ISRAEL (ReMA): Polish rabbi, code annotator, and philosopher; born at Cracow about 1520; died there May 1, 1572. His father was a rich and prominent Talmudist, and it may be concluded from the terms "ha-ḳazin" and "ha-parnes," which his son applies to him (preface to "Meḥir Yayin"), that he was the chief of the community. Isserles studied in his native city, and then under Shalom Shekna, rabbi of Lublin, whose son-in-law he became. Among his fellow pupils were his relative Solomon Luria (MaHaRShaL), and Ḥayyim b. Bezaleel, who later was his opponent. Isserles returned to Cracow about 1550, when he established a large yeshibah and, being a wealthy man, supported his pupils at his own cost. Three years later he was ordained rabbi and was named one of the three dayyanim to form the rabbinate of Cracow, which community had as yet no chief rabbi ("ab bet din"). In 1556, when the plague ravaged Cracow, Isserles went to Szydlowiec, where he wrote his "Meḥir Yayin."

While still young Isserles was recognized as an authority in rabbinical matters. As early as 1550 his relative Meïr Katzenellenbogen of Padua, a man of eighty years, had applied to him to use his influence in forbidding the unlawful printing in Poland of the "Mishneh Torah," which was causing Katzenellenbogen heavy loss. Isserles in ten responsa defended the interests of the aged rabbi of Padua. He also corresponded with many other rabbis, among them Joseph CARO, who answered him in a very considerate manner.

Relations with Solomon Luria.

A close friendship existed between Isserles and his relative Luria, though, as will be seen, they differed later on various matters (Isserles, Responsa, No. 6). In many respects their aims were similar: both aimed at the truth in their decisions, both worked for the furtherance of Talmudic literature, and both ascribed great importance to customs ("minhagim"). In certain other matters, however, there was great opposition between the two friends, especially in their attitude toward philosophy. Luria was the adversary of philosophy; Isserles, its warm defender, declaring openly that the aim of man is to search for the cause and the meaning of things ("Torat ha-'Olah," III., ch. vii.). Isserles accordingly devoted a part of his time to philosophy. When Luria reproached him for having based his decisions on Aristotle's teachings, he replied that he followed Maimonides, and that he studied Greek philosophy only from the "Moreh"; further, that he pursued his philosophical studies on Sabbaths and holy days only, when people generally took walks, and that it was better to occupy oneself with philosophy than to err through Cabala (Isserles, Responsa, No. 7). The fact that Isserles studied the "Moreh" on Sabbaths and holy days—on which days the reading of profane literature was particularly forbidden—shows how much he appreciated philosophy in general and Maimonides in particular.

Isserles also occupied himself with the secular sciences; and whereas Caro says that a man must devote all his time to the study of the Torah and the Talmud, Isserles decides that one may now and then occupy himself with the secular sciences provided he is not led into heresy through studying them (Shulḥan 'Aruk, Yoreh De'ah, 246, 4). He himself had an extensive knowledge of astronomy and a great liking for history. It was Isserles who induced his pupil David GANS to write the historical work "Ẓemaḥ Dawid." Isserles was opposed to "pilpul" (Responsa, No. 78); and he taught his pupils how to interpret the Talmud in a simple way (*ib.* No. 38).

Connection with Council of Four Lands.

Some of his responsa are written in an elevated style of versified prose, as are his prefaces, though, as he himself declared, he had never studied Hebrew grammar (*ib.* No. 7). Isserles was also an excellent scribe, and in the scroll of the Pentateuch which he wrote and which is preserved in the synagogue—originally his house, which he gave to the community for a place of worship—there are fourteen readings different from those in other scrolls (see "Ha-Maggid," i. 54, ii. 16). Isserles was prominent in the COUNCIL OF FOUR LANDS, which was established in his time. A quarrel having broken out among the rabbis, he launched an anathema against those who were desirous of continuing the agitation and would not await the decision of the rabbinical congress at the fair of Lublin (Responsa, Nos. 63, 64).

Owing to the fact that he was one of the founders of rabbinic learning in Poland and Germany, and was recognized as the authority not only in rabbinic law but also in Cabala, philosophy, and the secular sciences, legends attached themselves to him. Many curious stories are told of the number of years he lived, of the number of works he wrote, etc. (comp. Azulai, "Shem ha-Gedolim," i., *s.v.* "Mosheh Isserles"). Even at the present day the Polish Jews consider him a saint, and on the anniversary of his death large numbers make a pilgrimage to his tomb at Cracow ("Ha-Maggid," 1903, No. 18). In the epitaph on Isserles' tombstone occurs the following "From Moses [Maimonides] to Moses [Isserles] there was none like Moses" (comp. Deut. xxxiv. 10). This is an exaggeration, but there is a resemblance between the two, as both were halakists, and both devoted a large part of their time to philosophy.

Isserles and Caro.

Isserles' writings may be divided into two classes of works: (1) halakic, and (2) philosophical, cabalistic, exegetical, and scientific. It is on the former that his great reputation rests. His zeal for the Law and his vindication of Ashkenazic customs spread his fame far and wide. Indeed, he may with justice be called the Ashkenazic codifier; for he was to the Ashkenazim what Caro was to the Sephardim. Like Caro, he wrote a commentary to the Arba' Ṭurim, entitled "Darke Mosheh," of which two parts were printed (i., Fürth, 1760; ii., Sulzbach, 1692). An abridgment of this work, entitled "Ḳiẓẓur Darke Mosheh," was published with the text in Venice, 1593. This commentary contains a severe criticism of the "Bet Yosef." It is also the source of Isserles' other work, "Mappah," which is both a criticism of and a supplement to Caro's Shulḥan 'Aruk. Isserles saw that Caro's "table" was not sufficiently "prepared"; for Caro as a Sephardi had neglected the Ashkenazic minhagim. He therefore provided the Shulḥan 'Aruk (= "Prepared Table") with a "Mappah" (= "Table-Cloth"), consisting of notes ("haggahot") inserted in Caro's text. These notes first appeared in the Cracow edition of the Shulḥan 'Aruk (1571), in Rashi type to distinguish them from the text of Caro.

The authorities receiving special attention in the "Darke Mosheh" and "Mappah" are the AḤARONIM and, more particularly, the minhagim, to which Isserles attached great importance. The importance of the minhag had already been pointed out by Solomon Luria, who declared that the minhag outweighed the Law ("Yam shel Shelomoh" to B. Ḳ. x. 42). Isserles went still further: he established the minhag in several cases as the standard authority. "The minhag is the Law," he said ("Darke Mosheh" on Ṭur Yoreh De'ah, 116). "One must not act contrary to the minhag" (Shulḥan 'Aruk, Oraḥ Ḥayyim, 619, 1). Still, even in establishing the minhag as an authority, he did not do so indiscriminately, because he made a distinction among minhagim. Where the minhag seemed to him absurd, he declared it to be unacceptable (Shulḥan 'Aruk, Yoreh De'ah, 160, 18). It must be added that when Ashkenazim now speak of the Shulḥan 'Aruk they understand by it both Caro's text and Isserles' notes, and that when there is a conflict between the two, Isserles is taken as the authority.

Liberal Tendencies.

As to Isserles' system, it may be said that he was more inclined toward restrictive decisions ("maḥmir"), especially in his rulings concerning kasher food (see, for instance, Shulḥan 'Aruk, Yoreh De'ah, 35, 5; 107, 2 *et passim*). But he has been judged too severely by modern Maskilim, who have accused him of making arbitrary restrictions, of inventing customs, and of causing heavy pecuniary losses by his reliance on the minhagim (P. Smolenskin, "'Am 'Olam," ch. xiii.). These accusations are unjustified, because Isserles was consistent in principle, inasmuch as he regarded the minhag as the norm for the practise on both the liberal and the restrictive sides. Throughout his "Darke Mosheh," "Mappah," and responsa occur many liberal decisions of his which are based on the minhag, but are contrary to the decisions of other casuists ("poseḳim"), including Solomon Luria. In general he adapted his decisions to the spirit of the time in which he lived; and he gave a liberal decision when he saw that a restrictive one would prove burdensome ("She'elot u-Teshubot ReMA," No. 50).

Isserles touches also, in his halakic decisions, on the question of the superiority of the Hebrew language and the sacred characters. He allows one to read on Saturdays non-religious works if written in Hebrew (Shulḥan 'Aruk, Oraḥ Ḥayyim, 307, 16). The Targumim have the same sacred character as the Hebrew ("Darke Mosheh" on Ṭur Eben ha-'Ezer, 126). The square characters are sacred because the scroll of the Law is written in them; and he forbade the writing of non-religious works in such characters (Shulḥan 'Aruk, Yoreh De'ah, 284, 2).

His other halakic works are:

"Torat Ḥaṭṭat," also called "Issur we-Hetter" (Cracow, n.d.), a treatise on what is lawful and unlawful, arranged according to the "Sha'are Dura" of Isaac of Düren, and written before the "Mappah." Later Isserles added notes to this work (*ib.* 159 1). Eliezer ben Joshua of Shebrszyn and Jacob Rzeszower (Reischer) wrote commentaries on the "Torat Ḥaṭṭat": that of the former was entitled "Dammeseḳ Eli'ezer"; that of the latter, "Minḥat Ya'aḳob." The work was severely criticized by Ḥayyim b. Bezaleel in his "Wikkuaḥ Mayim Ḥayyim" and by Yom-Ṭob Lipmann Heller in his "Torat ha-Asham."

"She'elot u-Teshubot ReMA" (*ib.* 1640), a collection of 132 responsa, many of which were addressed to him by other rabbis. In these responsa Isserles sometimes criticizes Solomon Luria, Shalom Shekna (his own master; see Responsa, No. 30), Mordecai b. Hillel (*ib.* No. 100), and others.

"Haggahot" (Prague, 1604), notes to Jacob Weil's "Sheḥiṭot u-Bediḳot."

Notes on Mordecai b. Hillel (Isserles, Responsa, No. 38).

Philosophical Works.

His works of a philosophical character are "Meḥir Yayin" (Cremona, 1559) and "Torat ha-'Olah" (3 vols., Prague, 1659). The former is a philosophical work in which he treats the Book of Esther as an allegory of human life. The "Torat ha-'Olah" is a philosophical explanation of the Temple, its equipment, and its sacrifices. In the description of the Temple, Isserles follows Maimonides' "Yad," Bet ha-Beḥirah, even in those cases where Maimonides is in conflict with the Talmud ("Torat ha-'Olah," I., ch. ii.). According to Isserles, the entire Temple and its appurtenances—their forms, dimensions, and the number of their parts—correspond to things either in divine or in human philosophy. For instance, the seven parts of the Temple (*ib.*) correspond to the so-called seven climates. The women's courtyard and its four chambers correspond to the active intelligence and the four kingdoms, mineral, vegetable, animal, and rational, which receive their form from the active intelligence ("Torat ha-'Olah," I., iv., vi., viii.). He also follows Maimonides in many philosophical points, as, for example, in a belief in the active intelligence, and regards the angels not as concrete bodies, but as creative; every power of God being called "angel" (messenger) because it is an intermediary between the First Cause and the thing caused or created (*ib.* II., xxiv.; III., xvii.; comp. "Moreh," ii. 6).

In many other points, however, he differs widely from Maimonides. He follows Albo in fixing the number of the articles of faith or fundamental principles ("'iḳḳarim") at three; viz., belief (1) in the existence of God, (2) in revelation, and (3) in divine retribution. To Albo's six derived principles Isserles adds three: free will, tradition, and the worship of God alone ("Torat ha-'Olah," I., xvi.). Belief in the creation of the world is in his eyes the most important of the derived principles; and he refutes the seven arguments of the philosophers against it (*ib.* III., xliv., xlv., lxi.). He does not, however, consider it necessary to believe in the end of the world (*ib.* ii. 2)—another point on which he differs from Maimonides (comp. "Moreh," ii. 27).

As Isserles lived at a time when the Cabala predominated, and as he was a contemporary of Isaac Luria, Ḥayyim Vital, and other cabalists, it was natural that he should be influenced by mystical views. Although, as has been already said, he was opposed to the Cabala, he devoted a part of his time to its study. His "Torat ha-'Olah" is full of cabalistic opinions. He appreciated the Zohar, believing it to have been revealed from Mount Sinai; and he rejoiced when he found that his philosophical views were confirmed by it ("Torat ha-'Olah," I., xiii.; II., i.). He occupied himself, too, with the study of Gemaṭria (*ib.* I., xiii.), and believed that a man might perform wonders by means of combinations ("ẓerufim") of holy names (*ib.* III., lxxvii.). But he refutes the cabalists when their opinions do not agree with philosophy. In general, Isserles endeavored to prove that the teaching of true cabalists is the same as that of the philosophers, the only difference being in the language employed (*ib.* III., iv.). Still in halakic matters he decided against the Zohar ("Darke Mosheh" on Ṭur Oraḥ Ḥayyim, 207; *ib.* on Ṭur Yoreh De'ah, 65).

The other works of Isserles are:

Commentary on the Zohar (unpublished).

"Yesode Sifre ha-Ḳabbalah," a treatise on the Cabala, mentioned in "Darke Mosheh" on Ṭur Oraḥ Ḥayyim, 61.

Notes and additions to Zacuto's "Yuḥasin." Cracow, 1580.

Notes to Elijah Mizraḥi's supercommentary on Rashi, a part of which has been published by Joseph Kohen-Ẓedeḳ in "Meged Yeraḥim," ii. Lemberg, 1856.

Notes on the "Moreh Nebukim" and on the commentaries on that work by Shem-Ṭob and Efodi. Published by Kohen-Ẓedeḳ in "Oẓar Ḥokmah," No. 2.

Commentary on the Haggadah of the Talmud, mentioned in "Torat ha-'Olah," I., ch. lxxxiii.

Commentary on Sanhedrin ("Darke Mosheh" on Tur Oraḥ Ḥayyim, 486), on Shabbat ("Torat ha-'Olah," I., ch. xix.), and on Sukkot, entitled "Megillat Setarim" (*ib.* I., ch. viii.).

Commentary on the Song of Solomon (*ib.* I., ch. xv.).

Commentary on Peuerbach's "Theorica" (Michael, "Oẓerot Ḥayyim," No. 189; Oppenheim, "Ḳehillat Dawid," No. 1673).

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S. S. M. Sel.

ISSI (ISI, ISSA). See Ise and Jose.

ISTRIA: A small peninsula at the northern end of the Adriatic Sea, having about 320,000 inhabitants, of whom 285 are Jews. Ethnographically it is Italian, although politically it is under Austrian rule. At times it has included the city of Triest, which now forms a province by itself and has a very important Jewish community. In Istria, as in almost the whole of Europe, the Jews conducted banks for lending money, the first of them being opened in 1380 at Capo d'Istria; others were subsequently founded at Isola, Pirano, Rovigno, Pola, and Veglia. The street in which the Jewish bankers and their associates were located was called "Ghetto"; and this name was preserved even after their departure.

The "Capitoli."

The most important of these banks seems to have been that in Pirano, of which the "capitoli" ("capitula Judæorum Pirani"), *i.e.*, agreements between the city of Pirano and the said bankers, approved by the republic of Venice in 1484, are still extant. Under these "capitoli" the city of Pirano was obliged to provide the Jews with sound animals for slaughter according to Hebrew rites, and with a field for a cemetery, and to permit them to invite other "Zudei," including teachers for their sons, to settle in the city. Jews above thirteen years of age were obliged to wear an "O" on their clothing, but not within Venetian domains. Jewesses were exempt from this rule. The Jews did not possess a synagogue, but their religious services were held in a house under the protection of the city. At Isola the bank was conducted by a certain Meïr, who in 1478 left it to his wife Richa.

Family Names Derived from Istria.

In 1634 a "monte di pietà," in opposition to the bank of the Jews, was established at Pirano by the city, and later others were opened elsewhere in Istria. In consequence the Jews disappeared toward the end of the seventeenth century. Most of them then went to Italy, where there still exist Jewish family names derived from Istrian towns, as "Muggia," "Parenzo," "Coen Pirani," etc. Others settled at Triest, where their gifts to the synagogue are still remembered in the Yom Kippur service. At Muggia, a little Istrian town on the gulf of the same name, opposite Triest, there is an inscription on the town hall recording the expulsion of the Jews in 1532.

Istria was the field of operations of the pseudo-Messiah Asher Lämmlein about 1502.

Asher Lämmlein.

Most of the 285 Jews in Istria in 1900 were engaged in commerce. There were 20 at Rovigno, 14 at Parenzo, 10 at Capo d'Istria, and 112 at Pola, where a new congregation is now (1903) being organized. The remainder were scattered here and there. The Jews of Pola, for the most part German, are without a synagogue, but since there is a large garrison at the place and many Jews serve in the army or in the navy, the government supports a minister, who is sent from Triest on the high festivals to hold religious services in a room in the navy building, to which all Jews are admitted. There has been recently assigned to them ground for a cemetery.

In accordance with the law of March 4, 1890, the Jews of Istria form part of the Jewish community of Triest.

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D. V. C.

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